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THE MAHA BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 1.

The Author of the Creed of Buddha. 25549

Some time ago an anonymous author published a work under the title of "The Creed of Buddha" which was very well received both in Europe and America. We are glad to know that the author of that work has thought fit to disclose his identity. He is a well-known educationalist and his name is Mr. Edmond G. A. Holmes, occupying the position in England, of Chief Inspector of Elementary Schools. His latest work is "What is and What Might Be" which is a thesis expatiating on "A study of Education in general and elementary education in particular." Mr. Holmes is the author of another work called the "Creed of Christ." The author writes authoritatively on the subject of Education and his aim in writing this work is "to show that the externalism of the West, the prevalent tendency to pay undue regard to outward and visible 'results,' and to neglect what is inward and vital, is the source of most of the defects that irritate Education in this country, and therefore that the only remedy for those defects is the drastic one of changing our standard of reality and our conception of the meaning and value of life."

What is the object of Education? In the West we see the extremes of Capital and Labour, each one struggling to strangle the other. The new doctrine of Socialism is one sided. What is needed is a Middle Doctrine which will educate the rich and the poor to give an impulse to work for each other's welfare. The selfishness of the wealthy class in Europe has resulted in the birth of Socialism, which is so hostile to Plutocracy. Mr. Holmes holds up an ideal which he believes would be, if accepted, for the happiness of the race. This is what he writes:—"At the end of the last section I asked myself what was the ethical ideal of the life of self-realization,—the positive ideal as distinguished from the more negative ideal of emancipating from Egoism and sensuality. I will now try to answer this question. Emancipation from Egoism and Sensuality is effected by the outgrowth of a larger and truer self. This larger and truer self, as it unfolds itself, directs our eyes towards the ideal self—the goal of the whole purpose of growth—which is to the ordinary self what the full-grown oak tree embodying in itself the perfection of oakhood, is to the dapling oak; or what the ripe peach, embodying in itself the perfection of peachhood, is to the green, unripened fruit. The ideal self is, in brief, perfect Manhood. What perfect Manhood may be,

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we need not pause to imagine. Whatever it may be, it is the true self of each of us. It follows that the nearer each of us gets to it, the nearer he is to the true self of each of his fellow-men; that the more closely he is able to identify himself with it, the more closely he is able to identify himself with each of his fellow-men; that in realising it he is realising, he is entering into, he is becoming one with, the real life of each of his fellow-men. And not each of his fellow-men only. He is also entering into the life of the whole community of men—for it is the presence of the ideal self in each of us which makes the communal life possible) – and, through this, of each of the lesser communities to which he may happen to belong. In other words, he is losing himself in the lives of others, and is finding his well-being, and therefore his happiness in doing so. But self-loss, with joy in the loss of self, is, in a word, *love*."

"The highest of all senses is the religious sense. The religious sense is the well being of the soul. From every point of view, then, and above all from that of Religion, the path of self-realization is seen to be the path of salvation.

"But is it possible within the limits of one earth life, to follow the path of self-realization to its appointed goal? And if not, will the path be continued beyond that abrupt turn in it which we call death? Those who walk in the path of self-realization and whose answering loyalty to nature is rewarded by some measure of insight into her deeper laws, know that the goal of the path is far away.....

"The inference to be drawn from these significant facts is that the apparent limits of Man's life are not the real limits; that the one earth-life of which each of us is conscious, far from being the whole of one's life, is but a tiny fragment of it, one day in its cycle of years. In the words of the Buddha, the average Utopian child, taken into

junction with the spiritual sterility of the average non-Utopian child (and man), points to the conclusion which the thinkers of the Far East reached thousands of years ago,—that for the full development of human nature, a plurality of lives is needed.....

"There is one lesson which Utopia has taught me. There is another which had also has been anticipated by the thinkers of the Far East. If under exceptionally favourable conditions certain spiritual and mental qualities are able to blossom freely in the space of a few years, which under normal conditions would remain undeveloped during a life-time of seventy or eighty years, may we not infer that there is a director path to spiritual maturity than that which is ordinarily followed? May we not infer that there are ways of living, ways into which parents and teachers can lead the young, which, if faithfully followed, will allow the potencies of Man's higher nature to evolve themselves with what we, with our limited experience, must regard as abnormal celerity, and which will therefore shorten appreciably Man's journey to his goal. (This was the idea which inspired the Founder of Buddhism, and led him to formulate a scheme of life, in virtue of which he takes rank, as it seems to me, as the greatest moralist, that the world has ever known).....

ADDRESS OF WELCOME.

From the Calcutta University.
HIS MAJESTY'S REPLY.

CALCUTTA, JAN. 6.

His Imperial Majesty received to-day an Address of welcome from the Calcutta University at Government House. A little before 10.30 the Fellows of the University, both ordinary and honorary, were conducted by the A.D.C. in waiting, to the Throne room and ranged on both sides of the Throne. These included the Hon'ble Sir Harcourt Butler, the Hon'ble Sir Fleetwood Wilson, the Hon'ble Sir Robert Carlyle, the Hon'ble

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Saiyad Ali Imam, the Hon'ble Sir Archdale Earle, Sir Lawrence Jenkins, the Lord Bishop of Calcutta, the Advocate-General and Sir Gurudass Bannerjee. About 200 registered graduates of the Calcutta University were given an opportunity to personally tender homage to the King-Emperor and took their seats in the marble hall facing the Throne room. The Governor-General in Chancellor's role preceded His Majesty and was received by Sir Ashutosh Mookerjee, the Vice Chancellor of the University. Precisely at 10.30 His Imperial Majesty attended by his Suite slowly walked into the Throne and took his stand on the dais, when the Viceroy's Band played the National Anthem, Sir Ashutosh Mookerjee, the Vice Chancellor, advanced and made his bow to His Imperial Majesty and read an Address of Welcome, of which the following is a summary:—

The Address after welcoming Their Imperial Majesties referred to the inestimable advantage and blessing for which India was indebted to its connection with Great Britain particularly the priceless treasures of modern Western knowledge and culture, literature and science. The Address gave expression to the feeling of gratitude to Providence for kind dispensation which had tied the fates of India to those of Western country and to Rulers, who initiated and adhered to the foresighted and sympathetic policy of public instruction and education, through the beneficent action of which the light of modern knowledge was spreading through the whole length and breadth of India. In conclusion the Address, referring to duties and responsibilities of Indian Universities concluded as follows:—

They realize that it is their duty not only to promote and foster but also to guide and control the country's advance on the paths of enlightenment and knowledge and to provide safeguards, as far as it is in their power so that the enthusiasm, which a sudden widening of the intellectual horizon is apt to engender in youthful minds, may not tend to impair or weaken those great conservative forces, without the constant and silent action of which no nation can achieve true greatness and well-being, the forces of respect for order, reverence for law and good custom, loyalty to establish authority.

The King-Emperor's Reply.

The address, which was enclosed in a

handsome silver casket, was presented to His Imperial Majesty, who graciously accepting it made the following reply:—

I recall with pleasure the occasion on which six years ago I received from the University of Calcutta the Honorary degree of a "Doctor of Laws" and I am glad to have an opportunity to-day of showing my deep and earnest interest in the higher education of India. It is to the Universities of India that I look to assist in that gradual union and fusion of the culture and aspiration of Europeans and Indians, on which the future well being of India so greatly depends, I have watched with sympathy of measures, that from time to time have been taken by the Universities of India to extend the scope and raise the standards of instruction. Much remains to be done. No university is now a days complete, unless it is equipped with teaching faculties in all the more important branches of the sciences and the arts and unless it provides ample opportunities for research. You have to conserve the ancient learning and simultaneously to put forward western science. You have also to build up character without which learning is of little value. You say that you recognise your great responsibilities. I bid you God speed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing, and under Providence you will succeed. Six years ago I sent from England to India a message of sympathy. To-day in India I give to India the watch word of hope. On every side I trace the signs and stirrings of new life. Education has given you hope, and through better and higher education you will build up higher and better hopes. The announcement was made at Delhi by my command that my Governor-General-in-Council will allot large sums for the expansion and improvement of education in India. It is my wish that there may be spread over the land a net work of schools and colleges, from which will go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life, and it is my wish too that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled and the cause of education in India will ever be very close to my heart.

It is gratifying to me to be assured of your devotion to myself and to my house, of your desire to strengthen the bonds of union between Great Britain and India and of your appreciation of the advantages which you enjoy under British Rule. I thank you for your loyal and dutiful Address.

Our London Letter.

London, 15th Dec. 1911.

News reached here on the 13th of the reversal of British Policy in India as proclaimed by the King-Emperor at the Delhi Durbar. The announcement in Houses of Parliament created a profound sensation. The readjustment of the Partition of Bengal was a great blow to Lord Curzon, but both he and Lord Lansdowne who were ex-viceroy were both reticent about criticising the action of the King while he is still in India. So later on there will be a full discussion in the Houses of Parliament. The transfer of the capital from Calcutta to Delhi and the contemplated reforms were spoken of as "changes of the utmost gravity in the Government of India" by the leader of the conservative Party Mr. Bonar Law. While the Liberal papers are of unanimous opinion that the changes will be for ultimate good, the conservative papers are sceptical of the good effect they will produce. The "Daily Telegraph" says "we must face the fact that this result," namely the reversal of the partition, "will be regarded by all sections in India as a deferred surrender to agitation." But the "Times", as usual, comes out with a most statesman-like article. "The whole of the great administrative scheme outlined in His Majesty's Proclamation appears, indeed to have been so carefully thought out and to be so well balanced that it will, we feel confident, successfully stand the test of that close scrutiny

which awaits it in both Houses of Parliament. When the people of India have had time to grasp the full bearings of an announcement that to them will for ever carry the impress of a great and solemn occasion, unique in the annals of Asia, they will recognise in it, we believe a measure of constructive statesmanship worthy to be promulgated from the lips of the Sovereign himself." The Bengali papers, from the reports that reach here are silent on the change of Capital, while they are jubilant over the partition, while the "Englishman" strongly criticises the decisions. The journal declares that they recall the extravagances of Mogul civilisation. After the glamour of the Durbar has passed, there will arise cold criticism and it remains to be seen how far the degrading of Calcutta will be justified. If the millions of pounds that the change of capital will cost, were spent on Education in India, what a lesson it would be. From an administrative point, it is considered that the new Capital will be the centre of India; and as each Province will gradually become self governing, Delhi will draw the different states together and will pass on to the future, its greatness which dates from the time of the Mahabharata. There is no doubt, that the rising nationalism of the Indians has conquered at last, and King George V, has laid the foundation of the future Indian Empire not on arms and might but on the patriotism and love of "the Indian" people. However much some may sneer at the Bengali Babu, it is quite clear that it is their demand for justice to be done to India, that has cleared the way for the reforms.

The English papers are still very reserved about commenting on the changes, but from the general impression there is a feeling of disappointment. The "Times" says "It is probable that the factor which will decide the matter is the enormous reverence felt everywhere for the person of the King-Emperor and the desire to obey his wishes." In

ancient times, spots where great Emperors held religious or regal ceremonies because sacred in the eyes of the people and gave birth to royal capitals, but at the present day when commercial enterprise and proximity to the sea decides on the importance of a capital, it is questionable whether a capital made even by a Royal decree, will become the real capital, unless other conditions are favourable. To you in Ceylon, the change of an Indian capital means nothing! but a Royal decree commanding reforms in education all over India would have been welcomed as a real and tangible boon not only to India but to the Asiatic world. English people are under the impression that the Orientals are very fond of splendour, and that everything which produces an affect on the imagination has the greatest influence on the Asiatic mind. But how untrue this is shown by the fact that in India and Ceylon and the East generally the personages best remembered by posterity are not the great conquerors or the greatest warriors but the spiritual teachers and those who have added to the sum of human happiness. The oriental is at the bottom a philosopher, and where uncontaminated by external influences, invariably seeks happiness in the religious life. If it were not for this, the peasantry in the East would be scething in discontent. The only ultimate hope for India and Ceylon is this under current of religious belief, which though it may be suppressed for generations, invariably rises to the surface when the conditions necessary for it come into existence.

The next volume of Mr Murray's "Wisdom of the East" series will contain a group of legends telling the story of King Asoka's life and illustrating the truths of his religion. The legends, one of which has been truly called the "Phaedra of the East," have been translated by Miss Winifred Stephens from Eugène Burnouf's "Introduction au Bouddhisme Indien." Miss Stephens has also written a short introduction.

INDIAN NATIONAL CONGRESS.

THE 26TH SESSION.

PRESIDENTIAL ADDRESS

BY

PANDIT BISHAN NARAYAN DHAR.

(Continued from our last Issue.)

"Various circumstances" says the despatch "have forced upon us the conviction that the bitterness of feeling engendered by the partition of Bengal is very widespread and unyielding; "that the resentment among the Bengalis in both provinces of Bengal is as strong as ever"; that though the opposition to the partition was at first based mainly on sentimental grounds, yet since the enlargement of the Legislative Councils on a representative basis the grievance of the Bengalis "has become much more real and tangible and is likely to increase instead of to diminish." Every one with any true desire for the peace and prosperity of this country must wish to find some manner of appeasement if it is in any way possible to do so." Among the many evils of the partition, Lord Hardinge's Government point out, one is "that it is, in part at any rate, responsible for the growing estrangement which has now unfortunately assumed a very serious character in many parts of the country between Hindus and Mahomedans." Recognising these serious evils Lord Hardinge's Government recommended to the Secretary of State the annulment of the Bengal partition, and so it has come to pass that our most gracious Sovereign on the advice of the two distinguished and generous hearted statesmen who are at the head of the Indian administration has reversed that measure and in place of that, given the Bengalis a united Presidency under a Governor in Council, a boon for which not only Bengal but the whole of India is most deeply grateful to his Majesty; for the cause of Bengal is the cause of all India and its triumph marks the triumph of the claims of justice over those of prestige and will go far to strengthen our faith in the efficacy of constitutional agitation, carried on in a loyal and law-abiding spirit, under British rule. Bengal waged a brave struggle against a great army, and it

has won a great victory. The victory is due to the justice and righteousness of our rulers, but it is also due to the heroic courage and self sacrifice of those selfless and patriotic leaders who, through all the storm that raged round them and the clouds of sorrow and suffering that darkened their path,

"Saw the distant gates of Eden gleam
And did not dream it was a dream,"

but retained their undying faith in their cause and an immovable trust in British justice, have at last succeeded in the most momentous constitutional struggle of modern India, and have thereby set an inspiring example to the whole nation.

THE CHANGE OF CAPITAL.

The transfer of the political capital of the Government of India from Calcutta to Delhi is an announcement even more striking and more far-reaching in its effects upon our national fortunes. Delhi is the eternal city of Hindustan and is associated with the most glorious and romantic memories of both the Hindu and Mahomedan times, and the high honour which has been conferred upon it by our King Emperor will be most deeply appreciated by millions of his subjects. Calcutta will not lose its importance, for that lies in the wealth, culture and public spirit of its people, who will retain their eminent position in future as befits their remarkable qualities, while a new life will spring up in the ancient and historic city of Delhi. And great and noble as are the monuments of her past splendour, yet greater and nobler monuments will arise, not to dim but to add to that splendour, by associating it with the bounty and beneficence of one of the noblest sovereigns that historic India has ever known.

Gentlemen, in mental and moral endowments, the people of Upper India are not inferior to the people of any other Indian province; but the social and political conditions obtaining there have in a great measure tended to obstruct their progress, and some years will elapse before we can expect to see that public life there which we see in our Presidency towns. For some years, undoubtedly, the new capital will not be able to show that political activity for which Calcutta is justly famous, and its public opinion cannot perhaps carry anything like the same weight, but when it becomes the seat of the Supreme Govern-

ment, and new institutions arise there, as in course of time they must, and men from the four quarters of the globe are drawn to it for business or pleasure, and it becomes the theatre of important political actions, a new spirit will arise among its inhabitants, which spreading beyond its limits will carry its contagion to the Punjab on the one side and the United Provinces on the other, and may, as the years roll by, be expected to send a vivifying thrill through the veins of the feudal system of the Indian States. A great future lies before Delhi, and through her influence, before the whole of Upper India; and it is my firm belief that the cause of Indian nationalism which owes so much to the people of Bengal, will gain, not lose, by the establishment of conditions under which the Hindustanis and the Punjabis will be induced to shake off their sloth and enter with zest and vigour in the larger, wider, and more stirring life of the new times.

NEW LIEUTENANT GOVERNORSHIP AND EXECUTIVE COUNCILS.

As a necessary consequence of the momentous changes to which I have just referred, Behar, with Chota Nagpur and Orissa, has been given a Lieutenant-Governor with an Executive Council and a Legislative Council, which is a most wise and most generous concession to the best public opinion of that important and rising province, and has been hailed with gratitude throughout all India. Indeed in that concession the United Provinces, the Punjab, and the Central Provinces detect a happy augury for their own future. Self-Government on a wider, more popular and more independent basis is the chief-note of the Royal boons; Lord Hardinge's liberal and broad-minded statesmanship is the surest pledge and guarantee that the policy of autonomy will be pursued in every province and that Executive and Legislative Councils will be set up where they do not exist at present. The Central Provinces cannot remain long without a Lieutenant-Governor and a Council, nor the Punjab without an Executive Council. The claim of the United Provinces to have an Executive Council is so strong and has been so persistently urged by the unanimous voice of the people, that but for the present Lieutenant-Gover-

nor who apparently favours a more autocratic and less constitutional system of Government, it would have been conceded long ago. But it is reasonable to hope that it will be conceded before long under a new and liberal-minded Lieutenant Governor.

THE ATTITUDE OF THE BUREAUCRACY.

Having said this much, I will not be misunderstood when I venture to point out that like many human institutions it has its defects and shortcomings—which are neither few nor slight—which it is well for its own sake as well as for ours that it should try to remove, and that it is the equal duty of both Indians and Englishmen to work and strive together for their removal. So far as it rests with Indians to discharge that great duty, it is done by the Congress by its humble but earnest endeavours. For the last 26 years it has been telling the people what they owe to the British Government, and the British Government what it might do to make its rule even more beneficent than it is. But by a strange perversity of fate this organisation—national in its composition and loyal and patriotic in its aims—has been maligned misrepresented, abused and ridiculed. The European community—official and non-official—boycotted the Congress from the beginning, the Anglo-Indian press made it a target for its scorn and contumely; and it was after it had passed through many ordeals and weathered many storms, that Lord Hardinge's wise statesmanship extended to it that friendly and sympathetic reception which it ought to have received a quarter of a century ago.

A new India has, however, arisen under the impact of western influences. We have learnt western modes of thought, western conceptions of liberty, western ideals of Government; a wholesome discontent with the existing order of things has sprung up and a perfectly just dissatisfaction with many political evils and disabilities which are a relic of the past and are discordant with the needs and aspirations of the present.

The root-cause of most of our misfortunes, which if not corrected forebodes serious disasters in the future, is the growth of an unsympathetic and liberal spirit. In the bureaucracy towards the new-born hopes and ideals of the Indian people. While a new India has gradually been rising up, that spirit too has been growing, and so the cri-

tical situation has arisen: on the one hand the educated classes, filled with new knowledge and conscious of new political rights but hampered by the bars and fetters of a system perhaps good enough for other days but now obsolete; on the other, the bureaucracy with its vested interests, its domineering habits, its old traditions of obsolete and unquestioned authority, suspicious of knowledge and averse to innovation like every close corporation, cut off from the people by its racial exclusiveness, and wedded to a paternal system of Government under which it has so long enjoyed power and pelf but which is discordant with the more liberal ideals of the present day.

The champions of the bureaucracy stoutly contest this statement and say, as Mr. Chisolm does, that "the contrary is the case, for to him (the Anglo-Indian Civilian) belongs the credit of almost every measure passed during the last 50 years for the benefit of the Indian masses, and passed frequently in the teeth of vehement opposition from the Indian politician," and that he has always been sympathetic in dealing with the larger problems of Indian statesmanship. There is just that half-truth in this statement which so easily deceives the unwary. Undoubtedly Anglo-Indian officials have done great things for the people, undoubtedly some of them have been large hearted and far seeing statesmen. But the history of the last 25 or 30 years shows that, leaving out a few noble exceptions, as a body they have not been in sympathy with the new aspirations, of educated India, which owes few of its political rights to their initiative and support. In Lord Ripon's time they opposed the Ilbert Bill which was introduced to establish some equality of criminal law as between Indians and Englishmen. They opposed his measure of local self-Government, and although it was passed, yet they have succeeded (as Lord Morley acknowledged) in making it more or less ineffectual down to the present day. In Lord Dufferin's time the Congress was started and their hostility to it has been notorious. Lord Lansdowne accepted the Indian Councils Act of 1892, because it was a too cautious measure and the bureaucracy was unaffected by it. Lord Elgin proved a weak Viceroy and the reactionary tendencies of the bureaucracy began to manifest themselves in a variety of ways. Lord Curzon adopted a frankly narrow and autocratic policy and was heartily supported by the

bureaucracy. His educational policy dealt a severe blow to our higher education and the bureaucracy blessed him. He flouted public opinion, treated the educated classes with marked contempt, proudly declared that he was opposed to all political concessions, treated the Queen's Proclamation as "an impossible charter," and he was praised. In order to break up the solidarity of the Bengali race, and of the most active and intelligent sections of His Majesty's Indian subjects, he divided the partition scheme, in which he was most loyally supported by the bureaucracy. That fateful measure shook all India and was not a little responsible for so many of our recent misfortunes. But when even Lord Curzon attempted once or twice to deal out even-handed justice between Indians and Englishmen, the Anglo-Indian community—official and non-official—became indignant and he was made to feel his indiscretion. His rule created that situation which Lord Morley and Lord Minto had to face. Did the bureaucracy suggest that policy of reform with which these two statesmen act about to allay the discontent which the preceding administration had created or intensified? No; their advice was coercion not conciliation. But Lord Minto realised the real nature of the Indian discontent and in Lord Morley he found even a more thorough going reformer than himself. The bureaucracy if not actively hostile were certainly cool in the matter. The first draft scheme published by the Government of India was their handiwork and was at once condemned by the whole of Indian public. Lord Morley transformed it into a more liberal and popular scheme, the bureaucracy mangled and mutilated it. The point however, is that the policy of reform did not originate with them; on the contrary it was opposed by them. Even the President of that extremely loyal body, the Muslim League, was constrained to say at Nagpur that... there can be little doubt that had Lord Morley relied chiefly on official sources of information, and looked at Indian affairs through official glasses only, we should in all probability have been landed in a terrible mess, if not actual disaster." But when Lords Morley and Minto were, under the pressure of certain circumstances, led to embark upon coercion, the bureaucracy supported them most heartily and cried for more coercion. The Muslim League found every encouragement to act as a counter-

poise to the national movement and virtually forced Lord Morley to introduce communal representation on the separatist principle into the Legislative Councils. It was not the bureaucracy who suggested the appointment of Indians to the Governor-General's Executive Council and the India Council. They are still opposed to our admission to the higher grades of the public service, and our local Governments have already expressed their disapproval of free and compulsory primary education for India. When on the occurrence of certain abominable crimes, the cry for 'martial law and no damned nonsense' arose in India, it was Lord Morley and not the bureaucracy who first called upon the Government 'to rally the moderates' to its side; Lord Minto and not the body of the Civil Service who at once realised the legitimate character of Indian unrest and decided to meet it by measures of reform and conciliation. When the Calcutta High Court vindicated British justice in certain important political cases, the officials became restive and the note of alarm was sounded in the Anglo-Indian press. When Lord Hardinge passed the Seditious Meetings Act, against the best opinion of the country, he was heartily applauded by the Anglo-Indian; but when like a wise and far-seeing ruler, he relaxed the policy of coercion and put a stop to wholesale political persecutions, they began to suspect his wisdom and firmness and the *Times* came out with its warnings and admonitions in the cause of law and order. And now that Lord Hardinge's Government have made "a pronouncement one of the most weighty decisions ever taken since the establishment of British Rule in India," a bold stroke of statesmanship which would give unprecedented satisfaction and will forever associate so unique an event as the visit of the reigning Sovereign to his Indian dominions with a new era in the history of India, the Anglo-Indian community are pouring the vitriols of their wrath in the most undignified manner upon the devoted heads of our good Secretary of State and Viceroy.

I am sorry to have to say all this against a body of Englishmen whose ability, honesty and high sense of duty we all gladly acknowledge, but when exaggerated claims are made on their behalf, with the deliberate intent of disparaging the educated classes, it is necessary that the truth must be spoken out. And the truth is that a general distrust of the educated classes and an utter disregard

of their opinions have unfortunately become the characteristic marks of Anglo-India.

The educated classes speak out and criticise Government measures freely and their views are said to be selfish and at variance with the interests and sentiments of the general population. The masses are silent and their silence is supposed to show their contentment with their lot and with every thing that the Government does. This is a familiar method of disposing of opponents of an unpopular system. A Governor who like Lord Curzon, does not want to make any reforms, says; "I am for the silent masses whom nobody represents except myself; the educated are a selfish lot and do not understand their countrymen." But there is another view which also deserves some consideration. The clamour of the educated classes means that those who are intelligent enough to understand British rule or discontented with many of its acts, while those who are silent—are quite contented, if you will—are the ignorant masses. Surely a civilised Government has no reason to feel proud of this. Seeking refuge in the contentment of ignorance from the attacks of knowledge and intelligence is surely not an enviable position for the British Government to be placed in. To disparage the educated classes is to discredit western civilization and to cast an unmerited suspicion upon the real justification of British Rule in India. The policy of distrust of the educated classes and antipathy to the new aspirations is responsible for the recent press legislation and other coercive measures.

It is true that Lord Minto came at a time when India was seething with unrest, due partly to general causes and partly to the unsympathetic and reactionary policy of Lord Curzon. He sowed the wind and Lord Minto had to reap the whirlwind. The unrest in some parts of Bengal and some other provinces took the form of anarchical crimes and sedition, and it became the duty of the Government to suppress it with a strong hand. So far it had the support of every sensible Indian; but its hands were forced by the panic-stricken Anglo-Indian community, and both Lord Morley and Lord Minto, while busy on the one hand with framing reform measures to allay public discontent, inaugurated on the other hand a policy of coercion. The most loyal of their Indian supporters protested against it but in vain.

seeporations without trials, prosecutions for sedition, ordinances for the suppression of public meetings, prosecutions of schoolboys for their follies, became the order of the day. In justice to Lords Morley and Minto it must be said that at first they were slow to move and when Sir Bamfylde Fuller insisted upon establishing a reign of terror in East Bengal, he had to go. But the Anglo-Indian community grew impatient, and the cry for repressive measures became stronger than before. Lord Minto's Government set about suppressing seditious crimes by two methods—first, by passing repressive laws to curtail the liberty of the press and of public meetings; and secondly, by invoking the help and co-operation of Indian Chiefs. The wise advice 'to rally the moderates' was forgotten and the Government instead of listening to such appeals as were made to them by Dr. Rash Behari Ghosh and Mr. Gokhale in the Imperial Council turned to those who as a class are not noted for liberal political sentiments. The sight of the Government of India turning to Indian Chiefs for help in restoring peace and order in India by gagging the press and suppressing public meetings and deporting men without trial reminds me of a story about St. Simon, the founder of a school of socialism, as to how he preferred himself in marriage to Madame de Stael. He said "Madam you are the most extraordinary woman in the world." I am the most extraordinary man. Between us, we should, no doubt, make a child more extraordinary still." So probably thought the Government of India when it proposed to Indian Chiefs to unite with it and by this happy union to produce some policy better than the unaided brains of either of the parties could produce. But when the Government of India was eager to devise representative measures to put down Indian unrest, the late Nizam wrote a letter to Lord Minto, which must have caused deep searchings of the Anglo-Indian heart and which coming from an Indian Prince to an English Viceroy is certainly one of the most remarkable documents of our time. On the point how the so-called sedition was to be combated the late Nizam said:

"The experience that I have acquired within the last 25 years in ruling my State encourages me to venture upon a few observations which I trust will be accepted in the spirit in which they are offered. I have

already said that my subjects are, as a rule, contented, peaceful and law-abiding. For this blessing I have to thank my ancestors. They were singularly free from all religious and social prejudices. Their wisdom and foresight induced them to employ Hindus and Mahomedans, Europeans and Parsis alike, in carrying on the administration and they reposed entire confidence in their officers, whatever religion, race, sect, or creed they belonged to.....It is in a great measure to this policy that I attribute the contentment and well-being of my dominions."

The Government, however, was bent upon a different course at that time and adopted a series of repressive measures. An old Bengal Regulation was unearthed under which a number of persons were deported without trial. A stringent Press Act was passed last year. The late Sir Herbert Risley who was in charge of the measures explained to the Council what he meant by "sedition" in India. According to him, to say that "the Government is foreign and therefore selfish"; that "it drains the country of its wealth and has impoverished the people"; that "it allows Indians to be ill-treated in British colonies"; that it levies heavy taxes and spends them on the army "...pays high salaries to Englishmen and employs Indians only in the worst paid posts", is sedition.

His statement is extremely interesting, for I fully believe it represents the views of Europeans in this country; and a good many Anglo-Indian Magistrates would be too glad to interpret "sedition" in the spirit of that statement. Even as it is, the Act affected for the worse a large number of Indian papers, good, bad, and indifferent; and perhaps all live with the sword of Damocles hanging over their heads. The Executive has obtained a direct hold over the press, because it can demand heavy security from any paper, and from this order there is no appeal to a court of law. If this is not discouraging free criticism I do not know what is. It may be that good papers have no fear; but the existence of a bad law is a standing menace to all, for it is the executive which sets the criterion of journalistic goodness. We can understand why the Anglo-Indian press and the Anglo-Indian community supported the Press Act. They know that they are quite safe; they may abuse us

to their heart's content. remind us of "the tiger qualities" of the ruling race, call Lord Morley and accomplice of the Murderer of Mr. Ashe; but they know that no Governor will have the temerity to call them to account for their conduct. Let the Anglo-Indian papers be treated under the Press Act as the Indian papers are treated, and it is my firm belief that either their violent writing against Indians will stop or the Act itself will cease to exist. Talk of Indian journalists spreading sedition, why, if I were an enemy of British Rule, I would not write a line of my own, but translate articles from our Anglo-Indian papers and spread them broadcast among the people. There is no more potent cause of the strained relations between the rulers and the ruled than the growing sense in the Indian people that they are abused by a section of the Anglo-Indian Press and yet the Government would not take any notice of their writings. Will a statesman ever arise who will have the courage to put a stop to this evil?

The Seditious Meetings Act is of a piece with the Press Act. If you gag the press, you cannot let free the platform. It was first passed as a temporary measure when sedition was said to be at its height in this country. In the beginning of this year the close of which was to witness the King's visit, it was placed permanently upon the Statute-book. Like the Press Act, it was opposed by Indian opinion and by some of the Imperial Council. But it was passed and the only thing that can be said for it is that Lord Hardinge's Government have removed some of its most objectionable features and kept it in abeyance. But the measure is on the Statute-book and we cannot expect to have always a Lord Hardinge at the helm of the Government. Even in constitutionally governed countries it is the tendency of the executive to encroach upon the province of the judiciary; in a country governed as India is the executive is always suspicious of every power not held directly from itself and not amenable to its arbitrary control. The weapons have been forged for the suppression of public opinion and are in the arsenal of the Government of India. As soon as we have a Viceroy who is not so wise and liberal-minded as the present Viceroy, and if at the same time we happen to have a Conservative Government in England, rest assured we shall feel the full

effect of those weapons. This point is worthy of the consideration of the English people. For in the last resort it is the British democracy whose servant the Indian Government is and for whose wise or unwise actions it is responsible.

But it cannot properly supervise the work of its agents, if it is not-kept well informed of the real facts of the situation. It has channels enough through which it can receive official information, but the people's view of public questions it can have only through the agency of the press and the platform. If these avenues are closed to it, it is deprived of all power to exercise any wise and intelligent control over the Government here. And no greater calamity can befall India than that the check now exercised by British democracy through its Parliament over our affairs, should be slackened or removed. No one recognises this truth more fully than Lord Morley, and yet he is as much responsible for the repressive measures of our day as any one connected with the Government of India. He has in many respects been the greatest Indian Secretary of State, but the stain of the policy of repression will remain upon his otherwise glorious and beneficent administration.

COUNCIL REGULATIONS.

But in spite of all these repressive measures there are signs on the horizon to show that our rulers are beginning to be alive to the needs and requirements of the new India, and the following remarkable passage in Lord Hardinge's great despatch foreshadows some most important changes on popular lines which we may expect to take place in the existing system:—

Yet the country will have to be satisfied and the question will be how this devolution of power can be conceded without impairing the supreme authority of the Governor-General in Council. The only possible solution of the difficulty would appear to be gradually to give the province a larger measure of self-government until at last India would consist of a number of administrations, autonomous in all provincial affairs, with the Government of India above them and possessing power to interfere in case of misgovernment; but ordinarily restricting the functions to matters of Imperial concern,

It is in the spirit of the above passage that the following criticism on the Council

Regulations are offered. The benefits of the reforms associated with the name of Lords Morley and Minto are, to my mind, quite obvious, and I, for one, can never bring myself to agree with those who minimize their importance or their beneficence. Compare the old and new Councils in point of the proportions of Indian members, the recognition of the elective principle, and their functions: and the great step forward which has been taken becomes at once apparent. The reforms are incomplete and in many respects are defective, and can never be considered final; but they are substantial, and our sincerest gratitude is due to their authors. Our present complaint is against the Regulations framed under the new Councils Act, which are extremely faulty, and in some important respects defeat the object of that Act. Lord Minto's Government made a great mistake in not consulting the public at the time of framing the Regulations. The Act was hailed with joy by the whole Indian people, but the Regulations courted a wide spread disappointment. Lord Minto declared that the Regulations were tentative and would be amended in the light of experience.

But the Government of India's announcement made the other day that no substantial amendment of the Regulations was contemplated has filled the public mind with disappointment. If the announcement was intended to close all discussion of the question of amending the Regulations for the time being, then it is one against which this Congress will be perfectly justified in entering its respectful but most emphatic protest; for the Regulations are full of such glaring defects as amount to positive injustice to large classes of his Majesty's Indian subjects, defects which are calculated to turn the elective principle into a mockery and the enlarged functions into an illusion, which mar the beneficence of a great concession, and will, if not speedily corrected, prove detrimental to the best interests of the Government itself. But since there is to be a territorial redistribution necessitating a substantial modification of the Regulations, I trust that the occasion will be utilised by the Government to remove at least the more serious of their defects. And in this hope I now invite your attention to a brief examination of some of their most objectionable features.

First, as to the principal of communal representation. That it is an innovation in the governmental system will, I hope, be readily admitted. But for the purpose of my argument, I assume its expediency under the present state of things and contend only against the method of its application. India is unfortunately split up into many communities, each of which is entitled to its proper share of representation and no sensible man has ever disputed this claim. But to secure representation in the Councils to every important community by a general electorate is one thing, and to secure it by its own communal and exclusive suffrage is quite another. While the former is a unifying agency which enables men of each community to co-operate with those of others in the common interests of the whole country, the latter is a disintegrating agency by which national interests come to claim the first regard of every member and those difficulties and troubles arise which we notice in respect of the separate representation of Mahomedans and landlords.

I shall take up the Mahomedan case first. This is a delicate question, but those who know me will, I hope, need no special assurance from me how deep and sincere is my regard for the great Mahomedan community; how much I regret the feelings of estrangement which have sprung up between the two communities in recent years, for believing as I do that the ultimate good of India lies in the union of both, it is the most cherished desire of my heart that this estrangement may be healed and that some basis of compromise and accommodation may be found which may be honourable to both and detrimental to neither. I know what India owes to Mahomedans; I know what mark they have made in the world's history; I know how cordial have been our relations with them how even now outside the duty atmosphere of politics those relations remain undisturbed. It is therefore not to rake up old disputes, nor to cast any aspersions upon the Mahomedan community, but to state a case which needs to be frankly and honestly stated that I venture to place before you a few facts bearing upon the question of Mahomedan representation in the Legislative Councils.

In the first draft scheme of the Government of India the principle of communal representation appeared in its most extreme

form. It was denounced by the whole country but approved by an influential section of the Mahomedans, who had interpreted a certain passage in Lord Minto's speech to the All-India Mahomedan deputation, in their own way. Lord Morley transformed and liberalized that scheme—accepting the principle of communal representation on the basis of the numerical proportion of the Hindu and Mahomedan communities and of joint electorates for both. The Muslim League agitation arose and demanded a separate electorate and extensive representation mainly on the ground of "historical and political importance. The bureaucracy and the Anglo-Indian press in India, and the Tory press and some retired Anglo-Indian officials in England supported this claim. Lord Morley reluctantly yielded to the opposition in the end and conceded to the Mahomedans, both separate and excessive representation. Injustice was done to the Hindus, but they remained quiet. When the regulations were published they realised for the first time how much they had lost by their silent trust in the authorities here.

(To be Continued.)

Ceylon in 1849.

Memorandum with reference to the past and present Social Condition of the Native Population of Ceylon. By Major SKINNER, and referred to in his evidence, before a Select Committee of the House of Commons. July 1849 :—

The coast of Ceylon has been more or less in the possession of European powers for the last three centuries: their permanent authority, however, scarcely ever extended beyond a few miles from the sea-shore until 1815, when the Kandyan territory fell to our arms. The rebellion in 1817 and 1818 kept the country in so unsettled a condition, that we cannot be said to lay claim to the uninterrupted possession of the whole island for more than the last thirty one years.

The third era or division of the period I am glancing over embraces the eleven years from 1838 to 1848 inclusive. Mr. Stewart Mackenzie governed the colony for three and a-half years, Sir Colin Campbell for six years, and Lord Torrington for two years.

During these eleven years a great change has occurred in the whole aspect of the

affairs of the colony ; the social condition of its people has been no less affected by it than has been its commercial importance.

While granting some of these changes are doubtless of a salutary nature, it is a subject of numiliating regret that on the mass of society they have had a contrary and demoralizing tendency. Amongst the causes which have led to this result must be enumerated the vice of intemperance, into which the people have been led, the demoralizing effects of the sudden influx of enormous capital, and the encouragement to indulge in the most litigious spirit which ever afflicted the taste of a people. While these evils have been operating on the social condition of the people, unfortunately the authority of the Government and native executive has been exerting but very feeble counteracting influences.

That the vice of intemperance has become an enormous evil, and that it is rapidly gaining ground, there is left no room for doubt. A revenue of between £50,000 and £60,000 a year is derived from the sale of arrack, farms. Renters purchase from Government the monopoly of the taverns of a district ; the conditions requiring the renter not to sell his spirits under 4s a gallon, he purchasing it from the distillers at an average of 1s 3d a gallon. The competition for these arrack farms is so great that they are seldom sold much under their value. It is, of course, the object of the renter to sublet as many of these taverns as possible ; they are established in every district, almost in every village of any size throughout the interior, often to the great annoyance of the inhabitants, and in opposition to the headmen.* To give the people a taste for the use of spirits, it is often, at first, necessary to distribute it gratuitously, the tavernkeepers well knowing that, with the use, the abuse of the indulgence follows as a certainty. I have known districts, of the population of which, some years ago not one in a hundred could be induced to taste spirits, where drunkenness now prevails to such an extent that villagers have been known to pawn their crops upon the ground to tavern-keepers for arrack. We know the train of evils which are the inevitable consequences of intemperance in the most highly civilized societies ; but deprive the poor uncivilized, uneducated native of his great redeeming virtue of sobriety, and you cast him adrift at once,

an unresisting victim to all the vices of humanity.

Government, by the tempting item of its revenue derivable from the arrack farms, has been induced tacitly to allow, if it has not, through its agents, positively encouraged the use of spirits throughout the land ; it justifies itself by the (intended) restrictive price, under which rate it forbids it to be sold by retail. It would have been more consistent with the duty of a paternal Government to have limited the number of taverns in the rural districts, or, at least, not to have allowed them to be forced upon the people against their wish.

It is during the last eleven years that the influx of European capital, and the extensive cultivation of coffee, has thrown a large amount of specie into circulation in the interior ; I think it is estimated at three millions sterling. As a very large portion of the money has been paid in specie for labour, it followed that temptations to, and examples of intemperance, and vice of every kind were rife : the most profligate of the lowcountry Sinhalese flocked from the maritime provinces into the interior, and spread far and wide their contaminating influences over a previously sober, orderly, honest race. Robberies and bloodshed became familiar to the Kandyans, in districts where a few years before any amount of property would have been perfectly safe in the open air.

The Superintendent of Police, a very shrewd observer, whose official duties afforded him the means of possessing the best information on the subject, not long since assured me that what with law, proctors, and intemperance, there would not, ere long, unless the present state of things was changed, be a respectable Kandyan family left in the country. My own observations for years past had, long before the date of this communication, brought me to something of the same painful conclusion.

JUICY JOE.

This a romance by James Blyth giving a description of how village folk live in the Marshlands of Norfolk. In the Preface Mr. James Blyth says :—

The motto of the marsh village is a mutilated one. It is "Everyone for himself, and

the devil take the hindmost." In these remote remnants of the old colonies established more than twelve hundred years ago by the wild Northmen when the sea crept up above Norwich and the marshes were one vast estuary, modernity, and even civilisation are as yet unknown factors in the scheme of life. The habits, customs, and morality of the people have seen no change for centuries. Christianity is used solely as a cloak for vice. The more regular the church or chapel goes the greater the hypocrite. Witches, wizards, ghosts, and phantom animals are, if the tales of the marshes may be credited, as common as mushrooms. To throw any doubt on the powers of the local witch is to incur the opprobrium and contempt of the whole neighbourhood.

It is difficult to believe that such places exist in England in the twentieth century. But in the tragedy of the marshes, which I have endeavoured to tell in as probable a guise as is consistent with artistic truth, I have not inserted a brutal action, not a coarse word, which has not been actually done or said to my personal knowledge, or been within the sphere of probability. Those of my readers who have faith in that rustic courtesy which is so dear to the novelists of country life will, no doubt, be shocked and disgusted at having a true account of the dwellers on the fens laid before them. The local parsons and doctors will, likely enough, contradict the fact that things are as they are. But the local parson and doctor are the first to be humbugged by those whose souls and bodies are their charge. For, degraded and brutalised as these folk are, they still have a curious shrewdness, and are crafty to an extraordinary degree when their comfort or material welfare are threatened. No casual visitor could get to see the real life of the marshlands. In those rare villages where there is a family of gentlefolk in residence the hall does not know what the cottage does. Often enough have I stayed in country houses and thought how pleasant, honest, and good the peasants were. How pure the women looked! How sweet and fresh the girls! It was not till I had lived amongst them as one of themselves that I got to know how rotten is the real state of their life when once the covering of hypocrisy is lifted. The wife of the vicar of the parish which I have called "Frogsthorpe," once referred to the parishioners as "toads and frogs." She meant well;

but she was hard on the toads and frogs.

It has been objected to my story that I may have met *some* marsh folk like those I have tried to draw, but that the general colour of them cannot be as black as I have painted it. All I can say in answer to this is that, although this story belongs to the realms of pure fiction, I have drawn my characters from life as they came to me. I have not picked and chosen with any wish to depict the worst. I found the virtues of simple living and hard work here and there, and I give the people credit for them. If there were others, or if these were more common than I have described them to be, they must have been hidden with even more skill than is shown in hiding the vices from the parson and doctor. I knew everyone in the village or near it, and my characters are taken from the people, as they naturally fell into my story.

I have not written this book altogether without a purpose. I have tried to find some remedy for the state of things which obtains; but I have failed. The people are so self-satisfied that if Lord Kelvin were to give a lecture on electricity in the village chapel they would disbelieve what they could not understand. As for the rest, they would say, "Who's he? What do he know moor' an us? He don't know iverything, an' tha'ss a fack!" They are unteachable, because they have no desire whatever to learn better.

I have not dared to touch on what is the most painful part of all the horrible life—the habits and usage of children. I dare only hint at it by saying that things occur along the marshes which, if they were known in other parts of the country, would arouse such a gale of indignation as would overwhelm the whole place with the people in it.

A Buddhist Appeal to King-Emperor, Calcutta.

Maha-Bodhi Society of India, Ceylon, Burma offer homage in this 2500 Anniversary of Buddhism and pray Emperor will grant boon Buddhist subjects preventing saivite priest desecrating holiest Buddhist Shrine, Buddhagaya. Buddhists throughout Asia will express infinite gratitude for boon. General Secretary, Maha-Bodhi Society.

31st December, 1911.

The Indian Student in England.

So much has already been said and written on this subject, that one would have thought it would have quite exhausted itself by this time; but there are a certain class of people in England who seem to make it their business to pour forth through the medium of a section of the British press, all the most scurrilous and virulent abuse that they can possibly think of, upon the heads of the young men who come over here for the purposes of study and general education. This brings forth the natural sympathy of all those broad minded people here who have the welfare of the Indian student at heart and who are filled with disgust at the action of their fellow country-men for their spiteful attacks upon the Indian youths here. Of course we are painfully aware that there are some cases of young Indians not behaving as they ought to do; but even the worst have been no worse than students of other nationalities. And these isolated cases do not justify this systematic attack upon the Indian student community as a whole.

Unfortunately, it is not wholly their own fault. Some of them have not had the best advice, nor have they come under the influence of the best of friends, and so in the wild glamour of this modern civilisation in England, they have lost sight of the pure and noble ideals of their own Motherland. And it seems that the guardianship offered by the India Office to young students coming to these shores is far from being efficient. A stray enquiry about the address of its wards about once in every two months does not stand for much. And yet this is all that India Office does for the young man placed in their charge by trusting parents and guardians. The painful revelations that often come to light when one moves about and mixes with these young men would often reveal the fact that all the fault does not lie at their door. It is well known that there are a class of people here, in England, who through lack of any proper moral tone, lay traps and temptations in the path of the unwary young student. This sort of thing has reached to such a length, that certain young students working in co-operation with Socialist and Labour friends are trying to attack this evil and root it out altogether. It is rumoured

here that the India Offices are trying to introduce some measure which will prevent Indian students from mixing with English girls, though how they are going to do this, I do not know. If the matter is wisely and properly dealt with, it is sure that many Indians in London would lend their help and earnest support in trying to improve the lot of the Indian student here. But the spirit in which this question has been approached by the Officials of the Indian Office here is both unwise and utterly ignorant. It casts a slur upon the name of a great nation who have always upheld the dignity of womanhood to such an extent as almost amounting to worship. The India Office have never taken the trouble to look to the welfare of the Indian student here, and it is a sure thing that their present tactics will not bring them into the good graces of the Indians themselves. It is thought that the only remedy that they will be likely to suggest will be by placing obstacles in the way of Indian students' academic or professional careers, and making necessary certificates from people who under ordinary circumstances would hardly be considered as worthy of certifying to any student's manhood.

This is sure to be a matter of great resentment to the Indian students, and we can only hope that some better solution will be found for this great problem that is troubling both Indian and English people who have the welfare of the young Indians at heart at the present time.—*Madras Standard.*

Our National Literature.

SIR.—Please allow me a little space in your widely read Journal to bring to the notice of our patriotic brethren, each and every one of whom I am quite confident will readily agree with me, when I express that what we are really in need of just at the present moment for the general welfare of our race, which is gradually dwindling to oblivion and decay, in spite of all various methods adopted for its improvement is a "*Society for the revival of the study of the Sinhalese literature.*" It is an undeniable fact that our language is the common tie that binds us to our ancestors, and we also know that we have neglected it to such

an extent, that some of our Sinhalese brethren seem to have forgotten the native terms for one's mother, sister, aunt, &c., and to have lost sight of the proper pronunciation of, or to wilfully mis-pronounce (i.e. with a—foreign accent), the very names of localities which have given them birth. To acquire a smattering of English and to enter a Government Office to scribble foolscap with a goose-quill is considered by the Sinhalese youth of to-day as the end-all and be-all of his existence. Here the Sir, lies a serious state of affairs, threatening to wipe off from the face of our native land every place of Sinhalese nationality. To save the honour of the nation from the impending danger, to bring home to the minds of those at least of the rising generation, the paramount importance of cultivating unity, to encourage the study of the Sinhalese Literature, to do these to the best of his ability should be the sole aim and object of every right-minded and true patriotic Sinhalese who really has the interest and welfare of the nation at heart. In my humble opinion I hope that if we try and organise a Society solely for this purpose it will undoubtedly help a great deal in preserving our noble race from destruction and from all other impending national dangers.

As I mentioned in my previous letter on "*The Sinhalese and their Association*," that there are several Societies in existence in our midst organised by some true lovers of our race who are eagerly engaged in promoting their mother language; the evil is these so called Sinhalese Literary Societies do not exist long, but disappear suddenly, not to come back for a considerable number of years or for ever. If you take the trouble to search the real cause or the causes which bring about these deplorable results, you will no doubt find among others, that the lack of sufficient help and encouragement from the educated and well-to-do members of our race is the chief and pretent cause, that greatly helps the sudden and early collapse of the majority of our societies both literary and religious. If we wish to see our race wake up and occupy a position that will wake the admiration and respect of members of other nations; if we wish to see our national literature revive, let the educated and wealthy brethren of our race promptly stretch their hands and assist in every way they can the up-keep of those associa-

tions organised for the revival of their national literature. If this be done there are hopes of our race waking up and occupying a similar or better position than in the days of yore.

Yours truly

W. PETER PERERA.

"Siri Vasa"

Skinner's Road, South.

8-1-12.

CEYLON ESTATE LIMITED.

The occasional failure of British Rule to promote the happiness of the peoples of some of her Dominions abroad will be found attributable almost invariably, to the "Man on the spot" principle of government. Britain like mothers of the "Smart Set" though for less trivial and mere unavoidable causes, places too great a reliance on hired nurses. Her children by adoption and whose nurseries are "beyond the seas," often go hungry while those in charge are about other business. In India the danger of British Rule being prostituted to purposes other than the welfare of the people is, in the future to be minimised, by the appointment of members of the Royal Family as Viceroys. A contribution to the Secret Party funds may bring a Knighthood, a Baronetcy, a Peerage—and, what chiefly concerns us, a Colonial Governorship. But no more in the time to come shall there be traffic in the office of Viceroy of India. That alone seals for India, His Majesty's grand message of Hope. In reply to the Calcutta University Address, on the 7th inst. King George said "To-day in India, I give you the watchword of Hope." In Ceylon the Governor assisted by a Colonial Secretary—or *Vice versa*—is more powerful for good or evil than a hundred Viceroys, in whose case there is a diversity of restraining influences, each one of greater effectual virtue than that

of the complacent "Old Lady of Downing Street". It is but rarely, if ever, that the Downing Street authorities have the time or the inclination to closely scrutinize the action of the "Man on the spot." Once in a dreary cycle, it might happen that a Colonial Secretary spots in a Governor's Despatch and vouchsafes a moment to prick, a bubble, too glaring to escape the notice of even a cursory glance: such for instance as the specious plea of Sir Henry McCallum for contribution towards the expenditure of Capitalist Planters, in recruiting for labour from the funds raised by taxes whose burden is almost universally admitted to be heaviest on a starving peasantry. Even the most somnolent in the Colonial Office could not fail to detect the astounding fatuity of the proposition that the Government of Ceylon "has no *locus standi*," is not in a position to interfere in the interests of the cooly, as a Government, but only by buying a footing, at the expense of the general tax-payer in the Recruiting Agency as a contributor. This instance affords a demonstration of readiness of a Governor to allow official energy to be diverted from the legitimate functions of the Administration in the interests of the "Splendid Few." In these circumstances, it is of paramount importance, that appointments to the office of Governor and Colonial Secretary of a Country like Ceylon, where a Nation trusts in British Rule, should be removed from the sphere of outside influence and placed on a fixed principle, based on the merit and competency, of those to be chosen for such grave responsibility. Sir Frank Swettenham in a letter to the "London Times" drew attention to this matter in reference to a Question in Parliament in July last, concerning the Governorship of *Mauritius*. He characterized the dictum formulated in the Secretary of States reply that Governorships stand apart as one which "opens the door to every kind of jobbery" while most emphatically

dissenting from Sir Frank Swettenham's proposal, that Governorships should be opened to the aspirations of the members of the Civil Service, which we think a remedy far worse than the disease for reasons which may be multiplied almost without end, one alone of which it may suffice at the moment to state namely: that, in Ceylon at any rate, Civil Servants are trained in the school of tax gatherers and are primarily Revenue Officers, of whom no less impartial a judge than the Chief European Newspaper in the Island, *The Ceylon Observer* stated: "the fact is that nine Revenue officers out of ten regard an increased collection of revenue as the end-all and be-all of their existence": while therefore entirely disagreeing with the views of Sir Frank Swettenham, the dictum that these important appointments are not to be governed by any principle gives us also "furiously to think." Coming as it does almost simultaneously with the vigorous exposure of the traffic in titles and honours, in a recent speech by Lord Selbourne who was at one time, we believe, an Under Secretary of State for the Colonies. Lord Selbourne stated "there was no one of experience in Parliament who did not believe in the truth of the rumours that from time to time some honour was bought and sold." Mr. James Douglas in an article written for the December number Pearson's Magazine, some time before Lord Selbourne's speech was delivered, makes astounding disclosures in connection with what is described by the Editor as the "Greatest Scandal of our Day—the sale of honours by Politicians." He suggests that every appointment to a Colonial Governorship may raise the suspicion of having been purchased by "lavish contributions to the Party Funds." The statements of Mr. Douglas give us food for thought. He says:

"The sale of honours is like the sale of advowsons—a traffic not too widely advertized; but knighthoods, baronetcies

and peerages"—later he adds Colonial Governorships—"are purchasable; and there is even a tariff for these titles."

The cash is usually paid by instalments in the form of subscriptions to the Secret Party Funds of the two great political parties. . . . It is a business transaction. There is a definite bargain between the purchaser and the vendors. A discreet middleman arranges the deal, and he is paid a commission for his trouble. . . . The traffic in titles is based upon the Party System of Government, and its continuance is made possible by the collusion of the two great parties who take office in rotation. These two parties are financed by what are known as the Party Funds. . . .

The fundamental truth about the Party Funds is this: they are secret. The Party Funds are replenished by the sale of honours. . . . The vested interests in the case of the purchase of honours are: (1). The Secret Party Funds, and (2) the wealthy men who desire to purchase honours by subscribing to the Secret Party Funds. "

In our case, the peril proceeds from yet another vested interest—namely that of Capitalist Syndicates who may desire to have in this "the best of British dependencies for the judicious investment of Capital" of their own choice a "man on the spot."

C. E. COREA.

The Buddhist-Christian Missing Link.

In the "Monist" or January, 1912, I have shown that Luke's account of the Lord's Three Temptations agrees more closely with the non-theistic and geographically remoter Buddhist than with the theistic and neighbouring Mazdean. This can hardly mean aught else than literary dependence. But how? No Greek Sūtra has ever been discovered,

and moreover, the three temptations are not all together in the Buddhist Canon, one of them, viz., the temptation to commit suicide, being in the Decease Book of the Long Collection; The other two, viz., temptations to assume empire and transmute matter, being in the Devil Class (or Book of Temptations) of the Classified Collection.

But we know from Chinese Buddhist Literature that, in the early centuries of the Christian era, there were Lives of Buddha and all sorts of manuals and books of extracts or selections. Now, I have asked Professor Anesaki of Tōkyō to examine some of these and report whether there does not exist a little collection of Temptations, wherein all three come together, as in Luke and Matthew.

Should there be such a book in Chinese, it existed before in Sanskrit or Pāli (for most, if not all, of these Chinese primitive Buddhist books are translations). And if it existed before in a Hindu language, it was probably translated into the languages of other Buddhist countries. Thus, we know from M. Aurel Stein's monumental work on Ancient Khotan (Oxford, 1907) that in Chinese Turkestan, between the third and eighth centuries, there were Buddhist books in at least two forgotten languages. One of these is now known as Tocharish. Now, the Buddhists had migrated to Khotan from their older habitats in Bactria, Kashmir and the Panjāb, where they had been settled since Asoko's inscriptions, B.C. 250. In Bactria, where Greek rulers had reigned for two centuries, the Buddhists could not have carried on any propaganda without translations. And if they could translate into the insignificant dialects of Turkestan, they would certainly do so into so illustrious a language as Greek. China, being civilized and conservative, has kept her early translations; but Bactria, having been swept by Scythian and Arab, by Mongol and Afghan, has lost here, just as Turkestan has done;

and if we were to dig into Balkh, as we are digging into Khotan, we might find a Canonical Sûtra translated into Greek. While we have no Sûtra found in Greek, yet we have coins with Greek and Pâli graven on them; and Francis Cumont, when recently in Philadelphia, informed me of an Ephesian inscription which mentions the Hindu calendar..

As I have pointed out in *Buddhist and Christian Gospels* (Ed. 4, Vol. 1, p. 155) the Greek Empire is said to have been converted to Buddhism by the recitation of a Sûtra on Buddha's Omniscience—a Sûtra still extant in the Pâli of the Numerical Collection, Book of Fours. Could we but find this Sûtra in Greek among the ruins in Afghanistan, and especially if we could find a Book of Temptations containing the three aforesaid, the importance of the discovery for the history of religion would be incalculable.

Will not Dr. Stein persuade the Anglo-Indian Government to use its good offices with the Ameer of Afghanistan to make this discovery possible?

A. J. EDMUNDS,
Philadelphia.

EDUCATION IN THE PHILIPPINE ISLANDS AND CEYLON.

A CONTRAST.

We are in receipt of a copy of the Eleventh Annual Report of the Director of Education of the Philippine Islands. The Report is dated Manila, August 10, 1911. It is submitted to the Honorable the Secretary of Public Instruction, Manila, P. I.

Eleven years ago the Philippine Islands went under the Republican Government of the United States of America. Since then there had been a gradual growth of the civilizing influence through the most advanced methods of scientific and industrial education. It was first as an experiment that the educational methods were adopted by educational experts sent from the United States Government. The first stage began with the

opening of a thousand schools in different parts of the Philippine Islands; a thousand American teachers were sent to the Islands at Government expense to teach in these schools. School furniture of the most approved type were sent to the thousand schools from the United States Educational Bureau. Ten years have passed in experiment, and now the Filipinos are reaping the results of the benevolent work done by the Americans. There are now 4,404 schools in operation having an attendance of 610,493 pupils, with an educational staff of 9,086 American and Filipino teachers. The school population of the Islands is no less than 1,215,666. It is the aim of the Bureau of Education to provide instruction for the entire population of school going age. The present Director of Education has from the beginning made one of the chief features of his administration the promotion of a comprehensive school building programme throughout the Philippine Islands. Out of the 255 buildings projected which were turned over for construction 70 have been completed, and the work is going on rapidly.

American teachers appointed by Government are selected by the Director who is in personal communication with presidents, deans, and appointing committees of universities, colleges and normal schools throughout the Eastern and Central States of the American Republic. He has succeeded in enlisting the interest and in a number of cases the active co-operation, of many of these men in the problem of Philippine education, with the result that a large number of new teachers have just arrived in the Island. With few exceptions they are superior young men and women.

The total number of Filipino teachers on duty was 8043, of whom 1054 received salary from Insular funds, 7190 from Municipal funds, and 159 were apprentices without salary. The number of American teachers in service was 1043. The Filipino teachers, as a rule, are industrious ambitious and loyal to the purposes of the Bureau. It is the policy of this office that Filipino teachers of superior attainments shall be given opportunity to render service up to the full measure of their ability. Primary instruction under the Bureau of education is now handled by Filipino teachers.

The clerical teachers work in the General Office of the Bureau of education is handled

under the direction of the chief clerk by a force composed of 5 division chiefs, 16 American clerks, 7 Americans detailed to inspection duty in connection with the industrial division and 79 Filipino stenographers, clerks, messengers making a total of 108.

The sum voted by the Philippine Legislature for educational purposes amount to in Philippine dollars 4,954,432.42. The value of supplies and equipment on hand in Manila and in the various school divisions amounted to 2,366,481.

For the construction of barrio school buildings the sum of dollars 1,000,000 was voted by the legislature, 50,000 for teacher scholarships, 30,000 for student scholarships, 500,000 for the construction of Insular school buildings in the city of Manila; 60,000 for the establishment of a Sales Agency that will handle the industrial product of the public schools. For the year 1912 3,610,000 dollars have been set apart for current expenditure of the Bureau.

During the year two new books have been introduced—one a so-called "Primer of Industry," a much needed aid to teachers of the youngest pupils just entering school, the other entitled "Industrial Studies and Exercises". During the year the following Bulletins have been issued,

No. 31, "School and Home Gardening"
No. 32, Courses in Mechanical and Free hand Drawing; No. 33, Philippine Hats, embodying a thorough treatment of the hat making industry; No. 34, Lace making and Embroidery; No. 35, House keeping and Household Arts; No. 36, Catalogue of the Philippine Normal School; Nos. 37, 38, School Buildings and Improvement of School Grounds; No. 39, Courses in Free hand Drawing for Primary Schools; No. 40, "Athletic Hand book for the Philippine Public Schools"; No. 41, Service Manual of the Bureau of Education; "Outline for the Teaching of Manners and Conduct; Rights and Duties of Citizens; Prevention of Disease; Diseases of Animals; Rice Culture; Coconut Beetles; Some Recipes for preparing Jams, Jellies &c. from Philippine Fruits, &c. Projected publications treat on ten different subjects useful for the Filipino pupils

The Report gives interesting details of the Philippine Normal School, Philippine School of Arts and Trades, Philippine School of Commerce, The School for Deaf and Blind, College of Agriculture &c.

Year after the Philippine Bureau of Education sends a number of Filipino Students to the United States for study. In 1903 102 students were sent to the U.S; in 1904, 43; in 1905, 39; in 1906, 7; in 1907, 5; in 1908, 8; in 1909, 2 in 1902. Out of these 193 returned after having finished the University Course. The expenditure for the support of these Students in

1904	was dollars	96,000
1905	"	122,000
1906	"	153,000
1907	"	184,000
1908	"	204,000
1909	"	94,536
1910	"	72,333
1911	"	33,700

959,569

The Americans have taught the Filipinos athletic sports, chief of which is baseball, their national game. The Filipinos have taken to it with enthusiasm. Baseball has actually revolutionised their ancient methods. "The boy who has even for a season or two experienced the stirring discipline of public censure and public applause in hard athletic battles has learned lessons which will remain with him longer than any maxim learned from books."

Half tone illustrations are included in the Report as follows:—

Plate No. I—Barrio School Building, Primary School Building.

Plate II—Primary School Building, Municipal School Building, Central School Building.

Plate III—New Concrete Central School Building, Provincial High School, Central School Building (Reinforced Concrete).

Plate IV.—Old Central School Building, New Central School Building.

Plate V.—Domestic Science House of the Provincial School, Assembly of Students of the Philippine School of Commerce.

Plate VI.—Manual Training Building, New Municipal School Building.

Plate VII.—Provincial High School Building, Sorsogon Provincial School Buildings and Grounds, Provincial High School Building.

Plate VIII.—Machinery Building of the Provincial School, Primary School, Municipal School Building.

Plate IX.—A Main Aisle in the Bureau of Education Building, A working Exhibit of the Manila City School, Lace Making and Embroidery.

Plate X.—Dining Room set made at the Philippine School of Arts, House Furniture manufactured at the Iloilo Trade School.

Plate XI.—Office Furniture
Furniture made at the Trade School.

Plate XII.—Siesta Chair made at the Provincial School, Articles made in the Industrial Department of the Philippine Normal School.

Plate XIII.—Exhibit of Lace and Embroidery from the Manila Primary Schools, A Class in Embroidery.

Plate XIV.—Making Pillow lace, Primary School.

Plate XV.—Baskets made by a class of teachers at the Summer School Normal Institute.

Plate XVI.—A class of Pupils at work in the School Garden, Machinery Room, Provincial Trade School Teachers' Class in Domestic Science.

Plate XVII.—A class in Ceramics, Philippine School of Arts; Product of the Wheelwrighting Department of the School of Art and Trades.

Yearly the pupils attending schools throughout the Philippine Islands are made to plant trees on the Arbor Day. During the past school year 600,000 trees were planted by the children under the direction of teachers.

The aesthetic and economic benefits accruing to the people of these islands as a result of the tree planting of a single year cannot be easily estimated.

THE SCHOOL POST OFFICE SAVINGS BANKS.

The total number of depositors including teachers and pupils was 13,728, the total amount of deposits was 33,585 dollars.

Ten years ago the American legislators introduced into the Philippine Islands, the American methods of scholastic, technical, industrial and agricultural education. The beneficent result gained thereby is stupendous.

The British have been in the island of Ceylon since 1815. What have they given to the People whose number is about 4 millions? Arrack in abundance, Opium,

Indolence, the destruction of local industries, the introduction of a so-called Waste Land Ordinance whereby the ancestral holdings of the people have been robbed to the extent of about 1,500,000 acres, since 1897; and not one technical school, not one Trade School, not one school of Commerce, not one Industrial School, not one Weaving School have been opened by the Government since 1815. Even the building contemplated for the so-called Royal College is not yet finished; and the amount voted for it is only Rs 250,000, and this for the Premier Institution of the island!

The indifference of the British Governors who come to rule this ancient historic island for the furtherance of the higher phases of technical and economic education is something abnormal. For the Electric Lighting alone of the Sanitarium at Nuwara Eliya for the benefit of a few Europeans the sum of Rs. 200,000 have been expended.

Blessed are the Educators for theirs is the Kingdom of Heaven.

British bureaucrats of Ceylon!

Read, Mark and Digest the Report of the American Director of Education in the Philippine Islands.

HIS MAJESTY'S FAREWELL REPLY.

His Imperial Majesty in reply said:—

The Queen-Empress and I are deeply moved by the words of your address.

And they are not empty words. They have been amply and visibly proved by the enthusiastic reception accorded to us on our arrival here, and no less by the affectionate demonstrations with which we have been greeted everywhere and by all classes in Calcutta and its surrounding neighbourhood.

For the remainder of our lives we shall remember with feelings of pride and emotion the stirring experience of these past eight days: we shall recall the warm-hearted greeting extended to us on our arrival in your capital, and the sight of those patient and sympathetic multitudes which had assembled from all parts of the province to testify their loyalty and devotion to my Throne and person. And I am gratified by the assurances given in your address that these outward proofs of allegiance and affec-

tion reflect the general sentiments of your fellow-subjects throughout the length and breadth of North-Eastern India.

Nor shall we forget the striking scenes and brilliant displays which have been so successfully organised and carried out to celebrate our visit.

The people of Bengal offer us as a farewell gift their "overflowing love and gratitude." Rest assured that the Queen-Empress and I could ask for nothing more precious to us and to our children. We take it back to them to be cherished by them as a priceless heirloom.

Our hearts are too full to express adequately the gratitude for all you have done to welcome us at home amongst you.

In bidding you farewell, the Queen-Empress and I fervently pray that all my subjects in Bengal of whatever race or creed, united by the ties of sympathy and brotherly love, may, under Divine guidance, ever strive towards the advancement of their common happiness, contentment and general well-being.

A Notable Speech.

(FROM A CORRESPONDENT.)

The following speech was delivered by Mr. E. L. R. Thornton, District Judge of Trichinopoly on the occasion of the Durbar :

"LADIES AND GENTLEMEN,—My task is brief. I have, Sir, but to add a word of homage on behalf of my fellow countrymen to the eloquent tribute Dewan Bahadur Desika Chariar has addressed to you as a representative of the King Emperor on behalf of our Indian fellow citizens. To-day is indeed a red-letter day in the Indian calendar. Heretofore as you, Sir, observed, India has been regarded as the most priceless jewel in the Imperial Crown. To-day she is the Crown itself. From all the glowing fancies that cluster round the magnificent ceremonies at Delhi this thought seems to me to stand out pre-eminent. And how pregnant with far reaching reflections is this simple statement of fact! You all know how the Cauvery river branches off at the anicut, after flowing for over a hundred miles in one river, into two separate streams. Reverse the process and you have an apt simile of

the history the King is making to-day. For over a hundred years the English and the Indian races have striven side by side for the welfare and prosperity of India. Hereafter the peoples of both countries will be welded in one, and Indians and Englishmen alike will be citizens of one common Empire. And it is the sacred duty of both Englishmen and Indians to see that the King's great work comes to last'ng fruition and that the fusion is permanent. On both sides there must be greater sympathy. No one, Sir, would charge you or the distinguished officials who hold your exalted office in other Districts with a lack of sympathy, for the name of the Collector is a synonym for sympathy through all the villages of the land. But nations like individuals have the defects of their qualities and I think perhaps some of my countrymen allow themselves to be blinded by the defects of the qualities of their Indian fellow citizens to those qualities themselves. And yet, if you will but look below the surface, you will find a worldwide courtesy, a magnificent intellect and a perfect passion for loyalty. Believe me, fellow countrymen, the highest and most grateful homage you can render to your King is to follow His example and precept, and to do your utmost by the display of a wider sympathy to draw closer the bonds of loyalty that bind His Indian subjects to the Crown.

And is there not a message for India too? Some of you have not doubt stood on a mountain top at sun rise, and witnessed the clouds hanging over the villages in the plains disperse like a miracle when the sun appears. A few months since the political horizon was dark with lowering clouds. To-day the Royal sun has appeared and there is a cloudless sky. See to it, India; that the dawn of Delhi brightens into a glorious noon, and that you carry untarnished through the ages the banner of the Knighthood conferred on you to-day. For nothing I am certain would more grieve the King's generous heart than that India, by her own act or the act of any of her sons, should forfeit one tota of the splendid heritage he has bestowed upon her. "To me," said one of the greatest Viceroys that has ever ruled over India, addressing his countrymen at the Guild Hall in London, "to me the message is carved in granite, it is hewn out of the rock of doom, that our work is righteous and that

it shall endure. To-day, amid scenes of enthusiasm unparalleled in the history of the world the marriage conceived nearly 25 years ago by the great poet Premier Disraeli has finally been consummated and England's King has publicly proclaimed India to be England's help meet in this great Imperial work. I am confident she will prove a loyal consort, and that hereafter the two great races will form together one mighty river, which shall carry the fragile barque of India's happiness peacefully and securely to an ocean of prosperity and contentment." *God Save the King.—The Hindu*

THE STUDY OF SINHALESE LITERATURE.

While one sees educational problems discussed in the English papers in Ceylon, the Sinhalese papers hardly seem to have noticed it. The reason no doubt for this is that the problems deal with the English higher education not with the vernacular, but at the same time it is proper that the readers of the Sinhalese papers should keep themselves abreast of the changes in education which are going on around them. The people who benefit from the vernacular education are the poorer people, and although the majority are satisfied with such education as they receive, yet they may well ask whether the vernacular education cannot be improved. At present, a village boy receiving a pure Sinhalese education, stops just at the stage when the mind is trained to receive what might be called a higher education. In a few cases, the vernacular education can be extended at a Pirivena into the study of Sanscrit or Pali or Ayurvedic medicine or Astrology but beyond that there is no further scope. In the old Normal School many Western sciences were taught through the medium of Sinhalese, but since the abolition of that school, the education that the Sinhalese receive in that subject is strictly limited. At the Government Training School for teachers although a fairly

satisfactory training is given, it is confined to a very small number and the benefit desired from it is consequently strictly circumscribed. Hence if any Sinhalese youth has a desire to go in for a modern education, he is compelled to seek it through the English schools. In such countries as Japan where the education is imparted in the native language, no branch of science however advanced it may be, is neglected.

In Ceylon on the other hand, where the sciences have to be learnt through a foreign language, the majority must always remain ignorant of the scientific education. This system of education will split the Sinhalese into an English speaking and a Sinhalese speaking division. As it is happening, the English speaking moiety knows very little of the beauties of the Sinhalese literature, and as they are the more advanced and more virile section of the nation, the neglect of the language by them will undoubtedly lead to the decay of the national tongue; the majority of those who receive a vernacular education will also not study the literature of the country and that fact too will in the end lead to the same result. The task of keeping the language green and in its purity will rest with a few of the Sinhalese scholars and as their work will not be appreciated by the rest of the Sinhalese, original compositions will suffer and Sinhalese will practically become a dead language. To what extent even now the language has suffered can be seen from the smallness of the number of those who can understand or appreciate a Sinhalese literary composition.

But to all evils there is a remedy, and the conscience of those who have received a purely English education is waking up, as they see that the present educational methods will ultimately mean the disappearance of the Sinhalese language.

Although many people believe that a national language is not necessary for the maintenance of a national spirit,

and although it is true that such races as the Jews, still preserve their national spirit although they have become cosmopolitan in language; with a small population as it is in Ceylon, a decay in the national language means a decay in the national spirit.

The continuation of national life in Ceylon depended on two factors, its religion and its language. And although a considerable breach has been made in national unity by the forsaking of its national religion, still as the great majority remained Buddhist, the breach could still be healed up. But when every educated Sinhalese, has no education in his own language, the fatal effects produced by such an education are incalculable.

So the awakening conscience of the Sinhalese demands that there should be an education in Sinhalese language for the Sinhalese in the higher English educational institutions. But with this comes also a cry, that Latin and Greek languages should be abolished and on their place Sanscrit, Pali, Sinhalese taught.

Though a knowledge of Latin is useful for a proper study of English, the time devoted to the learning of Greek leads to no tangible or practical results. The best years of a student's career is taken up with Greek, and all the knowledge that he so laboriously acquires, during his school days, he begins to forget from the day he leaves school. If instead of the Greek, a Sinhalese boy learns Pali or Sinhalese, his after life becomes full of pleasure in reading for himself all the priceless literature of Ceylon. Who, that is a Sinhalese, can for a moment doubt the benefits that will accrue to him from such a study.

To a Sinhalese Buddhist there is no reform that can give greater satisfaction or delight. In a place like Ceylon, where so many races are concerned, each with its own traditions the same reform will not answer. Not only is this so, but each individual who has realised what

he considers the best results, from a form of education, to which he is accustomed is loth to see something else substituted for it. A lawyer for instance who has gone through the full curriculum of the Royal College, views with great disfavour any reforms which undermines the ancient traditions of his Alma Mater. Similarly a Burgher, does not see any good whatever in the compulsory teaching of oriental classics, although his children are not affected by the change.

But those who are Buddhists and Sinhalese should view with favour any reform which will help to develop the national spirit. For their future existence depends on their realising that they are a nation, small as they are, who have for 2500 years preserved a history, a religion and national sentiments equalled by no other nation in the whole world. There are great nations no doubt at the present day, but those nations who were coeval with the ancient Sinhalese have disappeared and have left no descendants. The great fault in the Ceylon educationists is that they don't seem to realise that one uniform plan of education will not do for every community. To make anything compulsory whether it is Latin or Greek or Sanscrit will be equally bad. But there should be liberty to choose any subject any parents like, only stipulating that the classics whether occidental or Oriental should have the same value.

Another much needed reform is the introduction of manual training. In all the high schools both in Sweden and Germany manual training receives considerable attention. There a student is taught either iron work or wood work. This is not taught at the expense of any other study but is taught as an additional subject and has the same value as gymnastics. From conversations we have had with several teachers, the good results of such manual training are incalculable and of lasting benefit; for in scientific and systematic training of the

hand and eye, it is not only the hand that is trained but also the brain.

The attitude taken by the opponents to its introduction in Ceylon seems to me to be unreasonable; if carpentry or iron-sloyd (කැපැල්) as it is called is taught at the expense of a good education or in other words, if our secondary and high schools are to be converted into manual training schools or industrial schools as they are called in Ceylon, then such a step should be opposed tooth and nail, but if on the other hand wood and iron sloyd are to be introduced as an additional subject, every sensible man should welcome such a change and bless the name of the Governor who is responsible for such a reform.

The ultimate results of these two reforms, if properly introduced into the English Schools will lead more than anything else to the development of a national conscience.

Buddhist Hymns by Dr. Paul Carus.

The indefatigable writer and author, of so many books, Dr. Paul Carus, has published another useful work to supply a much needed want in the form of a beautifully bound volume of Buddhist Hymns, a copy of which has been sent to us. In the "Foreword" the author says "Buddhism exercises an increasingly powerful influence upon the people of western civilization: it fascinates the pious Christian on account of its remarkable agreements with Christian ethics; it interests the unbeliever on account of those features of its doctrines which stand in contradictory opposition to Christianity, and it is admired by thinkers on account of its philosophical depth, its humane spirit, and the loftiness of its morality. As to myself, Buddhism has constantly grown upon me and I have found more and more reason to justify my esteem for both this grand religion and its noble founder. I can repeat the

words and make them my own which the venerable Professor Fausboll said after having spent a life-time on the study of Pali literature, "The more I know of a Buddha, the more I love him." The influence of Buddha's spirit upon his followers show itself in the Excellencies of the Buddhist canon, which among all religious literature on earth—and here not even the Bible can be said to make an exception—is distinguished by purity, profundity, and loftiness. In my literary labours I have met with repeated occasions when I felt the need of quoting Buddhist hymns for the qualities that characterize the devotional poetry of Buddhism, and thus I was frequently induced to try my hand at the versification of these ancient and venerable stanzas. the result of which is collected in this little volume."

Does Buddhism stifle the musical instinct of its devotees? Buddhism is a religion of aestheticism, and no progressive religion with such lofty ideas of universality as Buddhism contains could stifle the musical instinct of man. To the householder the Buddha lay down only the five rules and the ten abstinences for daily observance, therein is no prohibition for the practice of music. In the Sakkapanha Sutta of the Digha Nikāya, the celestial musician with his Beluvapandu Vinā, in obedience to the chief of the devatas, Indra, came to Buddha, when the Divine Teacher was staying at the Indrasila guhā, and began to sing and play the vinā, and the Buddha in the spirit of the scientific critic expressed His appreciation of the player for the harmony of his voice and of his instrument, for he sang a song of love and holiness combined. But in the Samyutta Nikāya in the Gamini Samyutta an actor came to Buddha and asked him whether it was true that according to the Brahmanical lore, the actor who pleases the people by his acting on the stage, after death is born in the heaven of celestial musicians? The Buddha gave no answer although

the question was asked three times, and the fourth time the Buddha said that actors who by their acting cause people to put off their progressive activities and walk in the path of immorality is born in hell! Perhaps the Buddha was against the sensualising tendencies of the stage at the time, and He did not want that His disciples should follow the path that would retard the progress in the development of the higher nature of man. He preached a higher morality for the Bhikkhus to them he inculcated the ethics of the superman "the *uttari manussa dhamma*. To the householder the five precepts and the ten abstinences were for daily use, and in this category there is no prohibition of music. In the eight observances—the *attanga sila*—the householder once a week, or once in a fortnight, or once in a month, is expected to observe the *Brahmachari* life, and as a *Brahmachari* he is expected to abstain from such amusements as are injurious to the higher life. Moreover the ethics of the Brahman and the Jaina religions also prohibit music for the *Brahmachari*. The elevating music that ennobles the higher tendencies of thought, is allowable to the householders, and on only on such days that the *Brahmachari* life is observed that his time should be given to other things of the spiritual philosophy, and not to dancing, singing, music, shows, wearing garlands, scents, etc. He has to detach himself from the sensual plane and to live in a plane of perfect purity and hallowed wisdom.

For the householders, the *Upāsakas* and the *Upāsikās*, who have a knowledge of English Dr. Paul Carus's "Buddhist Hymns" will give a new sensation of delight. The Table of Contents of the Book shows the following subjects:—

The Buddhist Doxology, The Buddha's Hymn of Victory, The Essence of the Doctrine, Happiness, Self-Reliance, An Ancient Rule, The Religion of all the Buddhas, The Three Characteristics, Love Universal, The Goal, Nirvana,

Karma—the Law of Deeds, Bridal Chorus, Amitabha, At the Grave, Immortality of Deeds, Gems of Buddhist Poetry.

To give an idea of the work we reproduce the first hymn here:—

Bright shineth the sun in his splendour
by day, And

bright the moon's radiance by night:

Bright shineth the hero in
battle array, And the sage in his thought
shineth bright;

But by day and by night, none so glorious,
so bright As Lord

Buddha, the source of all spiritual light.

The book is published by the Open Court Publishing Co., 623, 633 80, Wabash Avenue, Chicago, U.S.A.

Buddha Gaya.

28th December, 1912.

THE RIGHT HON'BLE EARL OF CREWE,
Secretary of State for India, Calcutta.

My Lord Marquis,

The Maha-Bodhi Society of India, Burma and Ceylon was started in the Island of Ceylon in May, 1891 with the object of reviving an interest in the Sacred Buddhist Places at Buddha-Gaya, Saranath in Benares, and Kusinara.

It has so far realized its desires partially in having built rest-houses at Buddha Gaya and Saranath and Kusinara for Buddhist pilgrims visiting these shrines from Burma, Arakan, Japan, Ceylon, China, Tibet and Cambodia.

The 2500th Anniversary of our Holy Buddhist Religion was celebrated in May last, and also the 2500th Anniversary of the foundation thereof which took place in July last. To us Buddhists this year of the Coronation is full of significance, for it is said in our Holy Books that this year terminates the first half of the five thousand years of the full life of the Religion of the Buddha. That in this year that there should be the Coronation is more than a coincidence. In

our ancient traditions there is also the saying that in this year a Righteous King will appear in India who will restore Righteousness and help the Religion of the Buddha.

If this saying has any verification it is found in the utterance of the King-Emperor who speaks to the people as "My beloved people." To that category belong the Buddhists who number about 11 millions in India, Burma and Ceylon under the great Emperor's sway. To them the Coronation of the King-Emperor in this year so momentous to the Buddhists is a coincidence.

The Buddhists throughout the world will rejoice to hear if the King-Emperor could be made to listen to the prayer which is now offered on their behalf, and that is that the most Holy Shrine at Buddha Gaya, where the Prince Siddhartha 2500 years ago became the fully enlightened Teacher of gods and men, is now in the hands of a Saivite Brahman ascetic who is known as the Mahant of the saivite *mutt* at Buddha Gaya, who prevents the pilgrims, coming to Buddha Gaya from Buddhist countries, from worshipping according to the tenets of the Buddhist faith. The Saivite priest claims proprietary rights over the Temple and interferes with the legitimate rites of the Buddhists, and to prevent them from worshipping inside the Temple the servants of the aforesaid priest paint the Image of the Buddha in the sanctuary with marks offensive to the Buddhists. Again and again we have appealed to the humanity of the Mahant and the officials have many a time asked him to be kind to the Buddhists and not offend their feelings, but without any effect.

The Buddhist Restoration Society was also started to agitate this question and to prevent the priest from committing this act of desecration. So far without any success. In this 2500th year of our venerable Religion, and in the year of the Coronation of the mighty and glorious Emperor, the righteous King

George V, may we not expect that the King-Emperor will exercise his Imperial prerogative and demand that the Saivite priest ceases to offend the feelings of the Buddhists, who are also loving subjects of his most gracious Majesty.

With loving loyalty to his most illustrious Majesty and with assurance of highest regard to your Lordship.

On behalf of the Buddhists of Ceylon, Burma, etc.

THE ANAGARIKA DHARMAPALA,
General Secretary, Maha-Bodhi Society.

Digest of the Majjhima Nikaya.

(Continued from our last Number.)

130. DEVADUTA SUTTAM.

භද්දුත සුත්තං.

Savatthi. The Exalted One was staying at the Jetavana Monastery. Addressing the Bhikkhus the Blessed One said, There are two houses with six doors and a fully sighted man sitting in the centre sees men entering and departing therefrom, and also those who are inquiring, in the same manner the Blessed One sees by the divine eye surpassing that of men, beings that depart from here and are born again, in conditions that are low and high, in complexion golden and dark, in heaven and in hells according to their individual kamma, and is known that this being was good in action, was pleasant in speech, was pleasant in mind by the generation of good thoughts, died and was born in heaven, that this other being was good in deeds, words and thought, did not slander the noble Ariyas, held right views, and showed others the right way, and after death was born as man. This other man committed evil, by deed, speech and by thought, slandered the noble Ariyas, held erroneous views and misled others in making them to hold erroneous views and after death was

born in the world of *pretas*, and another man similarly given to the commission of evil by deed, word and thought, after death was born in the womb of an animal, and another man who had done evil in deed, word and thought, and who held unscientific views, after death was born in the realms of darkness and suffering (*niraya*). There are the guardians of the evil kingdom who getting hold of the evil doer brings him to Yama the king, saying O king, this man did not act kindly to his parents, to the Samanas and Brahmanas and also to the elders of his kinsfolk. Let your Majesty punish him. Then king Yama questions and addresses him, O man, did you not see the first of death's messengers appear among men; and he answers no. Lord. And the king Yama says to him, O man, did you not see among men the infant babe lying on its back, and he answers, I did Lord. And the King Yama said O man, did it not occur to you, being a person of mature intelligence and years I am also subject to old age, I will do good in deeds, words and thought. He answered Lord I did not think, I delayed. Then the King said, Through thoughtlessness you failed to do good, and now it shall be done unto you in accordance with your thoughtlessness. This evil deed of yours was not done by your mother, nor by your father, nor by your brother, nor by your sister, nor by your friends and rulers, nor by your relatives nor by the Sramanas and Brahmanas, nor by the gods, you yourself did the evil deed, and you alone shall feel its consequences.

Again the King Yama says, O man did you not see among men a woman or man, eighty or ninety, or a hundred years of age, decrepit, crooked as the curved rafter of a gabled roof, bowed down, leaning on a staff, trembling as he walked, miserable with youth fled, broken-toothed, gray-haired and nearly bald, tottering, with wrinkled brow. He answered, Lord I did. The King again asked as before, and the same answer

was vouchsafed, and Yama tells him that he alone and no one else has to suffer for the evil committed by him.

Again the King asked him whether he had not seen a woman or a man, ill, suffering, rolling in their own filth, who when lying down had to be lifted by others &c.

Yes he answered, and the King rejoined whether it did not occur to him that he himself will be subject to disease and that he will do good deeds in body, word and mind. Lord I did not think. If you had delayed to think and do your duty, the consequences of the evil deeds will be yours, and none else. Again the King asked whether he had not seen the fourth of death's messengers, and he said no, and the King said, Among men there is the thief who is caught and punished by the King's orders in being beaten with whips, and sticks, and have one's hands and feet, ears, nose, cut off and other cruel punishments inflicted. He answered and said yes, and again King Yama asked whether he had not reflected that here in this present life itself that the evil doer is punished, far more in another world. He answered and said that he did not think. And Yama said that he would have to suffer for his own neglect; and this evil had not been committed by his relations or by monks or Brahmanas or by the gods, and that he himself has to suffer. And the king again asked the evil doer whether he had not seen the fifth of death's messengers, and he said that he had not. And the King again asked whether he had not seen among men a woman or man that had been dead and exposed for one day, two days, three days, and the corpse swollen, black, and full of putridity? He answered that he had seen, and the king again asked whether he had not reflected that he would also die, and that therefore he will do good deeds, and he said no—Then the king said that if he had failed to do good he will himself have to suffer as he himself had done evil and not another.

Then King Yama became silent. Then the guardians of hell inflict on him tortures in five-fold way. There he experiences sharp pain; but he does not die as the wickedness is not yet exhausted. And he does go through a graduated course of suffering until he is finally taken to and thrust in the chiefest of hells.

In former times, O Bhikkhus King Yama thought to himself "All they, alas! who are guilty of wicked deeds in the world must suffer such horrible and manifold torture. O that I become a man, and a Tathagato arise in the world, a Holy Supreme Buddha and that I understand His Doctrine.

Sunnata vaggō, Tatiyo.

131. BHADDEKA RATTA SUTTAM.

සද්දක රත්ත සුත්තං.

Savatti.—The Exalted One was staying at the Jetavana Monastery. Addressing the Bhikkhus, He said, listen well, Reflect and I will preach the Doctrine of the Excellent Night.

I had such a body in the past, and a sensual desire springs up to possess it, I enjoyed such feelings in the past and desires to have them, such perceptions, such ideations, such volitions and he wishes to experience them again. I was in such a form in the past, but there does not arise the sensual desire to have it again, and so on with the feelings, perceptions, ideations and volitions.

In what way does one desire to have them in the future? In the future may I have such a form, in this wise he engenders a sensual desire, such and such feelings, such and such perceptions, such and such ideations, such and such volitions, in this wise he engenders sensual desires. This is called desiring for the future.

In what way does one not desire in the future. In the future may I have such a form, such a desire he does not generate, so with feelings, so with perceptions, so with

ideations, so with volitions, such desires he does not possess.

In what way does one generate present tendencies? The ignorant, muddle-headed individual not having listened to the noble Doctrine, not having seen noble ones, not having comprehended their Doctrine sees form as the ego, that the ego has form, that feelings, perceptions, ideations and volitions individually is the ego. In what way does one not generate in the present such tendencies? In not looking at the feelings, perceptions, ideations and volitions as the ego.

132. ANANDA BHADDEKA RATTA SUTTAM.

ආනන්ද සද්දක රත්ත සුත්තං.

Savatti.—The Exalted One at Jetavana. At that time Ananda was at the Service Hall teaching to the Bhikkhus, inciting them into activity, delighting their hearts, gladdening them, by preaching to them the analysis of the principles of the Excellent Night. And the Blessed One having risen from His meditations came to the Service Hall and sat at the prepared seat, and asked the Bhikkhus who is it who was preaching in the Service Hall, and they said it was Ananda, and the Blessed One addressing Ananda inquired what he had taught and Ananda said that he delivered the discourse on the Analysis of the Principles of the one Excellent Night. The Blessed One applauded hearing Ananda and elucidated the Doctrine as was given in the previous Sutta.

133. MAHA KACCANA BHADDEKA RATTA SUTTAM.

මහා කකුත සද්දක රත්ත සුත්තං.

Rajagaha.—The Blessed One was at the Tapodavana. At the time the venerable Samiddhi having waken up at early dawn came to the river Tapoda to wash his limbs. Having washed himself he put on his single robe and was standing, and a celestial being approached the venerable Samiddhi and

asked him whether he has grasped the Doctrine of the Analysis of the Excellent Night, and Sāmidhi answered and said that he had not; and Sāmidhi asked the celestial being whether he has grasped the Doctrine, and the deva also answered in the negative, and asked the venerable Sāmidhi to learn the Doctrine, and vanished. The venerable Sāmidhi approached the Blessed One and related the experience that he had with the god, and asked the Blessed One to teach him the principles of the Excellent Night. The Buddha uttered a gātha giving the principles of the Doctrine and went to His vihara.

The Bhikkhu not being able to comprehend the Doctrine went to the great Kaccāno, who is profound in his learning praised by the Blessed One, and repeated what he had heard from the Blessed One, and asked him to elucidate fully.

Whereupon the great Kaccāno said to come to him to learn leaving the Lord of Truth is like a man leaving the root and the hard word of a tree and going away satisfied with the leaves.

At Sāmidhi's request the venerable Kaccāno elucidated the Doctrine. There is the eye, it comes in contact with form and the consciousness is awakened with a sensual desire (Chandarāga pati bad-dham); so it is with the ear and sound; nose and smell; tongue and taste, body and contact, mind and phenomena. Thus was sensual desire created in the past. How is this sensual desire not produced? When the eye coming in contact with form and the consciousness is not associated with the (Chandarāga) sensual desire, so with ear, etc.

After the complete elucidation of the Doctrine in its three-fold aspects, by the venerable Kaccāno, Sāmidhi left his presence and approached the Blessed One and repeated what he had learnt from the venerable Kaccāno, and the Blessed One praised the venerable Kaccāno for his profound learning and said that what has been elucidated by Kaccāno that he should retain in his mind.

News & Notes.

Since July last the Anagarika Dharma-
mapala is working in
the interest of the

Sinhalese Buddhists, and is now in Colombo. He is contributing a series of articles week after week in the *Sinhala Bauddhaya*, Sinhalese Newspaper, under the heading "Things that one should know," and his criticisms against the indolent class of Bhikkhus have provoked a controversy. Mr. D. J. Subasingha, a member of the Buddhist Theosophical Society, is the defender of the "Indolent Class," and his articles appear in the theosophical Sinhalese paper, the *Sandaresa* week after week, his criticisms being directed personally against the Anagarika. The larger majority of Bhikkhus are living a life of indolence. In many of the Oriental Colleges the Student Bhikkhus devote more of their time to studies of a secular kind. The spirit of Buddhism is ignored.

The Anagarika Dharma-
mapala seeing that the
the Ceylonese have no
English organ to ventilate their views, has started an English weekly newspaper under the above title. It is an eight paged royal size paper. Subscription per annum is Rs. 5-00. For foreign countries 2 dollars. The *Ceylon Nation* was started in commemoration of the Delhi Coronation of the King-Emperor, George V. The Ceylonese especially the Sinhalese Buddhists, have no organ to represent their grievances to the British authorities, for when crises arrive there is no paper that will plead their cause.

Thanks to Mrs. T. R. Foster of Honolulu, the Rajagiriya school, started in 1898, by the Anagarika Dharmapala is now in a very flourishing condition. The daily attendance of pupils is about

200. It is the desire of the Anagarika to open an Industrial Department in connection with the school. Will not some friend in America come forward to help the school.

The Hindustan Review

Edited by the Hon'ble Sachchidananda Sinha, Bar-of-Law, member of the Imperial Legislative Council. Single copy 50 cents; annual subscription Rs. 5-00. The January member of this excellent monthly contains an intensely vigorous and exhilarating article on Energism in the Orient by Professor P. S. Reinsch. It is an article that should be read by every lover of Japan, for it explains of the forces brought into play by the wonderfully comprehensive brain of Japan. Japan has the virility of a giant. She has no orthodoxy, she has no medieval theology, she has no pope, she has no caste-ridden despotism, and she had been free from the invasions of European foes. She remained until the last without contact with the West and when she did emerge it was not to learn classics but physical science. Therein lay her true greatness. With a giant's will she went to the laboratories of the West to learn the secrets of European greatness, while China, India, Burma, Siam, Turkey remained moribund.

Dr. Inonye Tetsujiro, a Japanese philosopher of European reputation, says that "there are only four men who are entitled to be called sejin, or great moral heroes: Christ, Socrates, Confucius, and Buddha. All other heroes are of ordinary fibre. The teachings of great heroes have turned into weakness by degenerate followers. Therefore in our age of relentless competition, the military and virile virtues of ordinary heroes are necessary." Japan has grasped this secret, her sons have taken the two foremost sages for her spiritual and ethical guidance—Buddha and Confucius, and she has in abundance the

military and virile virtues of ordinary heroes—like Hideyoshi, Komei, Bismark, Napoleon, Washington, and Lincoln. What the dormant nations of Siam, India, Burma, Ceylon, Persia, Egypt and Turkey require is Energism. China is first trying to grasp the republican ideals of Democratic America, but will she succeed? The Manchu Dynasty is doomed, and whether Yuan Shi Kai and San Yat Sen have the moral fibre to guide the millions of China remains to be seen. Let us hope that the land-grabbing European nations will be kept at a distance by the strong arms of Japan. We recommend the Hindustan Review.

The Tulasi Plant.

Tulasi is a native of both India and Ceylon. An exchange, writing on the virtues of this plant, says that it would seem to possess medicinal and sanative properties of much value. There is scriptural evidence to show that the ancient sages recommended its planting both in private houses and public places. The Ayurvedic physicians hold that Tulasi is a panacea for various evils, such as Malarial Cough, Catarrh, Bronchitis and even Snakebite. Thus when the ancient and modern medical science are at one as regards the virtues of this plant, the Government would do well to try and encourage its planting on a liberal scale in public gardens and parks and arrange for its free distribution in charitable dispensaries. Tulasi has a distinct advantage over quinine in as much as the masses instead of having a prejudice against it are strongly biased in favour of it on account of its sanctity. The psychological element of "ideal suggestion" will be enlisted on the right side and accelerated recovery. The administration of Tulasi in cases of malarial fever will combine the best elements of medical cure and what is known as faith cure and what retards cure in the case of quinine will expedite it in the case of Tulasi.

Study of Law by Bengal Ladies.

The "Sanjibani" writes:—Many ladies of Bengal are anxious to study law. So far the Calcutta University authorities have permitted three ladies to study law at home

under proper instructors. Several more applications have been received to this end. The authorities have resolved to make special arrangements for the study of law by ladies.

Annual Art-Exhibition.

The annual exhibition of arts and crafts, with which will be combined exhibits of pictures and photographs and a section for needle and fancy work, will be held in the Jubilee Hall, on Friday 5, 6 and 7. Mrs. Dantra will look after the needle and fancy work and prospectuses for those exhibits can be obtained from her at her residence at Fytche Road. For information for all other exhibits application, should be made to Mr. H. Clayton, Mandalay, who is the officiating Provincial Art Officer for Burma.

To fill the vacancy **Legislative Council.** on the Viceroy's Legislative Council caused by the retirement of the Hon. U. Bah Too, C. I. E., the non-official members of the Burma Legislative Council have elected the Hon U. Mye, ex-Tabayin Wundauk. The new member was one of the students sent to Europe by King Mindon, and is the last survivor of the Council of five ministers appointed by the Government of India to administer Upper Burma in the early days of the annexation.

Shakespeare in Burmese.

The second volume of Messrs. Shwe Kyu's series has just appeared; it is a translation of "As You Like It," and has been given the Burmese title of "the story of Rosalind and Orlando." In style and general get-up, it fully keeps up to the high standard revealed by its predecessor, but it seems a pity that the publishers have found it necessary to alter the style of binding, though no other fault can be found with it. The next volume is to be "Romeo and Juliet."

Davar's College of Commerce.

The famous Davar's College of Commerce with which our readers are no doubt aware will start its new Session on the 8th January 1912, the youngmen, ambitious of entering upon a successful Commercial career

would do well to write to Prof. Davar for a copy of the latest Prospectus of this College which is the Premier College of Commerce in India, recognised by the Government and the various Ruling Princes of India such as the H. H. Maharajas of Mysore, Baroda, Gwalior, Bhopal etc. The College is fitted up on up-to-date lines with electric fans and lights and contains all the furniture and cabinets and implements for teaching practical Commerce. Prof. Davar has worked for fifteen years as a Commercial Educationist, visiting Europe seven times and the perfect condition and the high reputation which the College enjoys is the result of his strenuous work of these years. The passes of this year were one hundred and eighty, which included two silver medals granted by the Examinations Board of the Central Association of accounts of London and fifteen "Distinctions." Three thousand students have been up to this time trained out of this College who are now holding various appointments in Bombay and Madras Presidencies, also in Punjab and United Provinces.

Our energetic con-
"The Burma Critic." temporary of Mandalay has moved down to Rangoon and has incorporated and absorbed within itself the *Burma Review*, which ran under the able editorship of Mr. F. N. Burn just a year. The first issue of the combination will appear tomorrow. We are very pleased to hear the new editor is Mr. Channing Arnold, late of the *Rangoon Times*; we had feared that Burma was about to lose a journalist of his education and standing. Mr. Lidbetter will continue on the staff, and Mr. F. N. Burn will be one of the principal contributors. We wish the new departure every success, and hope it will soon ripen into a daily.

The inaugural meeting of Burma Social Association, organised for "the promotion of social status, the promotion of physical culture, and the encouragement of industrial, commercial and scientific education and enterprise," was held last evening at 26, Phayre Street. We hope the promoters will inform our readers through these columns what the plans of the Association are, so that persons interested in such laudable objects may have an opportunity of joining.
 --"The Burman", January 6.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XX.

FEBRUARY.

2455 B. E.
1912 A. C.

No. 2.

A Veteran Christian Missionary On Arrack Drinking.

GOVERNMENT RESPONSIBLE FOR THE
DEMORALIZATION OF THE
SINHALESE.

"The other day I saw in the Observer a letter from a Missionary anent something Rhys Davids has written for the Encyclopædia Britannica in which in praise of Buddhism he says that crime in Ceylon is very small.

There was an editorial remark at the end saying that Buddhism had no power over the lives of the people and that crime was very bad in Ceylon, or something to that effect. Of course we know that there is no sufficient power or incentive in Buddhism to act as a regenerating force. But, really, I am coming to the conclusion that Government is incurring a horrible responsibility by its policy of (apparently even if indirectly) forcing arrack down the throats of the people. One hardly knows how to contain one's self when one has to witness this policy being carried on steadily, while Government tries to justify itself by an explanation which deceives no one. Within the last few weeks two cases have come within my ken. One in which a canteen, removed from the high road at one time upon local representation, has been brought close to a ferry where carters and passengers have often to wait a considerable time for the boat. Whose welfare has been considered here, the public's or that of that good friend and ally of Government's—the arrack-renter. Again only the day before yesterday I was at an out-of-the-way village where

there has never been a canteen before. The arrack renter has scented a chance to increase his earnings and has applied for a tavern. "The villagers don't want the thing" but of course, Government or their officials will consent and so practically injure the well-being and moral and intellectual progress of the people on the altars of this foul god, Revenue. Oh, it makes one sick to see it. I believe the Sinhalese villagers are being slowly demoralised, and spoilt in this way. We need an Arrack Commission here in Ceylon. We should find tremendous support from all classes outside the Civil Service. Would God that something could be done."—*Ceylon Observer* July 25th 1911.

OURSELVES AND OTHERS.

We have been told that although our pride in our ancient civilization, our past greatness, is a natural feeling, "the mere giving it vent in season and out of season will do no good" very good advice; but is it necessary? Can the Ceylonese in justice be said to be dreaming of their past greatness and taking no thought for the morrow? On the contrary are not the different races forming the people pressing eagerly forward? All keen observers of present events agree that Ceylon is a country with a future; it is not living in the glories of the past. The might of our ancient Kings, the prosperity of the country in the older times, the gallant deeds our brave forefathers fill us with "a sure and certain hope," and spur us on to fresh endeavour.

We are found fault with for calling the floating population "aliens." But why? is that not a true description? If they act as aliens why should they not be called aliens, *so long as no disrespect is intended?* In many matters, social, political and religious do they not by their conduct plainly show us that they wish to keep us at arms lengths, except for a few liberal minded and generous men like the late Mr. George Wall the general attitude of Europeans towards the inhabitants of this country is one of haughty aloofness. Quite half of them appear to be decidedly antagonistic, the majority of the remainder indifferent, a minority—a very small minority—friendly. Is this not a correct description of the situation? Let us not in our desire to be friendly and courteous forget to be candid and truthful. I do not blame the European community for the attitude they have chosen to adopt. It is natural, to the younger and the non-thinking class of them this country is theirs by right of conquest and must be exploited for their benefit. They have force on their side and *so vae victis!* Looking back for a moment on the attitude of the leaders of the European community in matters vitally affecting the permanent population can we honestly say that community generally has been friendly or sympathetic towards the natives? The mere mention of the Salaries Scheme, the Waste Lands Ordinance, the question of the Reform of the Legislative Council, the Paddy Tax, the Chilaw Railway not to name others, is sufficient to show in what directions their sympathies do not lie. The conduct of the Planters in the matter of the Excise Reform scheme is a case in point. We will not withhold from them "the debt of gratitude and the tribute of admiration," but we will not be at the same time mere flatterers. People are afraid to give offence to those in power and adopt a milk and water style in criticising their acts. We are careful not to hurt the tender susceptibilities of those who can harm us. We flatter ourselves that all this smoothness and soft spokenness is the result of a laudable desire to be fair and charitable, and of our eagerness to show the foreigner and the official the respect and courtesy which is their due. We can believe this if we find the same kind of treatment meted out to those who *cannot* hurt us.

It is a fact that we owe much of our material prosperity to foreigners. They could not help helping us; "they cannot make

money without helping us to make money also". "In the process of serving their own ends" they have done us great service. We will not forget it. Merchants have increased our trade; planters have opened up immense tracts of land; Engineers have built roads and bridges; Hospitals and Dispensaries have been opened all over the country. All this and more have been done for us by foreigners in "the process of pursuing their own ends" But let us not forget "the great truth that the prosperity of a country does not, except in quite a small degree, depend upon its material wealth." What is the moral and mental condition of the people? Is not the nation in danger of extinction? Can we conceive of a nation without her own bards, her own artists, her sculptors? What are our ideals? "The creative faculty which evidences itself in the monumental bequests" of our forefathers is all but dead. There is no imagination, no originality; it is all imitation. "The influence of the west has invaded every phase of private and public life. If this onrush of the western current of thought is left unregulated it is sure to swamp the country with the grimmest results. No Ceylonese with an iota of self respect can stand with folded arms while society in his land is drifting into chaos.....the Europeans themselves—both visitors and colonials—make no secret of their horror and amusement."

Look at the demons of drink and impurity spreading like an upas tree throughout the land largely we firmly believe the result of the bad example of the alien peoples in our midst. Must we not denounce these evils because it will hurt their feelings? We cannot allow our youth to fall victims to alluring western vices without a word of warning.

"They have set the standard" we are told and we must imitate them! Cultivate a taste for "second rate opera buffe troupes, leg shows and burlesques!" But we must not be unjust; I am the last man to "rail" at everything foreign. Let us imitate their virtues by all means; especially their doggedness, their pluck. We would do well to take the advice of one of their poets:—

"Be firm the constant element of luck

In genuine, solid, *Teutonic* pluck

Stick to your aim. The Mongrel's hold will slip

But only crowbars loose the bull dog's grip."

To speak of foreigners as aliens may not be "nice", but the man who does so has at any rate the courage of his convictions. We Ceylonese are in need of courage—courage and doggedness. We must cultivate the combativeness of the farmer who said "I should hate to put my spade into the ground where it did not hit against a rock." There is no doubt that one of the greatest obstacles to our progress is the evil example of foreigners. But obstacles must not daunt us: they are blessings in disguise. We must wrestle with them and overcome them. Even if we are hurt in the struggle we will come from the place of wrestling like Jacob of old maimed it may be, but with a new power in our hearts:—

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand,
but go!
Be our joy three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang:
dare, never grudge the throe!"

MEDICUS.

Chilaw, 15 Jan. 1912.

INDIAN NATIONAL CONGRESS.

THE 26TH SESSION.

PRESIDENTIAL ADDRESS

BY

PANDIT BISHAN NARAYAN DHAR.

(Continued from our last issue.)

They suffered not only injustice but indignity and humiliation at the hands of those who ought to have safeguarded their interests. Some local Governments were openly unsympathetic to the Hindus. In the United Provinces and the Punjab they were treated as the remnants of a disinherited race. Some of the most public spirited Mahomedans have always sympathised with this grievance of the Hindus. The Hon. Mr. Moharul Haque and Mr. Hasan Imam, who, I believe, are as true Mahomedans as any in India and the former of whom is also an important member of the Muslim League, have always stood by us upon this question of the excessive representation of Mahomed-

ans. Lord Macdonnell has always been opposed to it; and one of the very first utterances of the present Viceroy was that special favours to one community meant disability to others. On what ground is it possible to justify this unequal treatment? The Mahomedans, I admit, are in every way qualified for political franchise and for membership, but are the Hindus less qualified? The argument of "political importance" as it is put forward by the Muslim League, is beyond the pale of rational discussion. The only sense in which it can apply to any community in India is that which Mr. Gokhale, who knows if any Indian does, how to expose dialectical sophistries, explained before the Viceroy's Council in the course of the debate which took place on Mr. Malaviya's Resolution on the amendment of the Council Regulations.

That Resolution excited an angry debate and the argument of "political importance" was paraded, tricked out in the costumes of sham history. Anyhow history is like the child's box of the letters of alphabet, which you may arrange in any way you please and spell any word you please. I therefore wish to say nothing further about that argument than this, that the Hindus will never tolerate that argument or admit any kind of superiority of any Indian community over themselves, that they are the King's equal subjects and claim to be treated as such, that they feel that they have been subjected to an unmerited humiliation by their Government, and that they shall never rest contented so long as that humiliation is not removed. Mr. (now Sir John) Jenkins, the Home Member, perpetrated a comical joke at their expense when to Mr. Malaviya's Resolution he replied that before the Government could undertake to correct the disproportionate representation of Mahomedans, the Hindus must first convert the Mahomedan to their view. It is official pronouncements like this which compromise the strict equity of British rule.

Now it must never be forgotten that the Hindus never said that the Mahomedan representation in the Councils should be strictly according to the numerical strength of the Mahomedan community and consequently they never grudged Lord Morley's concession of representations to the Mahomedans "somewhat in excess of their numerical strength," although they urged that there

should be one general electorate for both communities and that the excess should be made up by Government nominations. Subsequently finding themselves face to face with the demand for total separation they agreed to the present system of Mahomedan representation as the lesser of the two evils, and in the belief that only a few seats would be left open for the separate Mahomedan electorate. But the Regulations secured to the Mahomedan excessive representation by means of their separate electorate, and over and above that, gave them the right to secure as many seats as they could through the joint electorate. This was a great deal more than Lord Morley has ever intended, and for this the Government of India is wholly responsible.

Undoubtedly joint electorates have their advantages; they are a check upon the evil total separation and hence some of our most enlightened leaders have always supported them. But it is my decided opinion, which I believe is shared by a considerable body of my countrymen and which I here venture to express with due deference to some of my most public-spirited Mahomedan friends, that with the excessive representation secured to the Mahomedans through their separate electorates joint electorates are incompatible, and that if this excessive representation remains it would be impossible to maintain them. For the existing arrangements put the Hindus in a very awkward position. If, when the Mahomedans have secured a share of representation in excess of what their numbers justify by means of their separate electorate, the Hindus oppose them in the elections by joint electorates, they lay themselves open to the charge of sectarian hostility and other charges which partisanship can invent; but, if they act otherwise, they deprive themselves even of that little which they owe to the bounty of Anglo-Indian impartiality. Is it fair to the Hindus that they should be thus placed between the devil and the deep sea? You will observe gentlemen, that in urging this point I set up no claim of historical or political or any other sort of importance on behalf of the Hindus, but only the claim of justice and equity.

Then there are other concessions which have been made to the Mahomedans and refused to the Hindus. They have been given direct representation which has not been

given to the Hindus. Their voting qualifications are easier and more liberal than those laid down for the Hindus. I do not object to these concessions to the Mahomedans; I think they are just and wise, but I contend that the Hindus are equally entitled to them. The regulations concerning this matter need to be amended, for as they are, they are unfair to the Hindus, and indeed to every other community except the Mahomedans.

Some local Governments, it would seem, were not satisfied even with the excessive representation conceded to the Mahomedans under the Regulations, and they added to it by further nominations. The Governments of the Punjab and the United Provinces have been conspicuous for this liberality to the Mahomedans, though the Hindus have suffered.

It is this one-sided policy of the Government on the one hand and the separatist propaganda started by a section of the Mahomedans on the other, which have excited and to some extent even embittered the Hindu mind. In politics the Hindus of modern times have never been sectarian, the greatest political movement in which they have always taken a conspicuous part has been national from the beginning and they have always been the staunchest opponents of the separatist policy in any shape or form.

But the enemies of Indian nationalism have proved too strong after all. Whenever there is an attempt—however feeble it may be to bring about reconciliation between the two great communities, they do their worst to frustrate it. When, under the advice of Sir William Wedderburn and H. H. the Aga Khan, the representatives of the two communities were about to meet at Allahabad a year ago with the object of reconciling their differences, an Anglo-Indian paper which is believed to be an organ of the Civil Service, remarked:—"Why do these men want to unite the two communities, if it is not to unite them against the Government?" This one remark throws a ghastly light upon the political situation in India. And yet in some quarters the Hindus have sometimes been blamed for starting their own organisations while no objection seems to be felt to the Muslim League. Sectarian political organisations are always objectionable, and nowhere more so than in India, where racial, religious, and social prejudices are apt to enter into

their composition and colour and pervert the real aim for which they are started. But when one community adopts the policy of exclusiveness and separation and is encouraged in its unwise course by those who ought to know better, the other communities whose interests are thus threatened, cannot be blamed if they adopt a similar policy in sheer self-defence. It is not easy to preach the virtue of forbearance to those who are smarting under a sense of humiliation and whose every effort for reconciliation is attributed to some dark and sinister design on their part.

I am a nationalist and detest sectarianism in politics, but I think the circumstances of the time furnish ample justification for the starting of Hindu Sabhas at least in some parts of the country.

Still my faith in Indian nationalism is so strong that I look upon the rise of sectarian movements as a passing phase. Whatever partisans on both sides may say, the Hindus and Mahomedans are the two indestructible factors of Indian nationality, the interests of both are identical and the one cannot do without the other. Beyond the questions of their share in Council representation or in the public service, lie questions of far wider and deeper importance, in the right solutions of which both are equally interested but which will never rightly solved without the mutual efforts of both. I think sensible men are beginning to feel in their heart of hearts that the University schemes of the two communities would not at this moment be confronted by certain difficulties and labouring under certain disadvantages, if the Hindus and Mahomedans were more united than they are and if the Government felt that it was face to face with the demand of a united people for education upon its own independent and national lines. Thus, while there are some disintegrating forces on the one hand the intellectual upheaval of recent times has revealed to us on the other hand the working of some forces which make for unity; and that man—be he a Hindu or Mahomedan, Parsi or European—would be guilty of the gravest disservice to the country, who for the sake of some paltry personal or sectarian advantage would do anything to retard that unifying process, by raising false political issues or by reviving the memories of "old, unhappy, far off things"

over which time has thrown the curtain of oblivion.

The separate representation of the landlords is open to most of the objections raised against separate and excessive Mahomedan representation. The excessive representation of the landed interests in the Councils may be judged by the number of landlords that are there. Now, nobody denies the importance of the landed interest in India, but is its present representation fair to other classes and interests? Most of the landlords belong to the general middle class of the country and form, therefore, a considerable proportion of the electorates which are supposed to elect representatives of that class. The landlords, therefore, have a good chance of being elected by these electorates, and many of them have, as a matter of fact, been thus elected. But in addition to this, they have been given a substantial separate representation. They dominate the district boards, they are strong in the municipal boards and a large proportion of nominated seats are ordinarily kept open for them. The representatives of the educated classes are nowhere. And yet one of the main objects of Lord Morley's reforms was to make room in the councils for an adequate proportion of these classes; and it was based upon a very sound principle. You want in the councils men who are educated and more or less versed in public affairs, who have the intelligence to appreciate the ideals of British civilization and British government, and who alone are fitted by their training to help the Government in moulding our institutions according to the needs of the new times. The landed magnates are at best a conservative force—not in the sense in which that phrase is applicable to the landlord class in England, which is educated, intelligent and conversant with public affairs—but a body of men who are backward in knowledge and wedded to retrospective habits of thought, and whose golden age lies behind the mists of the past. Their preponderance in the Councils can never be helpful to the Government in its work of reform, and especially in respect of agrarian legislation it is a positive drawback. They may be useful to the bureaucracy by way of a counterpoise to the opinions of the advanced classes—and this purpose they not unoften serve when the Government has to brush aside some important demand of the educated classes—but

they in no way represent the views and sentiments of the masses.

Our next complaint against the Regulation is that they have given us an extremely limited franchise and except in the case of Mahomedans and landlords, the representation of the middle classes has been secured by indirect elections. For the Imperial Council, the general population has no vote whatever—Indian members of each Provincial Council themselves elected by a certain number of delegates from the local boards including one member for the local University, return two members to the Imperial Council. The process of election of members to the Provincial Council may be broadly stated thus: a limited proportion of the general population elects a certain number of members to the municipal and district boards to which a certain proportion of nominated members is added. The board composed of both elected and the nominated members elects two or three delegates (except in Madras where under the new Regulations the members of the boards directly elect the members of the Council). The delegates thus elected by a certain number of municipal and district boards form a constituency to return a member to the Provincial Council. To call this process 'indirect election' is not accurate because there are so many stages of the filtration of public opinion that you cannot say that the people have any real voice or choice in the election of Councillors. The Councillors are not responsible to the delegates who serve a temporary purpose and then disappear; the delegates are not responsible to their respective boards for it matters little to them what these boards think of their actions; the boards are not responsible to the people, for the people elect them for quite different purposes, and the election of members to the council is certainly not one of them. This is enough to condemn the present system, but there is something more to be said against it for in some provinces the delegates of municipal and district boards are mixed up and the urban vote which belongs to the more educated classes living in towns is swamped by the vote of the rural population which is admittedly less advanced. Secondly, nearly half the members of the local board are nominated by Government, and therefore the indirect influence of Government is present in every election. To call a member elected by this torturous process a

representative of the people is a misnomer. What is the extent of the franchise upon which even this peculiar election is based? Some twenty or twenty-five votes in a city of a hundred or two hundred thousand souls. One of the principal functions of popular institutions is to give political education to the people, what can you say of a system in which not more than one in a thousand can have the slightest interest; as an instrument of popular education the present system is a failure. Not even the educated classes can be much interested as hardly one per cent of them is directly affected by it. In India, where the educated minority is very small, it is of the utmost importance that the interest of this minority should be enlisted in public affairs, and this can be achieved only by giving them a direct interest in the choice of their representatives. Therefore I contend that beside the local bodies, all men possessing certain educational and property qualifications should have votes for electing members to the Councils; and that the representation may be genuine and popular, the process of indirect elections should be done away with as far as possible, the delegation system should be abolished, the nominated members of local bodies should have no Council franchise, and new constituencies should be formed consisting of elected members of local bodies and others who possess certain educational and property qualifications. Even then the electorate will not be very large, and the constituencies will be much less democratic than those which elect directors to Banks or Railway Boards in England.

Another point upon which I should like to make a few observations refers to the position of non-official majorities in Provincial Councils. One general objection which applies to all the Councils is that the non-official majority is composed of both elected and nominated members, which, as the Councils are now constituted, means a standing and indeed an overwhelming official majority in every one of them. The Bengal Council is better off in this respect; for there the elected members have a small majority but this, too, is ineffective as some of the elected members are practically official members. In every other Council the members returned under the present system are in a majority as against the official and nominated members combined. Take for instance the U. P. Council which at present

consists of 46 members—20 elected, 6 nominated, and the rest official members. Now, who are these six nominated members? Three are Indian Chiefs, who seldom attend Council meetings; nor can we blame them for this, for really they have little interest in the ordinary legislation of British India, though they may always be depended upon to support the Government. One is a landed magnate who does not know English, one is an Englishman representing the indigo planters' interest, and one a Hindu banker also innocent of English. These six members are as good as the officials in the Council, and by their conduct have thoroughly justified their claims to be considered among the immovable adherents of the official view of public questions. What is true of the U. P. Council is far more true of the Punjab Council, and more or less true of every other Council in India. I say nothing as to the composition of the elected minority itself, although when you consider that one of them is an Englishman, a representative of English trade, and another an Indian member for the local University and consequently elected by a quasi-official body, the representation of independent Indian opinion would appear still more inadequate. Did Lord Morley mean this sort of non-official majority when he granted us the concession? I do not think he did; his intention was to give us a substantial non-official majority.

The authorities instead of giving us a genuine non-official majority have given us an illusory one. And we may judge the tree by its fruits. Nearly every resolution moved by the non-official Indian members in the U. P. Council has been rejected, and rejected by overwhelming majorities, for, besides some of the elected members, the nominated members were always ready to support the Government. I do not say that the Government should not be supported when it is in the right, nor that all the elected members should always be of one mind; but I think that the largeness of the adverse majorities, if analysed, would show that the resolutions of the Indian members were defeated because the Council is so constituted that they can never command even a bare majority without the acquiescence of the Government. The bureaucracy have good reasons to chuckle over Lord Morley's concession because they have found easy means to reduce it to a nullity in actual practice.

Our demand upon this point is very moderate. We say that in every Provincial Council, there should be a clear majority of elected members. This will by no means weaken the Government by leaving it at the mercy of a hostile majority; for this majority, whatever may be its extent, will be a composite majority of Indians and Englishmen, landlords and lawyers, Hindus and Mahomedans who would on very rare occasions be found to present a united group to the Government, and when they do, it would, as I think, and as Lord Morley himself said, be wise for the Government to reconsider its position and think twice before passing a measure confronted by a united and solid opposition of all the elected members.

When such is the case with the Provincial Councils where we have non-official majorities it is perhaps useless to bewail the fate of Indian members' resolutions in the Imperial Council which possesses an official majority under the law. Yet the reasons given by Lord Morley for giving non-official majorities to the Provincial Councils seem to me to apply with equal force to a similar arrangement in the Viceroy's Council as well. What is the good of debating a resolution when its defeat is a foregone conclusion? I do not deny that even this ineffectual and artificial debating is an improvement upon the past. The Government is, no doubt, put upon its defence, it has to state publicly its reasons for adopting or opposing any particular measure, and this, in my opinion, assists in some measure the political education of the people. But there is justice in our complaint nevertheless; and I think, the Imperial Government would inspire greater confidence in the public, if it showed that its measures were passed after a genuine debate and not by the sheer force of its official votes.

There are many other very important points which require discussion, such as the powers given to Imperial and Provincial Governments to disallow the election of anyone without giving any reason whatever, the restrictions placed upon the non-official members in respect of discussing certain matters and of dividing the Council on the Budget, &c. But I must not try your patience too much upon the question of Council Regulations, when I have yet to invite your attention, however briefly and concisely, to two or three other important matters which

are now before the Government and in which the whole country is interested.

COMMUNAL REPRESENTATION IN LOCAL BODIES.

I have discussed some of the most salient points with reference to the question of representations in the Legislative Councils. That question with special reference to local bodies has lately been brought to the front by the Government of the United Provinces. The famous "Burn Circular" has been widely discussed in the press and as you are aware has deeply excited the whole Hindu community. When the Reform Scheme was before the public, Sir John Hewett discussed the question of introducing the principle of communal representation into our local bodies and declared himself against it. In his letter to the Government of India, dated the 16th March 1908, he says that "he agrees with the general consensus of opinion, official and non-official, that there is no necessity for any radical change of principle, and the application to local bodies of any system of class representation appears to him uncalled for and inexpedient." In the United Provinces the Mahomedans form 14 per cent of the population as against 83 per cent Hindus. But in 1909, according to Sir John Hewett, "Mahomedan electors formed 23 per cent of the total number of electors for district boards In as many as 29 districts out of 45, the proportion of Mahomedan members was greater than the proportion of Mahomedan to the total population." According to him, of 663 members of district boards, 445 were Hindus and 189 Mahomedans (exclusive of official members), 562 were Hindus and 310 were Mahomedans, and so, while holding that "the Mahomedans were entitled to more than a proportional representation, it could not be said that the present system affected them unfavourably." This was in 1909; in the middle of this year, after the issue of the Burn Circular, the Local Government obtained fresh statistics on the point which show that at present in district boards there are 116 Hindu and 68 Mahomedan elected members, 10 Hindu and 2 Mahomedan nominated members; and in municipal boards 207 Hindu and 89 Mahomedan elected members, and 36 Hindu and 36 Mahomedan nominated members.

I think these figures conclusively prove

that the Mahomedans of the United Provinces have no real grievance in respect of their share in local self-government; that, if any thing, they enjoy a disproportionately large representation in local bodies, to which the Hindus have never yet objected, because of the friendly relations existing between the two communities, but which they will now resent and justly resent, if the Mahomedans claim it as a matter of right, and the Government admits that right.

The Burn Circular is based upon the false assumption that, the Government having given certain pledges to Mahomedans in respect of their separate and excessive representation in the Councils, they are entitled to the same concession in respect of local bodies, and so it proposes that a certain proportion of their members in the boards should be secured to them by their separate electorate on the basis of their proportion in the general population with 50 per cent added to it, while they should be free to take part in the mixed electorates as it would be helpful in maintaining friendly relations between the two communities. I would only say that this solicitude for promoting our unity is rather a heavy draft upon our credulity.

So this last proposal about the mixed electorates I dismiss without any further comment. But it is necessary to point out that the assumption as regards Lord Morley's so called pledges to Mahomedans is entirely unfounded, because in so far as he may be said to have given any pledge, it amounts only to this, that the representation of Mahomedans in the Councils should be to use his own words, "somewhat in excess of their numerical strength", which is a very different thing from adding 53 per cent to their representation, as has been done in the case of the Legislative Councils. Anyhow there is no pledge as regards Mahomedan representation in local bodies whose functions are quite different from those of the Councils and are governed by a different set of principles. Nobody has stated this point more ably or clearly than Sir John Hewett in his letter to which I have already referred.

If the proposals contained in the Burn Circular be given effect to in any form whatever the Hindus of the United Provinces, so far as local self-government is concerned will be practically nowhere, and this would be an injustice and a humiliation to which I

am sure they will not willingly submit. You are aware how much public excitement there has been upon this matter, how even these classes who take little interest in politics, our taluqdars and *raises* have come forward to take part in the agitation against the Burn Circular and how strongly that scheme has been condemned by the bulk of the Indian and an influential section of the Anglo-Indian press. The separatist policy of our local Government has begun to bear fruit in the United Provinces, and a large section of the Mahomedans has been encouraged to demand 50 per cent of representation in local bodies. I know this is not the view of a considerable body of sensible Mahomedans: on the contrary some of their men of light and leading are strongly opposed to the separatist scheme, and whatever may be their views as regards the expediency of the present system of Mahomedan representation in the Councils are at one with the Hindus in thinking that separatism in local bodies will be disastrous to the best interests of both the communities and will gravely imperil the chance of reconciliation between them.

Although the question of communal representation in local bodies has been raised in the United Provinces, yet in my opinion it affects all India. If the communal principle is adopted in one province, rest assured that other provinces will have to follow suit, soon or late. The Muslim League represents the views of a considerable body of Mahomedans all over India, and communal representation in local bodies is one of its principal demands. If the Government concedes that demand in one province, how can it resist it in others? But another difficulty is sure to arise. The Hindus, if they fail, in arresting the course of the separatist policy, will never submit to joint electorates along with separate Mahomedan electorates. They already demand total separation on the basis of numbers, if there is no chance of retaining the existing system. When both the parties demand complete separation, the Government can have no just ground for resisting it. But if complete separation is once allowed in the case of local bodies, it would become impossible to maintain joint electorates for the Councils for long, and when these disappear and the separatist spirit pervades the whole Indian system from top to bottom all hopes

for building up an Indian nationality must be abandoned for many generations to come. It is because I feel the apprehension that I wish to submit for your consideration one or two points regarding the far-reaching consequences of the separatist policy both in local bodies and in the Legislative Council.

First, what moral effect is likely to be produced by separatism plus class privileges upon our national character? It is good that our political institutions should be placed before us in the light in which we should see that ignorance and knowledge, poverty and riches, numerical strength and weakness stand on the same level so far as the possession of political rights is concerned. If in every civilised country, knowledge, property and numbers are the measure of political fitness, what would be the effect upon our national character if we are accustomed to think that the reverse is the case here...that Mahomedans because they are Mahomedans deserve favour, that Hindus because they are Hindus deserve its opposite...that right and wrong are not in the nature of things but are the creations of Government. Besides, what sort of citizens does the British Government wish to produce in India—such as shall be self-respecting and justice-loving, taught to love knowledge, truth, courage, independence and equality of civil rights, or, such as shall be unjust, corrupt, destitute of manliness, careless whether their political rights are respected by others or trampled under foot? If the former, then Government must show that it values justice, and respects those who respect themselves. How can Government discharge its high and noble function if we are placed under institutions which are based upon the perversion of all those high principles which we have hitherto been taught to hold sacred and inviolable?

Secondly, there is another moral danger with which the separatist policy is sure to bring us face to face one day. The idea of a united Indian nation may not be very alluring to some people, and a section of the Mahomedans may, for the present, fail to realise its true significance; but the instructed classes do care for that ideal, and they see that it is menaced by separatism. Here they find themselves in disagreement with their rulers, not only in matters of detail which can be managed by accommodation and compromise, but in a matter of

vital principle in respect of which no such management is possible. Now, to help the Government in its measures is the first duty of every loyal citizen; but to preserve the nation itself for which the Government exists and to oppose every measure which threatens its existence now or in future is an even more important duty. This is an accepted principle in every civilised country and is so here too, among those who understand western ideals. Is it then desirable that a considerable section of the educated classes should be confronted by a situation in which they find that they cannot support the Government policy? They must either approve the Government's actions against their nationalist ideal, or serve the nationalist ideal against Government policy. Both alternatives are difficult. If they submit to separatism, and in a country already torn by social and sectarian differences, allow those differences to be stereotyped into the permanent features of their political institutions, in view of the expediencies of the day, they sacrifice their most cherished convictions and destroy the nationalist ideal. If they resist it, they weaken the chances of their securing the good will of the Government, under which alone the realisation of their nationalist ideal is possible. For it is as clear as day that British rule in India, with all its faults and failings, all the shadows resting upon its career, is yet the symbol, the pledge, the guarantee of peace and progress, knowledge and freedom: to weaken it is to weaken the cause of civilisation. This is the dilemma which confronts the thinking portion of the Indian community, and there is no escape from it as long as, on the one hand, the people are taught in colleges and schools and by a hundred other means, western ideas of liberty and nationality, western conceptions of state duties and the rights of individual man while on the other, they have to live under institutions which contradict these ideas. Is it reasonable to expect a people living in the midst of these cross currents of opposite and irreconcilable forces to give for any length of time their moral allegiance to one set of principles and their practical allegiance to another?

THE PUBLIC SERVICE QUESTION.

I wish to invite your attention for a moment to the question of the employment of Indians in the higher grades of the Public

Service, which has been before the Government for nearly a century—a question with which are associated the noblest efforts of some of our most distinguished men, among whom stands pre-eminent the name of our Grand Old Man, Dadabhai Naoroji, to whose sagacious but passionate advocacy for more than half a century we owe a great debt in this as in so many other matters, and who in the evening of a long life spent in the service of his country, yet retains undiminished his keen interest in the proper solution of that question. Gentlemen, so far as the views and intentions of the British Parliament and British Sovereigns are concerned, we have nothing to complain of and everything to be thankful for. In 1833, the British Parliament passed a famous statute to the effect—“that no native of India shall, by reason only of his religion, place of birth, descent, colour or any of them be disabled from holding any place, office of employment under” the British Government, and the Board of Directors pointed out to the Government of India that “the meaning of the enactment we take to be that there shall be no governing caste in British India” and that “fitness is henceforth to be the criterion of eligibility.” This parliamentary pledge was re-affirmed in the noble words of Queen Victoria's Great Proclamation of 1858, which we all know by heart. No effect was given to these pledges for nearly forty years. In 1870, for the first time, only one Indian was admitted to the Civil Service as against 885 Europeans. Those who want to know the history of these pledges up to date, ought to read the able and interesting pamphlet published by the Hon. Mr. N. Subba Rao Pantulu a few months back. The opinions of some of the most distinguished English statesmen connected with India, are matters of history and have often been quoted. I shall quote a competent foreign observer, who is a friendly critic of the Indian Government and whose book on “The Administrative Problems of India” Lord Morley as well as the Civil Service has praised. M. Chailley says, “About the year 1880, then after fifty years, I will not say of good-will, but of attempts which were really honourable, the English had not yet succeeded in intimately connecting the natives with their administrative work. The Charter Acts of 1833 and 1853; the Proclamation of 1858 and the

Act of 1870, had all been inefficacious," and he calls those pledges "flattering words, solemn promises, and blank cheques." In 1875, Lord Lytton said: "We all know that these claims and expectations never can or will be fulfilled. We have had to choose between prohibiting them and cheating them; and we have chosen the least straightforward course." And so it has happened that, as pointed out by the Hon. Mr. Subba Rao, "from 1870 to 1886...there were 11 Indians as against 576 (Europeans): from 1886 to 1910 68 as against 1,235 Europeans. Thus from 1853 up to date, there were only 80 Indians as against 2,636 Europeans, about 3 per cent. At the present moment we find 64 Indians as against 1,254 Europeans, a little over 5 per cent. of the total strength of the Civil Service."

If this is our position in what is called the Indian Civil Service, let us see how we stand in other departments of the Government. In the higher grades of the Police, our highest limit is 5 per cent; in the Political department, there is only one Indian. In the course of the budget discussion in the early part of this year, Mr. Gokhale quoted certain figures, the accuracy of which was not questioned by the Government, which have a melancholy interest for the Indian people. In the Salt department in all India, excluding Madras, out of 30 officers on salaries ranging from Rs. 500 to Rs. 3,000, only 3 are Indians; in the Customs, out of 21 officers with salaries ranging between Rs. 450 and Rs. 2,500 a month, only two are Indians; in the Post Office, out of 41 appointments with salaries between Rs. 500 and Rs. 3,500 a month, only 4 are held by Indians and these are on the lower rungs of the ladder; in the Telegraphs, out of 86 appointments with salaries between Rs. 500 and Rs. 3,000 a month, only 3 are held by Indians; in the Railways, out of 774 appointments with salaries between Rs. 500 and Rs. 3,000, only 10 are held by Indians. The official member for the Railways frankly avowed that Indians were not fit for the superior grades of service in his department. Thus do even high officials sometimes add insult to injury when they find no better defence for their favourite course.

This is not fulfilling the Parliamentary pledges, this is tantalising the Indian people. Lord Curzon realized this state of things,

and throwing off the mask with characteristic boldness, gave the Indian people to understand that the Queen's Proclamation might be treated as an equivocal document, and that the bulk of the higher posts must be retained by Englishmen till the end of time. Lord Morley afterwards vigorously repudiated this pettifogging construction of the Royal pledge; but it must be confessed that Lord Curzon expressed the real sentiment of the Anglo-Indian community at large. He expressed the sentiment of the dominant class in its nakedness; but that sentiment sometimes appears in more respectable garbs. For instance, we are told that though Indians are very clever in passing examinations and are intelligent in many things, yet they are deficient in what is called "character"; they lack certain mystic governing qualities which are the birth-right of an Englishman; and that though they may do well enough as a superior order of clerks, or even as High Court Judges, yet they are not quite fit for high executive and administrative office. Now this word "character" in the Anglo-Indian vocabulary, covers a multitude of excuses for excluding Indians from the higher grades of the public service of their country, and when they claim any high posts all sorts of possible and impossible conditions are considered necessary for their fitness for those posts. Only the other day Lord Macdonnell objected to the appointment of an Indian to the Governor-General's Executive Council on the Ground that there was no such Indian in all India in whom all India could repose perfect confidence. As if it were a self-evident truth that all India felt perfect confidence in every high British official! With reference to the qualifications demanded by some people of an ideal Anglo-Egyptian official, Lord Cromer relates an amusing anecdote in his book on "Modern Egypt" which illustrates my point. "A lady once asked Madame de Stael to recommend a tutor for her boy. That tutor was to be a gentleman with perfect manners and a thorough knowledge of the world, a classical scholar and an accomplished linguist; he was to exercise supreme authority over his pupil and at the same time he was to show such a degree of tact that his authority was to be unfelt; in fact, he was to possess almost every moral attribute and intellectual faculty; and lastly, he was to place all these qualities in the service of Madame de Stael's friend

for a very low salary. Madame de Stael replied, "My dear, I perfectly understand the sort of man you want, but I must tell you that if I find him I would marry him."

(To be Continued.)

IN THE TWILIGHT.

"It is curious," said the Vagrant, "to notice the confusion of past, present and future which occurs in the astral experiences of neophytes in the astral world. Here, for instance, is a record sent me by a very serious and thoughtful member, who came into the inner circle of the society in the time of H. P. B. He was, in fact, one of her first pupils. He says that his heart had become much affected after he had witnessed two death-scenes in the astral world, and had suddenly and excitedly rushed back to the physical body; he found himself obliged to move very slowly and carefully, using a cane. He says:

At both of these occurrences the body received a great shock. I was not frightened when back in the body; I had no particular feeling about it; but the heart-beats were extremely irregular and queer. The first happened in the early morning of April 9, 1888. I saw a man by the name of Jonas Anderson, related to me by marriage, kill himself. I could bring back no particulars of the sad happening, only the bare fact. I waited for the Swedish mail; it came, and the papers contained the notice that on that very night one of my friends and colleagues, Magnus Elmlblad, had died suddenly at Stockholm, supposedly by taking poison. In letters from home I heard that the man whose suicide I had witnessed was alive and well. "This," I thought, "is merely a *quid pro quo*." And there I left it. In 1895 Anderson did really commit suicide. So I had seen what was going to happen, but was too dull and too ignorant to go to and tell Anderson while in the astral world how bad it would be for him to take his own life, as it now seems to me that I was given an opportunity to do.

The second death scene I saw one morning in October, 1888. Before me lay a narrow country road on a hillside, with a sharp curve in the middle. There came a fine carriage; the two horses before it

trotted at a quick speed. In the carriage sat Count Eric Sparre, Governor of my native province in Sweden, Inspector of my College and father of one of my school-mates. At the curve in the road the carriage was dashed to the ground, and the Count was killed. As a matter of fact, the Count had been killed in exactly this way on the 17th of June, 1886. I seem to have witnessed those two death scenes from a plane on which past, present, and future are not so well separated as down here. After these shakings my body was weak for over a year, and our family physician ordered me to take digitalis for it, advising me to move slowly and be extremely careful, as I otherwise might fall down dead any minute. I followed his advice.

"The latter case is simple enough," went on the Vagrant, "for our friend merely saw the astral picture of an event that had happened. In the first, a confusion apparently occurred in bringing through the memory, as the event happened at the time at which it was seen, but the person concerned was changed; the strange thing is that the very person who was seen to kill himself did kill himself seven years later. It may have been that the first suicide was witnessed, that the ego of the seer, looking forward, saw Mr. Anderson's danger and tried to impress a warning on the brain of his lower vehicle, and that the two things became mixed up in the etheric brain, and reached the ordinary brain in this curiously substituted form.

Another experience, sent by this same member, is very instructive. He writes: "On Wednesday, September 18, 1889, on the way from my home to the street-car line, I had to cross a street where they were digging a sewer. Proceeding very slowly, I saw the wide dug-out and wondered how I could cross it, as I was unable to jump over, and as it was also difficult to hobble over on narrow boards, in case there were any laid across. "But," I reasoned, "this body is not myself." I fixed my eyes on a spot at the opposite side of the chasm, thinking at the same moment: "I am there already." Now comes the queer experience. *I was actually there*, as quick as I had thought it, feeling that the body for a moment was walking a short distance behind me, moving at my will, steadily and automatically. *I myself was over the chasm,*

and I soon had the body with me, too, joining it fully on its arrival. Perhaps others of you have had some such experience, especially in the early days of your astral development."

"I have had a rather unpleasant form of that kind of dual consciousness," said Autra, "in which I found myself, when walking along a London street and thinking of crossing it, in the midst of the vehicles. My thought seemed to have carried my body thither, without my brain consciousness."---*The Theosophist*.

(To be Continued.)

The Ancient Government in Ceylon.

The principles on which the system of the Sinhalese Government was based were in accordance with the democratic teachings of the great Teacher who for the first time enunciated a form of communal government founded on the law of enlightened equity and righteousness. Everything that was formulated was founded on the law of equality. Man was the equal of his brother. There was no caste to over ride the law of righteousness. The king was the father of the people, and as such it was his duty to look after the interests of the people as a father would on his children. The prince and the son of the proletariat were like sons of one father, and they both lived together in the same monastery eating the same food, wearing the same kind of robe, and ever watchfull lest the spirit of aristocratic pride would disturb the harmony of the community. Neither wealth nor caste had the premier place in the spiritual commonwealth of Buddha. Brotherhood, harmony unity, concord, the welfare of the community in preference to the individual—these were the principles that helped to put in operation the laws of social commonwealth. How beautifully the laws of spiritual sociology worked we know from the Mahavansa. The king was elected by the people for his impartiality, learning, patriotism, wealth, and the people had sovereign rights to depose the king if ever he went against the wishes of the people. Public opinion was all powerful, and it was the maha sammata or mahajana sammatta that elected the king. He

was the representative of the people, and the embodiment of the *dasa raja dhamma*. He had to conform to the ten kingly rules, and violation meant deposition.

Readers of Indian history know who Chanakya was, and the power he wielded over the sovereign. Readers of the Mahavansa will find how easily the rivals made their way to occupy the throne. The people were consulted at all times. For 2458 years the kings held power by the consent of the People. The last king of Ceylon, Sri Wickrama Raja Sinha was elected to the throne by the people, and by the People he was deposed, and by the People the English were invited to take charge of the Kingdom, and with the People the Representative of the British King entered into a Treaty. These are historical facts, and can not be disputed. The People of Ceylon were patriotic and for 2352 years generation after generation fought valiantly when foreign foes came to disturb their immemorial rights. And the British did not disturb the People, and the island was made into a Crown Colony for the better government of the people. The East India Company was first interested and they sent their Tamil Dubashes to gather the revenues, and the result we know. The Sinhalese People resented foreign interference and the Government of England listened, and they yielded. The Sinhalese had noble blood, and were patriotic. This was before the Rebellion of 1848. In 1818 the patriotic leaders of Lanka were all despatched, and the people were reduced to a state of imbecility. When patriotic leaders disappear from a country, people behave like sheep without a shepherd. For 2358 years the Sinhalese had cultivated the power of independence to its fullest capacity. Since the banishment of the Sinhalese leaders who rose against the British for having violated the word pledged, the Sinhalese began to lose the spirit of freedom. The next thing that the kind-hearted British did was to make the Sinhalese moral imbeciles by introducing liquor into the utopian villages where the people lived simple lives according to the tenets of the Aryan Dhamma. Slaughtering of animals for food was unknown, stealing was unknown, adultery was unknown, lying was unknown, drunkenness was unknown. And this peaceful people lived the democratic life. But this happy condition was an eye sore to the kind hearted,

Britishers who came to rule. They wished that the people should be made to follow the customs of the ruling class. The first thing that the administrators introduced was liquor, then licensed butchery. The early British officials have left their impressions in the works that they had written of what they had seen in the Island. and the abominations latterly introduced for the sake of filthy lucre, to the great moral injury of the people. Major Forbes. Major Skinner and other early British residents in Ceylon have testified to what they had seen and now after nearly a hundred years of British rule what do we see in the island? The sons of the soil, the descendants of the ancient Sinhalese whose energy built those magnificent monuments which are the wonder of the engineer and the architect of the present day. The ancient Sinhalese did not live luxurious lives of sensuality and egoism. They followed the exhortations of the greatest of the World Teachers in living such lives as are useful to themselves and the world. The Majestic and magnificent tanks irrigating millions of acres helped the people to live above want. The food was not imported from abroad, the clothes the people wore were not exported from Manchester. The wants of the people were few and these wants were locally supplied. Today with all the boasted civilization introduced by the bureaucratic administrators the people are slaves, depending for their very food and their clothes on countries outside Ceylon. The trade is entirely in the hand of the people who come from other lands. The rice that is the staple food of the people is imported from abroad. The worst thing that could happen to a people is to become land less. Patriotism is based on the love for the fatherland, and when the land passes into foreign hands patriotism goes with it. The Britishers were not kind to the people of the land. They wished to demoralise this ancient civilized Aryan people by giving them poison, for what is alcohol but a veritable poison, helping to destroy the germ in the womb, and this poison was scattered broadcast through taverns established in every village. For three generations the Sinhalese have become saturated with this poison of alcohol, and students of eugenics know that a race that is given to alcoholism is destined to deteriorate. This great ancient race today is deteriorating fast. Two million six hun-

dred thousand people are living in Ceylon helpless, without helping themselves economically, industrially, materially, politically morally to become a virile race. Of these 231625 are Christians, sons of native Christians who left their ancestral religion for the sake of gain. Portuguese persecutions helped to convert many Sinhalese families to Catholic Christianity, then came the Dutch and many Sinhalese embraced the Nonconformist faith to please the Dutch. Of course this was in the seaboard provinces in places along the coast. The greater portion of the island was under the Sinhalese King. Men dissatisfied with the forms of government exchanged places without much inconvenience. Sinhalese from the King's side came over to the European camp, and those that were in the European camp joined the King's ranks. But under the British the whole island went under European influence. And the disastrous effects we see today in the utter demoralization of the people, of whom only a few have become wealthy by trade.

VIRA WICKRAMA RAJA SINHA.

Mass Education.

SPEECH BY MR. GOKHALE.

As was observed by His Excellency Sir George Clarke, two years ago, when he presided over a similar function, there are certain features in the work of this Society which appeal strongly to all lovers of mass education in this country. In the first place, the work of this Society is to spread education among those classes that are the poorest, the most resourceless, the most neglected—the labouring classes of this vast city. Second, the education which this Society imparts is given free; and third, the work has been undertaken by those who have accepted the responsibility not for private profit or not because the responsibility has been thrust upon them by anyone, but from a genuine love of humanity and from the highest public spirit. We have been told that the Society has now been for 25 years in existence and that during that time it has been able to achieve steady and continuous progress. The Society began with about 64 pupils, and today it has charged of the education of about 600 pupils. Now those who have any

experience of public work in this country will at once recognise that for a body like this Society to do so much continuous and steady work for a quarter of a century is something of an achievement. In the case of proprietary or private venture schools there is always the motive for self interest to ensure continuity of progress. In the case of missionary institutions, or those started by persons who devote all their time and energy to the work through a love for the cause, there is that missionary spirit to ensure continuity of work and of success. But for a body so loosely held together as this Society—if I may use such an expression without offence—a body composed of earnest men no doubt, but of men who are busy all day with their own affairs and who can give only odd bits of time in their spare moments to this work—for such a body working without any considerable endowment, to have achieved this success is really something remarkable, for our experience in such matters is that most such bodies reach a period of stagnation and decay long before the 25th year is reached. I, therefore, think that this Society is entitled to our warmest congratulations on what it has been able to do and I also tender to it on your behalf and mine our warmest good wishes for its continued prosperity in the future. But the best way in which we can offer these congratulations and good wishes is by helping it to carry on its work with increased vigour and on a larger scale. The report that has just now been read by one of the secretaries tells us that the Society is in need of funds. If you look at the statement of accounts given at the end of the report, you will see that the Society, financially speaking is not very well off.

As a matter of fact, on comparing this year's report with some of the previous ones you will find that the financial position of the Society is showing signs of deterioration. I hope I am wrong, but that is the impression which has been left on my mind. Now in a city like Bombay, which is known for its wealth, its enlightenment and its sympathy for the poor, I do not think it should really be difficult to raise the money that the Society is in need of. As a matter of fact, the Society does not make any large demand. You will see from the report that the total recurring expenditure of the Society at present is about Rs. 5,000

a year or about Rs. 400 per month. Now that really is not a very large sum for a city like Bombay to find. I am glad to see that the trustees of that beneficent and monumental charity—the Nowroji Wadia Charity—have decided to give this Society Rs. 200 a month for the next three years; a small grant of Rs. 60 a month is received from the Schools Committee of the Municipality. The Millowners' Association too used to contribute till this year a sum of Rs. 500 a year, but I am sorry to learn that the grant was discontinued this year on the plea that times are not very prosperous with the mill industry. Now I would like to make one observation in connection with this. If Bombay is the wealthiest city in India, the greater part of the wealth is due to its mill industry. And I know that many of the millowner's are personally very humane individuals, ready always to assist every good movement. I am quite sure therefore that an appeal earnestly addressed to them on behalf of this institution is bound to succeed. The Society is working in the interests of the labouring classes of the city. And Bombay millowners who must be watching the course of events in other parts of, world cannot fail to see that not only their sense of justice but also their philanthropy should in the first instance be exercised towards institutions like this Society, which are working for the welfare of the classes that largely create their wealth. Therefore, I do hope that the Millowners' Association as a body or the millowners individually will not only restore the grant which has been withdrawn, but will make a larger grant than before to this Society, and I trust that the report for next year will show that the Society is in a better financial condition than this year.

(To be continued.)

Educational Statistics.

(Statesman's Year Book.)

PROVINCE OF NATAL:—European pupils 12,444, Government expenditure on Schools for 1909, 107,965 l. Native Schools. Grant-in-aid 8926 l. Government 2877 l. Attendance, Natives 15,535 Indians 3671, Population 1,249,084, Area Sq. miles 35,371.

HONG KONG:—Population 337,106, Chinese 323,160, Europeans 6,860, Others 7,140. Education: Expenditure 205,875 dol., Technical Institute.

CEYLON:—Government Schools 648, Grant-in-aid 1,782, Expenses Rs. 1,441, 767.

ORANGE FREE STATE:—Bloomfontein University building cost Rs. 2,025, 000. Population 387,315. English and Dutch taught to all children. Educational Expenditure in 1900-10, 183,000l.

CAPE OF GOOD HOPE:—Population 1,803,063, Educational Vote 531,687 l.

TRANSVAAL:—Area 110,426 sq. miles. Population 1,347,227, High Schools 7, Town Schools 134, Farm Schools 466, State aided Schools 7, Colored Schools 10, Normal College 1.

CANADA:—Population 7,185,000, Ontario, Pupils 504,912, Expenditure 9,329,658 dol., Quebec. 103,738 pupils, Expenditure 5,119,000 dol. Nova Scotia pupils 103,738. Expenditure 1,166,819. New Brunswick pupils 67,785, Expenditure 282,088, Manitoba pupils 71,031, Expenditure 3,229,767. British Columbia, pupils 36,098. Expenditure 1,547,700; Alberta pupils 39,653, Expenditure 2,493,681; Saskatchewan, Pupils 47,086, Expenditure 2,679,873.

SWITZERLAND:—Area 15,976 sq. mls. Population 3,741,971. Infant Schools 929, Pupils 44,106, Primary Schools 4,689, Pupils 526,243, Secondary Schools 619, Pupils 46,223; Middle Schools 39, Pupils 13,051; Normal Schools 47, Pupils 3,170, Improvement Schools, Pupils 42,619; Girls' Schools, Pupils 7,847, Gymnasias; Pupils 7,847, Commercial Schools, pupils 3,152, Industrial Schools pupils 2,783; Technical Schools pupils 1,889; Domestic Schools 325, Agricultural Schools 1,059 pupils, Schools for horticulture, for Viticulture and for dairy management. 7 schools for the blind, pupils 135; 15 schools for the deaf, pupils 694; 25 schools for the fee-

ble minded 1,029; 37 Reformatories children 1,029; Expenditure 69,503,648 francs, 7 Universities, Matriculated Students 6,752, 1 Polytechnic School, 1,336, Matriculated students.

NEW SOUTH WALES:—Population 1,621,677, Expenditure on Education 1,109,939l. Victoria Population 1,303,357 Education Vote 736,422 l.

QUEENSLAND:—Population 572,654, 18 Technical schools. Expenditure 381,254 l.

TASMANIA:—Population 186,860. Education 72,964 l.

WESTERN AUSTRALIA:—Population 273,543. Education Vote 184,698l. University of Adelaide 50,000 acres, Endowments 132,788l.

NEW ZEALAND:—Population 1,048,347 Education Vote 1,160,000 l. 2,830 children in Government Industrial Schools.

UNITED STATES OF AMERICA:—Expenditure on Education 401,397,747 dols.

CALIFORNIA:—Population 1,485,053. Elementary Schools, pupils 348,093. High Schools pupils 31,252. Normal Schools pupils 2,022. Berkeley University Students 3,553.

LELAND STANFORD JUNIOR UNIVERSITY:—1,686. Los Angeles University 1,483.

ABYSSINIA:—Compulsory Education, ARGENTINE REPUBLIC:—Population 6,805,684. Educational Vote 10,898,673 dollars.

AUSTRIA HUNGARY:—Elementary Schools, Gymnasias, Universities, Technical High Schools, Mining High Schools Veterinary High Schools, Schools for special subjects.

In the elementary schools the subjects taught are Religion, Reading, Writing, Hungarian and the Mother tongue, Arithmetic, Natural History, Physics, Geography, History, Singing, Gymnastics, Elements of Hygiene, Horticulture, Domestic duties to girls. Technical High Schools, students 1,349.

BELGIUM:—Population 7,451,903, 4 Universities Elementary Educational Vote 50,000,000 francs.

BULGARIA:—Population 4,284,844, Elementary Schools pupils 415,685 Education is free.

CHILE:—Population 3,254,450, 2 Universities, 16 Normal Schools, 10 Commercial Schools, 29 professional schools of Industry, Design, Electricity, Hygiene, Mechanics, Modelling.

TEXTILE:—Primary Schools 2,475, Expenditure on primary schools 6,398,101 pesos. A pesos equals 18 pence.

CUBA:—Population 2,150,112, schools 2171, pupils 143,085. Expenditure 4,140,542 dollars.

DENMARK:—Population 2,605,268. Elementary schools 3,413, Education Compulsory, 19 Agricultural schools pupils 600, 78 high schools, 40 Grammar schools. 1 College of Pharmacy, 60 students. 1 Academy of Arts 300 pupils, 1 Polytechnic Institution Students 600, 104 Middle Class Schools, 1 University 2,000 students, 95 professors. Expenditure, Agriculture: 4,346,714 kroner. Instruction, 12,945,647 kroner. 18 kroner equal 1 pound sterling.

ALSACE- LORRAINE:—Population 1,814,564, 1 University, 18 Gymnasias, 3 Progymnasias, 5 High Schools, 12 Real Schools, 1 Agricultural School, 1 Technical School, 7 Seminaries, 5 Training Schools 69 High Girls' Schools, 2,843 Elementary Schools, 88 Private Schools, 481 Infant Schools, 45 Intermediate Schools, 5 Deaf and Dumb Schools, 2 Blind Schools, 2 Idiots Schools.

BADEN:—Population 2,010,728, Universities 2. 1 Technical School pupils 5,233, 1 Academy, 17 Gymnasias, 10 Higher Schools, 1,708 Elementary Schools, 1,815 Normal School, 251 Technical Schools, 22,672 Agricultural pupils.

BAVARIA:—Population 6,876,497. Agricultural Schools 352. Educational vote £1,981,522.

HAMBURG:—Population 932,078 Public Elementary Schools 323,—17 Higher Schools, 80 Private Schools.

GREECE:—Population 2,631,952. Primary Schools 3263; 39 gymnasiums; 1 Commercial School, 4 Normal Schools, 6 under Normal Schools, 3 Female Normal Schools, 2 Agricultural Schools, 1 Industrial and Trade Academy, 1 University, 1 Polytechnic. Expenditure 3,467,962 drachmas. (1 drachma is equal 9½ pence).

NORWAY:—Population 2,392,698, area 124,129 sq. miles. Education is compulsory. 5970 Elementary Schools 275,155 pupils, 91 Secondary Schools, 14 Public Schools, 50 Commercial Schools, 27 Private Schools, 6 Normal Schools, 1 University, 10 Schools for deaf and blind, 9 Reformatories, 4 Commercial Schools. Expenditure 12,293,000 kroner. (a kroner is equal to 1s 1½d).

NETHERLANDS:—Population 5,898,429. area 12648 sq. miles. Instruction is obligatory, Universities 4, Technical University 1, Classical Schools 30, Working People's Schools 334, Navigation Schools 11, Middle Class Schools 90, Public Elementary Schools 3273, Private 1943, Infant Public 161, Infant private schools 1037. Expenses by the State £2,207,500 Communes £1,340,750.

Pasture land 1,206,491 acres, gardens 75,501 acres, forest 259,696 acres.

JAVA:—Population 30,098,008, area 50,554 sq. m. Capital Batavia. Public Middle Schools 9, 159 mixed, 40 private 5 Normal Schools, 390 Govt. Elementary Schools, 591 private, 478 foreign, Expenditure 7,415,386 gilder. (1 gilder equals 1s 8d.)

FINLAND:—Population 3,059,324, 1 University, 1 Polytechnic, 66 Lyceums, 35 Real Schools, 38 Girls Schools, 45 Higher Schools, 2788 Higher Primary Schools, 38 Town Primary Schools, 1662

Primary Schools, 8 Teachers Schools, 7 Navigation Schools, 17 Commercial Schools, 38 Primary Trade Schools, 19 Higher Trade Schools, 10 Industrial Schools, 115 Schools for Manufactures, 28 Agriculture Schools, 14 Dairy Schools, 42 Cattle Managers Schools, 16 Horticultural Schools. Expenditure on education £685,959; on Agriculture £278,963.

MONTENEGRO :—Population 250,000. Education is free and compulsory.

SERBIA :— Population 2,468,602,—2,093,917 dependent on agriculture, 6440 on primary production, 165,931 on the industries, 109,998 on commerce, 116,566 on liberal professions. Expenditure on Elementary Schools 183,080*l*. Secondary 50,119*l* on Normal Schools 5270*l*, on special schools 9260*l*, on Superior schools 7920*l*, on the University 18,850*l*.

1292 Elementary Schools, 20 secondary schools, 4 Normal schools, 4 special schools, 3 superior schools for girls, 1 University.

SWEDEN :—Population 5,476,411. 2 Universities, 79 High Schools, 39 Peoples High Schools, 15 Normal Schools, 9 Technical schools, 10 Navigation schools, several schools for the deaf, blind and dumb, 14,539 Elementary schools, with 20,508 teachers and 780,218 pupils. Expenditure on elementary education 39,263,752 Kronor. (1 Kroner is equal to 1*s*. 1½*d*.)

A. D.

Technical Education.

UNION OF INDIA AND CEYLON.

Colonel Atkinson, Principal Roorkee College, United Provinces, and Principal Dawson of the Bombay Victoria Jubilee Technical Institute, members of the Advisory Committee appointed by the Government of India, have been specially deputed to go about the country to gather accurate information from the proprietors and

Managers of the existing industrial concerns, private and public, in the country on the question of the present and prospective demand for services of the "Technically" trained under Government Control or supervision. They are now in Calcutta collecting information from the heads of all important concerns and institutions connected with industrial matters. They are expected to be shortly at Madras, the chief object of this roving commission is "to collect as much information as possible regarding the present capabilities of the Indians and the prospect of fitting them for the posts aimed at." Would it not be advisable to invite these two gentlemen to Ceylon when they visit Madras? It is time that a movement bestirred to agitate the question of a Union between Ceylon and India. The gain for the Ceylonese by the Union should be considered from the economic and educational points. Practically the two countries shall be brought together by the opening of the Indo-Ceylon Railway and then the question will have to be discussed on economic grounds. From the Himalayas to Cape Comorin, from Baluchistan to the eastern limits of Burma bordering Siamese territory covering an area of 1,097,901 square miles with a population 315,000,000, the vast Indian Empire will be joined to Ceylon and then there will be a rush from all parts of India to this hitherto isolated land, this back wash of India. Ceylon is now the dumping ground of the refuse of the Dravidian population of South India, a part of which is transmitted to the tea and rubber estates of British planters up country, and the rest allowed to roam in the streets of Colombo, begging from door to door, allowed to occupy the verandahs and side walks of the streets of the most busy parts of Colombo. So far it was physically impossible for Ceylon and India to unite, the Gulf of Mannar and the Palk Straits dividing them, but in another year this gulf will be filled up by the joining of the two railways, the South Indian and the Mannar-Paum-

ben. Then the great educational Centres of Lahore, Allahabad, Bombay, Aligarh, Benares, Calcutta, Madras will be no longer forbidden ground for the Ceylon Students. The Mohammaden students of Ceylon will then obtain the best kind of Education at the Aligarh University, and the Ceylon Buddhists and Hindus will then join hands and sit by side at the Hindu University at Benares. The magnificent Victoria Jubilee Technical Institute at Bombay, the Serampore Weaving College, the Government Art Schools at Calcutta and Madras, the Engineering College at Roorkee, the College of Dendrology at Dehradun the Presidency College and the Sanskrit College and a score of other high class Educational institutions in Calcutta will be opened to the Ceylonese; no longer will they be left in the lurch for want of educational facilities. The big Hostels attached to the Colleges in India will give room and board to Ceylon students and the scores of scholarships founded by the Educational Departments in the different Presidencies will help the deserving Ceylonese students to prosecute their studies in the Indian Colleges. The prospects are educationally hopeful for the future generations of Ceylon.

Commercially Ceylonese obtain all their food stuffs from India: 37 per cent of our trade is with Great Britain and 23 per cent with British India. We import from India

	Rs.
Live stock	1,179,988
Rice	47,943,929
Paddy & grains	3,325,984
Curry stuffs	2,258,877
Maldivé fish	25548,974,486
Poonac	1,738,880
Wheat flour	1,140,670
Manures	6,217,056
Cotton goods	2,710,215

Two thousand four hundred and fifty five years ago Prince Wijaya with 700 Sinhalas came from Bengal and colonised Ceylon. The Sinhalese are the product of the Union of Bengal fathers

and South Indian mothers. The kshatriyas of Sinha pura took the Kshatriyanis of Madura and the product of this Union is the Sinhalese Nation. There had been no separation between India and Ceylon except for the comparatively brief period under British rule which commenced in 1815. Then came the complete separation which shall last till the opening of the Indo-Ceylon Railway. Many of the anomalies that now exist in Ceylon, will in course of time, we hope, vanish:—the postal rates, the currency system based on cents, and the telegraphic rates. Food stuffs will become cheap. Ceylon students will get a better and a cheaper Education, and by association with the advanced intellects of India, the Ceylonese will gain immensely.

The future prospects of Ceylon are very very hopeful. Wake up young Ceylon.

Savage Europe.

The Italian invasion of Tripoli and the ready acquiescence of the great powers in this act of brigandage have drawn a remarkable protest from the famous French writer, Pierre Loti. In the guise of a parable based upon an incident he witnessed in the African jungle—the sudden spring of a panther upon a buffalo—he tells the shameless story of Italy's unscrupulous war. He says, "the same suddenness; an assailant alas, of equal agility and beauty; the same inequality in weapons, the same heroic defence! and, as always, when human creatures are being massacred, Europe looks on unconcerned. What a mockery they are, all these big empty words—Progress, Pacificism, Conferences, Arbitration." Again, he refers to "all of us, the so-called Christian peoples of Europe. It is we who are always the greatest killers; we who with the phrases of brotherhood on our lips go on inventing year by year new and more hellish explosives, who for mere purposes of plan-

der carry fire and sword into the African and Asiatic world and treat men of the brown and yellow races as mere cattle." He concludes: "I foresee and await in a calm spirit the insults which this argument of mine will bring down upon me from certain maniacs blindly insensate or selfishly interested who confound civilization with railways, exploitation and murder. In the retirement in which my life is about to end these insults will not penetrate.....so long as I am able to make my voice heard, even by one human creature, I shall regard it as my duty to say what I feel to be the truth. Down with wars of conquest, whatever the pretext or excuse! Shame upon these human butcheries!

PERSIA'S FATE.

The expected end of Persia's sovereignty has apparently come. The 'Daily Telegraph', publishes this morning a communication from its Calcutta correspondent according to which the permanent occupation of North Persia by the Russians will soon be recognized by the English Government who will proceed to occupy similarly the southern portion of the country. A small buffer state will, it is said, be created between the two zones with an independent (!) sovereign ruling from a capital other than Teheran. The part England is playing in this open plunder of a weak nation has filled with shame and disgust a large section of the people of this country, and a protest meeting has been arranged to be held in the New Opera House, Kingsway on the 15th inst. under the presidency of Sir Thomas Barclay. England indeed has fallen from the noble position she once held as the stout champion of the weaker peoples of the world and the defender of their rights.

ANGLO-GERMAN RELATIONS.

The present policy of the English Government in regard to Persia and other matters of international importance can only be explained by the strained relations that exist between Germany and this country. The mutual jealousy and

distrust that defy all efforts to bring about an understanding between the two nations can well be realised from the fact that last summer the Moroccan Crisis very nearly precipitated an open conflict between them. That calamity was happily averted, but neither the English nor the Germans seem to think that the danger of an armed conflict between the two countries has been entirely removed. The bulk of the German people entertain the opinion that England interfered in an unjustifiable manner in the Moroccan affairs simply for the purpose of thwarting Germany's just aspirations. They think that Germany must be strong on the sea in order to prevent such humiliation in the future. The elections for the German Parliament now taking place will, it is feared, result in the return of a majority pledged to vote for a larger navy. In that case England will be bound to follow suit, and the building of super-dreadnoughts and hyper-super-dreadnoughts will go on unchecked until the burden becomes too heavy to be borne any further. Then it may be either national bankruptcy or war.

INTERNATIONAL PEACE AND SOCIAL WELFARE.

From a consideration of these topics it is a relief to turn to the efforts made in these lands to promote international peace and social progress. An international committee has been appointed to administer the Carnegie gift of £2000,000 for the purpose of promoting the peace of the world. Great interest is shown in the effort now being made by the Central Y. M. C. A. to raise £100,000 in twelve days to pay off the debt on the magnificent edifice they have erected in London. Mr. C. S. Ward, an American gentleman who is known as the "Champion Money-raiser" is conducting the operations and it is confidently expected that the required amount will be collected within the prescribed time. Already nearly ten thousand pounds have been secured, as the first day's takings.

Chinese Courtesy.

During these times of rebellion and turmoil in China, it will be interesting to have glimpse of private life into the sentiment of a Chinese scholar who has been visiting an American friend acquainted with Chinese civilization and literature. Mr. James Black of Denver, Colorado, the author of several publications on the literature of the Celestial Empire, had as his guest one of his Chinese friends who on his return to his home in Asia, sends him a letter of thanks in the form of a poem. Literally translated it reads thus :

"In former years when I sojourned in America it was a pleasure to me to meet you in the afternoons to discuss literary topics. Together we discriminated doubtful literary meanings, and I felt ashamed that my mind seemed like an empty basket, while you were quick to discern. As we chatted pleasantly, the shadows lengthened, for the meanings were hard to understand. In my own country, the old learning is decaying, but here in another land I found a student acquainted with Confucius and Mencius and knowing the writers of Han and T'ang, who not only turned his mind to poetry, but, looking higher, contemplated the former wisdom. When you rose to leave I could not bear to see you go because good friends are hard to find. Great labor obtains rich prizes and every effort brings the goal nearer. For three years we have been far apart, but correspondence has not ceased. You have bought the works of Han (Yu) and Ou (Yang Hsiu), and your translations have been published. Dwelling on the mountain, I see little company, and the old, rainy time comes back to my mind. Seated by the south window, I think of the distant, and hum over poetry to myself without ceasing. When shall I see you again? How much a cheerful talk would brighten me. And so taking paper I use my leisure to write you this from here.

"In the year Hsin Hai, the 5th month, the middle ten days, being unoccupied, and forgetting the mud outside, I write this to famuse my elder brother Lai-ko."

Note.—It should be explained that Mr. Black's surname has been sinicized into *Po-lai-ko*, so in the epistolary style all that is left is the second and third syllables, *Lai-ko*; also that the title which was given him

is *Shih Yin*, "the private individual living in the city."

A better acquaintance with the best minds of other countries is the best way to establish peace and good will on earth, and for the sake of characterizing a Chinese gentleman and scholar, we take pleasure in publishing this poetical letter. It goes without saying that if we could add to it the zest which the original possesses it would be still more appreciated by our readers P. C.

—"The Open Court."

Queen Victoria's Proclamation.

"We hold ourselves bound to the Natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil. Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious beliefs or worship of any of our subjects on pain of our highest displeasure. And it is further our will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability and integrity, duly to discharge."

Indian Industrial Association.

BHOWANIPORE,
Calcutta, 29 .1. 1912.

MY DEAR MR. DHARMAPALA,

I am very glad to receive your letter. I am quite willing to recognise the kinship of the Sinhalese with the Bengalese

and to receive their applications for help from the Association. I beg to send under separate cover a copy of our last report in which you will get the rules for the award of our Scholarships. The Minimum qualification is the passing of the Intermediate Science examination (I. Sc. or F. A.) If no such candidate is forthcoming but only one with a lower qualification he may get only a free passage to and fro.

When are you coming back to Calcutta?

My best wishes and sympathies are with our kinsmen in Ceylon and you may communicate the message to them if you like. I shall always be a friend to them and render every help that lies in my power.

Hoping you are quite well,

Yours truly

JOGENDRA CHUNDRA GHOSE.

Hindu University Scheme.

Deputation in Benares.

A MONSTER MEETING.

2 LAKHS AND ODD SUBSCRIBED.

BENARES, JAN. 31.

A largely attended open air meeting of the Hindu Citizens of Benares was held this afternoon in the Central Hindu College premises to raise subscriptions in aid of the Hindu University. H. H. the Maharajah of Benares presided. Amongst the members of the deputation present were the Maharajah Bahadur of Darbhanga, Rana Sheoraj Singh of Kharjurgaoon, the Hon'ble Malviya, Mrs. Besant and Babu Lanyatsingh of Muzzafferpore and Babu Iswarsaram of Allahabad. The meeting was a representative one about 10,000 men being present. Bankers and Zemindars like Babu Modchand Shyamdas Haridas Bhagwandas and the leading Rases and Pundits and a large number of Indian ladies were present. The Maharajas of Durbhanga and Benares and the members of the deputation were greeted on their arrival with deafening cheers.

Speech by Maharaja Durbhanga.

The Maharaja Bahadur of Durbhanga in proposing H. H. the Maharaja of Benares to the chair delivered the following speech:—Gentlemen, I have great pleasure in proposing H. H. the Maharaja Bahadur of Benares to take the chair at this most important meeting. His Highness' service to the cause of education and his devotion to our sacred religion are such as to command respect from us all. A Sanskrit scholar and lover of knowledge, he has creditably maintained the high traditions of his House by giving every encouragement to the cause of education according to the requirements of the age. The Central Hindu College, Benares, which is to become the nucleus of the Hindu University owes its existence, to a great extent, to the very liberal support received from him, and this great Hall in which we are gathered together to-day has been a gift by him along with other buildings and lands which has made the Central Hindu College what it is. When I was in Benares in October last I had the honour of associating myself with Mrs. Besant, the Hon'ble Pandit Malviya, the Hon'ble Rai Bahadur Pandit Sunderlal and others in laying down the basis of our organisation, and it is now a matter of supreme gratification to us that we have been enabled to secure the cordial support and sympathy of His Excellency the Viceroy and the Hon'ble Member for Education and also some of the enlightened Ruling Chiefs of India. I look forward with great hope to the success of our Deputations to the Chiefs of Rajputana and I am sure that you will be delighted to hear that I have received a most encouraging letter of sympathy from H. E. the Viceroy since I have been here in connection with my proposed tour of Rajputana. Gentlemen, I consider it very auspicious that our Hindu University deputation which has now been formed to visit the different parts of the Upper Provinces and Rajputana to raise the necessary funds,

should commence its work and make its start from this sacred city of Benares, and I trust that the generous response which I hope you will extend to our appeal, will find a ready echo in the other towns of these Provinces that we have to visit. You know, Gentlemen, that for the successful launching of the great scheme we have in view, we require both money and earnest workers, men who would disinterestedly and zealously work for the noble cause and necessary funds without which we can make no material progress. We hope to find both in Benares. As regards workers we have first H. H. the Maharajah and his officials, who we are confident will render all possible co-operation and assistance. Next we have Rases, Bankers and Merchants of this city to help us with funds. We would also invite cordial help of Pandits, Sadhus and of those who come in great numbers to spend the closing years of their lives in this holy city, I am told Gentlemen, that the Mahomedan pensioners go to Aligarh to place their service in the 'cause of their College, and I hope that we Hindus will not be wanting in the same whole hearted devotion to the cause of education, and to our religion. I am sure that the residents of Benares will rise to the occasion, and that their contribution in the shape of money and men will be worthy of this great city. With these few words I move that H. H. the Maharajah of Benares do take the chair, and encourage us with his valuable advice and support and that before this Meeting breaks up we may have the pleasure of including his name amongst the great benefactors of the Vishva Vaidyalaya.

The Rana of Khajorgaon seconded the motion.

H. H. the Maharaja of Benares.

The following speech of His Highness the Maharajah of Benares was then read by his son, Kunwar Sahib:

Mrs. Besant, Maharajah Bahadur and

Gentlemen—Before coming to the subject matter of to-day's meeting I, in the name of the citizens of Benares, welcome in our midst the Hindu University Deputation, headed by our distinguished countryman the Maharajah Bahadur of Durbhanga, than whom no fitter person could be found to be the head of the deputation, on the score of his birth, position and education. We offer them our warmest welcome, and wish them all success in their most laudable, unselfish and patriotic undertaking for the advancement of our country. It will be quite presumptuous on my part if I were to dilate at any length upon the benefits of education, much more so of an education based on national lines, and combined with religious instruction, as better tongues than mine have addressed you on this subject before, and I understand, will address you shortly once again. But I must say this much, that education on sound and proper lines has always been the cause of the progress of a country and no nation or country has progressed without it. I have used the qualifying words sound and proper advisedly, as by education I do not mean simply learning to read and write a language but that real education which forms character, and is truly the making of the man, developing his natural talents and capacities and turning him into an honest God-fearing citizen of the world, whose vision is not bound by the material horizon, but penetrates far away into the recesses of the eternal hereafter. This result can only be achieved by the establishment of teaching Universities and combining religious with secular training. Our examining Universities, established by our benign and paternal Government have played their useful parts, and were most useful institutions for the India of fifty years ago. They have paved the paths of progress and advancement, and shown us the way. We owe our all to them, and are proud of having belonged to them, but they have whetted our appetite for

more knowledge, and increased the hope of our vision. They have shown the necessity of combining secular with religious training, to make a true man, and the danger of leaving the national line of education altogether to satisfy these ideals. We are assembled to-day devise ways and means to achieve the objects in view. I have said on more occasions than one that the present is the time for the making or unmaking of India. The undreamt of peace and prosperity we are enjoying under the aegis of British Government is unparalleled in the history of this or any other country. We are under the protection of a benign Government, which jealously guards our interests and whose only aim is to make us happy and contented. The mighty arm of the British keeps our invaders at a distance, and the country is enjoying unexampled peace and tranquility. If we fail to take advantage of this golden opportunity to ameliorate our condition, we are lost beyond redemption. So let us be up and doing, placing our confidence in God, who always helps those who help themselves. I am afraid it is now too late to discuss the matter of utility of denominational Universities, which I am prone to think are not to be found anywhere in the world. Equally futile will be any discussion on the necessity or otherwise of the new Universities, when we have already five existing amongst us which could very usefully serve the need of the country if liberally financed. To my mind, even one fully equipped College is worth thousands of half-famished Universities but as I have said before it is now too late to thresh the point. The matter has gone too far and no good can come out of this discussion now. When our Honourable friend Pundit Madan Mohan Malaviya to whom the initiation of this movement is really due came to see me in this connection some five or six years ago I had grave doubts as to the success of the movement, and made no secret of it to him, but, with his

characteristic zeal, our friend continued working overcoming all obstacles, with his strong determination, which is a leading feature of his character. He worked and worked and to-day I have the greatest pleasure of congratulating him on the almost complete success of his mission. The project is now launched on business lines. Our Mahomedan brethren under the leadership of H. H. the Aga Khan, that illustrious personage whom we all are proud to own as our country men, are preparing to have a University of their own, and we Hindus are supplementing their endeavour by establishing another University practically on the same lines. I wish both the sister Universities all success, and pray heartily for their long life and advancement under the fostering motherly care of our older Universities. May they thrive together side by side in healthy competition imparting good to Indians, Hindus, Mahomedans, Christians and other sects, and serve to bring the two great religious divisions of India closer and closer, making them feel as belonging to one Indian nation, working together on the path of peaceful development towards prosperity and tranquility under the motherly protecting arm of England. It is very easy to launch a scheme, but it is equally difficult to see it through. The scheme has been launched, and it is now a question of national honour to see that it is brought to a successful termination. I have no doubt that the mighty Hindu nation which has shown such unmistakable signs of enthusiasm over the project shall fully recognise its responsibility in this respect, and make the University worthy of its name. I am afraid the pressing need of education amongst my own subjects coupled with dozens of most pressing reforms which are urgently necessary for the advancement of my own people who have a prior claim over my purse as they are solely instrumental in filling it compels me to restrict my donation to a limit far less than what I would have subscribed in other circum-

stances and would beg of you, members of the University Committee, to accept a donation of one lakh of Rupees from me to the fund for the present, and I assure you that, if my finances and the needs of my own subjects permit, I might be able to supplement my donation materially after a few years time. And to the land which you require for building the University in or about Benares I assure you that if you select a plot of land belonging to me in this locality I shall place all facilities in your way to acquire it, and if the land in uncultivated I shall feel most happy to give it over to you for the purpose of the University, and I sincerely hope that this laudable object will not suffer for lack of land. I would now close and confidently hope that a liberal response will be given in to-day's meeting to your appeal for raising funds for the University, which is sure to do good to the country and to the Government, if carried on proper lines. May the Protector of the Universe—bless it, (Loud and continued applause).

Digest of the Majjhima Nikaya.

134. LOMASAKANGIYA SUTTAM.

लोमसाङ्गिय सत्तम.

Savatthi.—The Exalted One at the Jetavana Monastery. At the time the venerable Lomasakangiyo was staying in the Sakyan territory in the Nigrodha monastery at Kapilavastu. In the middle of the night, Candana, a celestial being illuminating the place by his effulgence, approached the venerable Bhikkhu and standing aside, addressing him asked whether he has grasped the principles of the Bhaddeka ratta, and the Bhikkhu answered that he does not, and the Bhikkhu asked the celestial being whether he has grasped it, and he answered that he had not. The deva again asked the Bhikkhu whether he knows the gathas, and the Bhikkhu said that

he does not. The Bhikkhu asked the deva whether he retains in his mind the gathas, and he answered in the affirmative; whereupon the Bhikkhu wished to know how he had come to learn the gathas, and the deva said that at one time the Blessed One was staying in the Tavatimsa heaven at the foot of the Paricchattaka Tree on the adamant throne and there the Blessed One recited the gathas.

Atitam nān vāgameyya, nappati kan-khe anāgatam, paccuppanna yo dhammam, tattha tattha vipassati, asam hiram asamkuppam, tam viddhā manubruhaye, ajjeva kiccamātappam, ko jañña maranam suve, nahi no sanga rantena, maha senena maccuna, evaṃ vihāri matapim, ahoratta matanditam, Tam ve bhaddēka rattoti santo ā cikkha te muni ti.

In this wise did I learn the gatha. Learn, Bhikkhu this gatha, recite it, master it. It will be profitable to you if you do so. The deva having said so vanished. After this the Bhikkhu, with robes and begging bowl in hand started for Savatthi, and he arrived at the Jetavana monastery, approached the Blessed One, worshipped Him and sat on a side, and related his interview with the deva, and asked the Blessed One to explain the gatha. The Blessed One asked the Bhikkhu whether he knows who the celestial being was. The Bhikkhu answered in the negative. And the Blessed One said that he is known as Candana. The Blessed One elucidated the meaning: In the past I had such a body and then desiring it; felt such sensations, and desire for the same, had such perceptions, and desire to have them repeated; generated such tendencies, and wish to have them again, and such volitions. This is called following the past. What it is not to follow the past? Not to hanker after form, feelings, perceptions, tendencies and ideations that which had past.

What it is to expect in the future? May I have such and such a form, etc.,

and desiring for the same, such feelings, perceptions, tendencies, ideations and desire to have them in the future.

What it is not to desire in the future ? Not to hanker after body, sensations, etc.

185. CULA KAMMA VIBHANGA SUTTAM.

සුද්ධසම්ම විදුහිම ඥානං.

Savatthi.—The Blessed One was at Jetavana. Subho the young Brahman, son of Toddeyya, came to the Blessed One and exchanged greetings, and sat on a side, and then asked the Blessed One, what should be the cause and wherefore the effect, among men that there should be seen high and low, for we all see, venerable Gotamo, among men, some short lived, some long lived, some suffering from manifold disease, some not, some ill complexioned, some beautiful, some of little position, some of greatness, some of little wealth, some of great wealth, some of low family, some of high family, some of small wisdom, some of high wisdom. What is the cause and why should this effect be ?

Young man, all beings are born due to their Karma or Kamma, inheriting their Karma, evolved in the womb of Karma, related to Karma, depending on Karma ; Karma judges all beings and places each one in the position of high and low. In as much as this classification so briefly made does not explain fully may not the honored Gotamo expand it fully for a more complete understanding ? Listen then young-man, I shall explain said the Blessed One. Here a certain woman or man, given to the destruction of life, blood thirsty, showing no mercy to those that have life, after death is born in a state of suffering, and again when re-appears in the human form is short lived. This is the path of the short lived, that of the destroyer of life. Again a woman or man refrains from destruction of life, refrains from using instruments of

punishment, of destruction, is of a merciful nature, showing compassion to all living beings, such a one after death by the force of that Kamma is born in heaven ; and when re-appears in human form, is long lived. This is the path of observation whereby one enjoys long life. Again there is the woman or man given to oppression by manifold ways, who is born after the dissolution of the body, in a state of suffering, and when re-appears in human form is full of disease. There is the woman or man who is not given to oppression and torture in whatever form, such a one is born after the disintegration of the body in heaven, and again when re-appears in human form is subject to little disease. Again a woman or man given to anger, harbouring anger, getting annoyed at the least thing, manifesting hatred and anger at little things, is after death born in a state of suffering, and when born in human form is ugly to look at. Again there is the woman or man who is the opposite of this disposition, such a one is born in heaven, and when re-appears in human form is pleasant to look at. Again there is the woman or man given to envy, shows envy to others who receive gain, honor, attention, such a one by the force of that Kamma is born after death in a state of suffering, and when re-appears in human form receives little attention. Again there is the woman or man who does not show envy at others, such a one is born in heaven, and when re-appears in human form reaps the reward of receiving honor. Again there is the woman or man who is not inclined to donate to either ascetic or Brahman, food, drink, clothes, vehicles, garlands, seats and lights. By that Kamma such a one is born after death in a state of suffering, and when re-appears in human form is the possessor of little wealth. Again there is the woman or man given to donate the above, such a one is born in heaven, and when reborn in human form is in the possession of great wealth.

Again there is the woman or man full of pride, conceited, not showing reverence to whom reverence is due, who offers no seat, who does not make way to superiors such a one is born in a state of suffering, and when re-appears in human form is born of low family. . . .

Again there is the woman or man who does not approach the ascetic or Brahman to ask questions on what constitutes good deeds, or bad deeds, and whom to associate with, and whom not, what generates happiness, etc., such a one is born in a state of suffering, and afterwards when born again as a human being is in possession of little wisdom. The woman or man who does ask questions on what constitutes good or evil, etc., such a one is born in heaven, and when re-appears as a human being is in possession of wisdom. In this wise does Karma operate. The young man became a lay follower of the Buddha, the Dhamma and the Sangha.

136. MAHA KAMMA VIBHANGA SUTTAM.

උතුරු මහා කමා විභංග සුත්තං.

Rajagaha.—The Blessed One was staying at the Veluvana Squirrel's Refuge. At that time Samiddhi was staying in a hut in the forest, and there came unto him the wandering ascetic, Potaliputta, who having exchanged greetings with Samiddhi sat on a side, and said that he met the ascetic Gotamo and received from him in person the saying "Foolish is the Karma of the body, foolish is the Karma of the word, only in the Karma of the mind there is truth. Whatever attainments there are in the realization thereof there is no sense feeling of any kind." So not say so, friend Potaliputta, do not slander the Blessed One, it is not proper to slander the Blessed One, the Blessed One would never say so, said Samiddhi. "How long has friend Samiddhi been in the ordination. Not long friend, about three years." Friend Samiddhi, when one does Karma

with thoughtfulness, in deed, word, and thought, what does he feel? "Karma done intentionally, Potaliputta, in body, word, or thought, whoever did that, he feels only sorrow."

Whereupon the wandering ascetic Potaliputta, without approving of what Samiddhi had said, got up and walked away. After that Samiddhi came to Ananda, and having exchanged greetings sat on a side, and related the conversation he had with Potaliputta. Then Ananda said to Samiddhi that he must go to see the Tathagato, and that this conversation will be related to the Blessed One, and what he says that we shall accept. They went to the Exalted One and having paid homage they sat on a side, and Ananda related the conversation in full that took place between Samiddhi and Potaliputta. When Ananda had finished his say the Blessed One said "Even by sight Ananda I know not the ascetic Potaliputta, why speak of the conversation. "When this was said, venerable Udayi said to the Blessed One, "That which was stated by Samiddhi that whatever was experienced that produced suffering, that is so." Then the Blessed One addressing Ananda said "dost thou see Ananda how this vain man, Udayi, makes a difficulty, and I know how Udayi thoughtlessly emerges out, for the wandering ascetic Potaliputta questioned about the three kinds of sensations, and when Potaliputta inquired of Samiddhi about the experiencing of sensations, he should have explained that whatever Karma done consciously, whether it was bodily, vocally or mentally if it was a pleasurable sensation the feeling was pleasant, and the Karma done consciously, whether by act, word or mind if the feeling miserable, it should be said that it is an unpleasant sensation; and the Karma done by act, word or thought if it is associated with neither pain nor pleasure, it should be said that the feeling was neither pleasant nor unpleasant. Had Samiddhi explained Potaliputta in this

manner the explanation would have been acceptable. However Ananda let me explain to you this great doctrine of the analysis of Karma which is of the Tathagato, for the wandering ascetics being foolish, unskilled, how can they know it? Ananda there are four kinds of individuals visible in this world, viz, the one who destroys life, who steals, who indulges in sensuality, who speaks falsehoods, who slanders, who speaks harsh words, who speaks uselessly, who is covetous, who shows ill-will and who holds unscientific views, and who after death is born in a state of suffering. Again there is another individual who does all this, and after death is born in heaven. Again Ananda there is the individual who refrains from all these evils and after death is born in heaven. Again there is the individual who refrains from all these evils and after death is born in a state of suffering. In this world Ananda there are Sramanas and Brahmanas, who by diligent exertion attain to the higher states of conscious illumination and these by the celestial vision surpassing that of men, see that those who have committed the ten evils are born after death in a state of suffering. They say there is evil, there is the effect of a sinful life, and we have seen those who had committed evil have been born in a state of suffering; and further they say all those who committed evil are born after death in a state of suffering. And these deduce thereby that all shall suffer, and they utter a dogma, this alone is true all else is false. Similarly other Samanas and Brahmanas by their celestial insight see that those who have not refrained from the ten evils, after death have been born in heaven, and these promulgate the dogma that there is no evil Karma, and no ill effects therefrom. Similarly there are Samanas and Brahmanas who by their celestial vision see that those who have refrained from the ten evils, after death have been born in heaven. And they say there is good Karma, and there is

the result of good Karma, for we have seen this individual was born in heaven as the result of having refrained from committing evil, and they formulate the dogma that this only is true, and the rest false. There are Sramanas and Brahmanas who by their psychical endeavours, attain celestial insight and they see the individual who had refrained from the ten evils born in a state of suffering, and these conclude that there is no good Karma, and neither the results of good Karma, and they formulate the dogma that that alone is correct, all else is false. There are the Sramanas and Brahmanas who say there is evil, and the effects of evil, so much is knowable, and it is also knowable that an individual who had committed the ten evils, has been born after death in a state of suffering; but that all who commit evil will be born in a state of suffering that is not knowable, and it is also not possible to utter a dogma that this alone is right all else is false. The acceptance or the rejection of a dogma is one thing, the Doctrine of the Analysis of Karma as enunciated by the Tathagato is another.

Again Ananda an individual who commits the ten evils after death is born in a state of suffering. Before having done evil deeds he underwent the sensation of pain, after having done evil deeds he underwent the sense of pain, at the time of death he embraced the unscientific doctrine and he is born in a state of suffering. There is the individual who commits the ten evil, and after death he is born in heaven. Before and after he felt the pleasures of good deeds and at the moment of death he embraced right views, and therefore he is born in heaven after death.

The object of the great Teacher is to show that previous evil Karma can be modified by the acceptance of the right doctrine at the time of death, and the previous good Karma also can be made ineffectual by the acceptance of the evil doctrine which denies cause and effect.

OUR NOBLE LANKA.

(HIGH OPINION OF DIFFERENT
AUTHORS.)

CEYLON HATH CHARMS.

Mr. Thomas Smith Jones in an article in the *Star* of Sept. 14th 1911, says:—Ceylon hath charms. People who want health, enjoyment, lovely scenery, wonderful antiquities in stones, marvellous legends, creeds, and jewels and who wish to see the East without enduring any of the Eastern discomforts and isolations cannot do better than take a trip to Ceylon.

REALLY WONDERFUL ARCHITECTURE.

A writer to the *Madras Mail* of April last under the heading of "Ancient Ruins of Ceylon," says:—It contains very large number of ruins of what once magnificent buildings of really wonderful architecture and workmanship. They are marvellous indeed, and be it remembered that, whatever our theory may be as to the origin of these buildings there is no room whatever for doubt on this one point, namely, that many, if not all, these great buildings were erected before 200 B. C. Many of them were at first associated with Buddhism, more especially the dagobas.

MR. P. BIGELOW AND CEYLON IRRIGATION WORKS.

In an interview with an *Observer* representative in 1910 at the Galle Face Hotel, Mr. P. Bigelow, a well-known American author and traveller, who is on his fourth trip round the world said:—I came to study the history of the race, to see something of the oldest civilisation, to try and penetrate the secret which keeps the Orient perpetually young in spite of its thousands of years in mere time. We, of the European race, have our ups and downs—one day winning a battle, another day losing it. Counting our success by the number of

people we have killed, whereas the great work as we know the Far East considers, is the conquest to be of the spirit over the flesh. I hope some day that we may induce the wise men of the East to come to America and Europe to teach us how to secure happiness without butchering one another, or slaughtering animals for food. I should like to see all the Christian missionaries shipped back home and set to work in the savage jungles of our great cities—London, New York, Chicago—and teach the gospel of peace and goodwill to men. There is a great field for them at home and nobody would miss them very much either in India, China or Japan. This is my fourth visit to the East without counting visits to South Africa and West Indies, and the more I see of the East, and the more I read its history and literature the less do I feel like writing about it or expressing any opinion. The European can only stand and marvel at the achievements of the great Aryan race centuries before there was any civilization in Europe. The wonderful hydraulic engineering, represented by the irrigation tanks of Ceylon, make our work on the Panama Canal seem like child's play to ancient Sinhalese Engineers. The bronze statues of *Siva*, in the admirable Colombo Museum, indicate an artistic sense far superior to anything attained in Europe, up to the century before Michael Angelo, &c.

(To be Continued.)

RATNAWEERA.

Parsi Munificence.

Sir Shapurji B. Broacha has forwarded Bombay Electric Supply and Tramways Company's preference shares of the value of Rs. 100,000 bearing interest at the rate of six per cent. per annum to the Trustees of the Bombay Parsi Panchayat Trust Fund with the request to keep the whole in trust and utilize the interest in giving relief to destitute Parsi widows and orphans. To-day's market value of these shares is Rs. 120,000

THE GREATEST MEN.

Mr. Stead and Mr. Carnegie have been getting up a symposium as to the world's greatest men. Mr. Carnegie led off with his twenty who are as follows: Shakespeare, Morton—Jenner, Neilson (hot blast inventor) Lincoln—Burns—Gutenberg—Edison—Siemens—Pessmer—Mushet—Columbus—Watt—Bell (telephone)—Arkwright—Franklin—Murdock—Hargreaves—Stephenson—Symington (inventor rotary engine): Many of the guests refused to symposiumise including Lord Rosebery and Prince Von Buelow sent in a list beginning with Heraclitus, Aeschylus, Hannibal and seven eminent Germans—Luther, Kant, Goethe—but in the end Mr. Stead got 29 full lists which give 150 of the greatest men. Comparing these lists, 16 belonging to the English-speaking world and nine being foreigners, the following results were arrived at and Englishmen will be glad to hear that William Shakespeare won hands down with 21 votes to his credit. Next to him came Columbus with 16. Then came a dead-heat for third place, all with 14 votes Julius Cæsar, Isaac Newton, Gutenberg and Morton (inventor of ether) followed by Dante with 13. Darwin got 12 Stephenson 11. Homer, Buddha, Aristotle, Franklin, Lincoln, Michael Angelo ran a dead heat with 9, while Moses and Socrates got 8 and Confucius 7. Jesus of Nazareth got 6, but there were no clergymen of the Church of England and that name was tacitly excluded in some lists. A large number came in last with one vote, including Adam, Noah, Solomon, Æsop, Jeremiah, Faraday, Moltke, Beaconsfield, Gladstone, Kelvin, Tolstoi, Akbar, Xavier, Manu, Marcus Aurelius, King Edward VII and Booker Washington. Mahomet got 6 and Luther 7. Cheops got two and tied with Charles Dickens. Altogether a most illuminating symposium. General Baden-Powell plumped for Solomon (his only vote). But

all the twenty-three voters asked "What do you mean by 'greatest'?" And so the answers can hardly be called conclusive. The lawyers, we note, come in with Moses 8 and Lycurgus 1, but there is not a single merchant, agriculturist or planter or broker. How is this? They are the people, we are being told, who make the world go round.

First Uriya Graduate.

Miss Nirmalabala Nayak, of Bethune College, has been awarded Ramtanu Lahiri's gold medal on the result of the last B. A. Examination. She holds two silver medals also. She is the first lady graduate from Orissa.

"Dharmasala" Fund of the Buddhist Society of Great Britain and Ireland.

LIST OF SUBSCRIPTIONS.

	Rs.	cts.
Collected by Mr. V. S. Nanayakkara,		
Colombo.	16	50
Mr. S. M. P. Wijayatilake, N. P. Matale	20	00
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Total.	Rs.	76 00

Calcutta University.

The following are subjects taught in the Calcutta University:—

English,	Hindi,	Logic.
Sanskrit,	Uriya,	Physics,
Pali,	Assamese,	Chemistry,
Arabic,	Burmese.	Physiology,
Persian,	Urdu,	Botany,
Greek,	History,	Political
Latin,	Mathematics,	Economy,
French,	Geography,	Mental & Moral
Bengali,	Mechanics,	Philosophy.

News & Notes.

Labour and Education.

Dr. SPENSER, speaking at the annual meeting of the Incorporated Association of Headmasters, referred to the working of the free place and scholarship system. They had learned that the ladder must be widened, and when once the leaders of the Labour Party realized that by an education mainly intended to prepare for the professions, a large proportion of "free placers" and scholars must inevitably be left stranded, unable to bridge the gulf between the end of school life and the realization of a wage-earning capacity, then he thought the defects of the ladder would be remedied and the schools relieved. He hoped that they would at the same time realize that the attempt to combat social prejudice by reducing secondary schools to bankruptcy might be political heroics, but that educationally it was bad business.

We are in receipt of **The Student's own Magazine.** ber number of "Student's Own Magazine." It is intended especially for Students of India, Burma and Ceylon. The contents of the December No. are Notes; Our Serial Story, Inspiring Lives, Time's Garden; Poets; The Proposed Universities; Extracts: Weekly Examinations, Dogs Famous in Story, Anecdotes. Annual subscription is only one rupee. We recommend this useful monthly to all students attending English Schools.

Buddha Dhamma Sangama, Galle. The fourth Annual Meeting of this Society was held on the 23rd. January last with Mr. F. L. Woodward in the chair.

Encouraging and interesting reports of the work for the past year were read by the Secretary, the Treasurer and the Honorary Librarian. Much good work has been done during the year and the society has printed and circulated free of charge several hundred

copies of the two Pamphlets- 'On the Message of Buddhism to the Western World' by W. S. Lilly and on "Reversible Merit" by Mr. Woodward. Several lectures were delivered and important religious questions were discussed at the fortnightly meetings. The chief event of the year was the taking of "Asthang Sila" by 43 persons on the last "Wesak day". Great credit is due to the members for the enthusiastic manner in which they joined in the function, the success of which was beyond expectations. The following officers were elected for the current year.

President Mr. F. W. Gunawardana, Mudaliyar, Vice President, Mr. D. W. Subasinghe, Proctor S. C. etc. Secretary Mr. A. D. Jayasundere, Proctor S. C., Treasurer Mr. G. D. Jayasundere, Proctor, Assistant Secretary Mr. A. Jayawardane;

Hony: Librarian Mr G S De Silva and a Committee consisting of the above officers and Messrs F L Woodward M A, F A Wickramasinghe, Muhandiram and Mr S Goonaratne, Proctor S C.

The Dalai Lama. Dalai Lama leaves Darjeeling for Kalimpong on Sunday, 11th January. His Holiness will halt at Pashok for the night and will be received and carried over the Teesta River by Tibetan dancers and Sedan chairbearers from Lhasa. This is an unique honour, as none but the Chinese Emperor and Dalai Lama are carried by Sedan chairs. The Lama will occupy the newly constructed bungalow of the Bhutan Minister, Raja Ugyan Wanchuck, during his stay at Kalimpong. His Holiness will leave for Lhasa after a stay of about three weeks at Kalimpong.

Civil Rights. In India, if one would read and analyse the circumstances, writes the *Patricka*, he will find that at the root of all murmurs and discontent is the fact that the State has undertaken to regulate everything in life, ignoring the traditional rights and duties of the people. The people had, in a manner, forgotten these rights and duties. Now they

have awaked to the necessity of self-reliance and self-culture. Our good Emperor George V. appears to be fully sensible of this state of affairs and heartily sympathises with the struggles of his subjects in his country whom he loves as they love him. The clear proof of this is that the Coronation Durbar was begun with an address by His Imperial Majesty to the members of the Supreme Legislative Council as representatives of the people. Whether these are really representatives of the people or not, the very fact that they were taken as such must fill the people with gladness. The great boon of reuniting broken Bengal, understood in the light of beneficial effects of the boon made by our good Secretary of State, Lord Crewe, also shows that as regards Bengal the measure is intended to give the Bengalees the fullest opportunity for consummating their ambition of self-government.

Best time to become Parent.

In the *Eugencies Review* for October Dr. R. J. Ewart gives a summary of his investigations into the vital statistics of the population of Middlesborough, made to ascertain the influence of parental age on offspring. He devotes his attention to the children of the working classes only, and bases his conclusions on their respective measurements, taking it as a rule that the taller class is a better human specimen than the less tall.

He finds that the mother produces her best girl before her twenty-fifth year, and her best boy in the twenty-six to thirty age period; the average being a little over half an inch above the mean height for boys, and a little under that figure for girls. The father has the best sons during the thirty to thirty-five age period, and not in the twenty-five to thirty period, as with the mother. In respect to girls, the results are not so uniform, though the same trend can be seen. With a father between thirty-one and thirty-five, and a mother between twenty-five and thirty, we get a boy 41.87 inches in height, an excess of nearly two inches over the mean of those born before the twentieth year.

Mc. Gill University, Canada.

Mc Gill University, Montreal, for the endowment of which one million and a half dollars have just been raised in three days, is the best known of Canadian Universities. In its magnificently equipped physics laboratories was born the new science of radio-activity which has so completely revolutionised the scientific conception of matter. This was due to the brilliant work on radium emanations carried out ten years ago by Professor Rutherford, now Director of the Physical Laboratories at Manchester University. Thanks to the liberality of Sir William Macdonald, who gave McGill its Physics building. Professor Rutherford and Mr. Soddy, of Oxford, were enabled to investigate the mysteries of radium in a manner then impossible in any other laboratory, with the result that the revolutionary theory of radio-activity, at first regarded as a flight of the imagination, attained the position of an exact science in less than two years.

London University Anonymous Offer of £30,000.

At a meeting of the Senate of the London University held on December 13th 1911, the Principal read a letter from the Chancellor, enclosing one to himself from which the following is an extract:—

"I have had before me for some time various schemes for the developement of the University of London. Among these, I have been especially struck by the scheme for combining the two schools of Architecture at present separately conducted at University and King's Colleges. That scheme of combination seems to me thoroughly sound and as I am interested in promoting the study of Architecture, I wish to help it. The Senate have decided to place the new building for the School of Architecture on the north-west front of the University College site. I am anxious to do what I can to help in completing one of the most beautiful of London buildings. I therefore propose to erect the buildings for (a) the combined School of Architecture, together with the following—so far as a sum of £ 30,000 will suffice—viz (b) Studios for the teaching Sculpture, and the re-arrangement of the School of Fine Art, and (c) the Department of Applied Statistics including the Laboratory of Eugenics. Meantime I do not wish my name made known."





THE LATE RIGHT REVD. WELIGAMA SRI SUMANGALA,
CHIEF HIGH PRIEST OF THE AMARAPURA SECT.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANACARIKA H. DHARMAPALA.

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1912 A. C.

No. 3.

INDIAN UNIVERSITY PALI SERIES.

No. 1. *Jātaka Puspha Malā*, Part I, Text by R. G. Bhadkamkar, M. A.. Price Rs. 1'50, apply to the Editor, 12 Sadasiv Street, Girgaon, Bombay.

This is the initial attempt of a graduate of the Bombay University to introduce Pali as a subject of study among students of the Bombay Colleges. The Calcutta University recognised Pali several years ago, and now we rejoice that the Syndicate of the Bombay University has also extended its patronage to Pali.

Mr. Bhadkamkar is the first research scholar in this field, whose enthusiastic devotion thereto has been manifested in the publication of the 1st Pali Book. It is dedicated to the Hon W. H. Sharp, M. A., Professor and Principal at the Elphinstone College, Bombay. In the Preface Mr. Bhadkamkar writes:—

"Interest in the study of Pali has been growing amongst us for some time past. Daily the need for the study is felt to be of increasing importance. Since the University has bestowed its blessing upon it by adopting it as a second language; it may well be hoped that this awakened interest in the language of the Buddha will not be a passing phase but will continue to grow with advancing years.....In his convocation address for 1909, while reviewing the events of

the academic year, the learned Vice Chancellor Sir Nārāyan rāo Chandā varkar referred to the introduction of Pali as an important change. Sir Ram Krishna Gopāl Bhāndārkar who initiated the change remarked, on the occasion of its adoption by the Senate that a knowledge of Pali is necessary not only for antiquarian research but also for a close understanding of our religious and social problems past and present.

"Finally the author is not without hope that the selection may appeal to a wider public. Students of Sanskrit dipping into the book will find that it makes delightful reading. For them the reading of Pali is no uphill: Pali is close of kin to Sanskrit; it is only a simplified version of Sanskrit.

"In conclusion I have to express my thanks for help received from various quarters. I gladly acknowledge my indebtedness to Rev. A. Seelananda, the learned Principal of the Parama Dhamma Cetiya College, Mt. Lavinia. I owe a further debt of thanks to the Principal of the College, my kind friend and teacher Rev. S. Sumangala and to Raosaheb Narayan Rao Powar, Assessor and Collector of the Colombo Municipality for help rendered in various ways.

"But I cannot conclude without a word of special thanks to the Rev. M. Nanisara, the Present High Priest and Principal

of the Vidyodaya Oriental College, Colombo. A ripe scholar of Pali, his mastery over the corresponding Sanscrit idiom is equally astonishing, and his great learning is matched only by his equally great kindness." We express our gratitude to Mr. Bhadkamkar for the services he is rendering to popularize Pali studies among his intellectual countrymen. In Ceylon, the home of pure Pali, the authorities of the Public Instruction Department are absolutely indifferent to do anything in the way of help to diffuse Pali knowledge. Neither Sanscrit nor Pali nor Sinhalese is recognised by the Department as a subject of study or research in any one of the Colleges or Schools in the island. Here it is Latin and Greek that receive all encouragement. "No scholars needly apply; only clerks are required. Salary per month Rs. 50." This is the alpha and the omega of the Ceylon Educational authorities. Ceylon is truly the backwash of South India.

IN THE TWILIGHT.

(Continued from our last issue.)

"That was rather a dangerous form of it," remarked a new-comer, smiling, "for if the body follows the astral consciousness without knowing what it is doing, it may run considerable risks."

"It does run such risks sometimes," said the Shepherd. "One of our members, some years ago, walked physically out of a window of a forth-floor room, and fell into the street below, with no consciousness that she was acting in anything but the astral body. Such instances are fortunately rare."

"It would seem that children are often unconscious of the difference between the physical and astral worlds," said a member. "They see forms and events in the astral world and talk about them, and are sometimes even punished for untruthfulness when they recount, as things that have 'really' happened, facts that, to their elders, are merely fancies."

"That is unhappily true," answered the Vagrant, "and it is cruelly hard on the

children. Besides, disbelief in what they say blunts their moral sense; it is always better to take it for granted that a child is telling the truth, for even if he is saying what he knows to be false, trust begets shame in him for the deception, and he rises to the trust reposed in him. Our correspondent tells us also of a very wonderful vision he had of the Lord Buddha, when he was lying in danger of his physical life from the weakness of his heart already mentioned. He saw the Lord—his own eyes being wide open—sitting in a dazzling light on a lotus throne, and the Presence sent warm rays, as of the sun, through and through him; a few hours later, he arose from his bed, and the heart-weakness had gone, never since to return. After some years, a great wish arose in him to see again that blessed vision, and he sat down and closed his eyes, breathing that wish. What followed is very instructive, and I read it in his own words:

'Immediately upon closing the eyes I saw the beautiful artistic designs that usually come first to me on entering the astral realm. They were clearly outlined and daintily coloured. "No," I thought at once, "I do not want to look at these now." The scenes changed quickly. I saw now all kinds of flowers. They had very delicate colours and seemed to be made out of soft, somewhat subdued, light. It looked magnificent. "No," I thought, "not that." Then there came a new kaleidoscopic change, and I saw a veritable Garden of Eden; trees and shrubs and fields that looked like a concentration of multi-coloured sun-rays. The scenery gave an impression of sweetness, harmony and peace. "No," I thought again, "not that, either." Another change, and now ever where around me I saw in riads of beautiful heads and faces and eyes, angelic in expression, approaching and receding in rhythmical, wave like movements all the time. "No," I thought, "I want to see once more the Blessed One, at whose Lotus-Feet one third of our race bends down in worship, the first Buddha of our humanity:

"In earths and heavens and hells incomparable, The Teacher of Nirvāna and the Law."

Instantly a quick, soft, rippling sound was distinctly heard. It sounded as when

silk is torn. And again I saw, this time with my eyes closed, the shining white Form and Figure of the Tathagata. Everything else had disappeared."

—*The Theosophist.*

INDIAN NATIONAL CONGRESS.

THE 26TH SESSION.

PRESIDENTIAL ADDRESS

BY

PANDIT BISHAN NARAYAN DHAR.

(Continued from our last issue.)

Now from what I have just said, it must not be understood that we do not appreciate what the Government has done for us in this respect in recent times. The appointment of two Indians to the Secretary of State's Council and an Indian to every Executive Council here was a great forward step in the right direction, which we owe entirely to Lord Morley's powerful advocacy and influence, backed up by Lord Minto, but which was most strongly opposed by the bureaucracy here and their powerful supporters in England. Lord Morley did indeed give effect to Queen Victoria's Proclamation, so far as it lay in him, and he has thereby done something to raise the character of British Rule in this country. But we cannot always have Lord Morley at the India Office and at the same time a Viceroy like Lord Minto. They did what two great and generous-hearted statesmen could do; but the real evil lies in the system under which Indians can never fairly compete with Englishmen, and which the occasional efforts of exceptional statesmen cannot change because it is supported by the vested interests of the most powerful body of Englishmen in India. There is only one way in which some change of a permanent character may be effected in the existing system and justice may be done to Indians, and that is to grant us the boon of "simultaneous

examinations" for the Indian Civil Service.

This is an old grievance of the Indians. Sixty years ago the justice of this grievance was felt and admitted by the English statesmen of the day. In 1853, Lord Stanley (afterwards Earl of Derby) said in Parliament: "He could not refrain from expressing his conviction that, in refusing to carry on examinations in India and in England—a thing that was easily practicable—the Government were, in fact, negating that which they declare to be one of the principal objects of their Bill, and confining the Civil Service as heretofore, to Englishmen. That result was unjust, and he believed it would be most pernicious." In 1860, the Secretary of State appointed a Committee of five distinguished Anglo-Indians (all members of the Indian Council) to report as to how effect would be given to the Parliamentary pledges. And they recommended simultaneous examinations for the Civil Service, to be held in India and England. However nothing further was done, and so nine years later, the Duke of Argyll (then Secretary of State for India) said in Parliament. "If the only door of admission to the Civil Service of India is a competitive examination carried on in London, what chance or what possibility is there of natives acquiring that fair share in the administration of their own country which their education and ability would enable them to fulfil, and therefore entitle them to possess?" In 1893, the House of Commons adopted a resolution in favour of simultaneous examinations, which the Secretary of State sent to the Government of India for their opinion, laying down the condition "that it is indispensable that an adequate number of the members of the Civil Service shall always be Europeans, and that no scheme would be admissible which does not fulfil that essential condition." The Secretary of State's "essential condition" furnished a sufficient excuse to the Government of India

for reporting against the advisability of giving effect at all to the resolution of the House of Commons. And no English or Anglo-Indian statesman has touched that question since. Only the other day in the course of the debate on the Hon. Mr. Subba Rao's resolution on the Public Service question, Mr. (now Sir Archdale) Earle, speaking for the Government said that the Government of India could give him no encouragement in that respect.

Now, whatever excuse may be devised for the monopoly of the Indian Civil Service by Englishmen, to deny the boon of simultaneous examinations to India is virtually to reduce the Royal and Parliamentary pledges to a dead letter and tell them in so many words that however able and qualified they may be, they must remain content with such crumbs as may fall from the table of the ruling class; that although in the Indian States they may rise to the highest positions, yet under the British Government they must abandon that hope; that though to administer the country through Indian agency would be more economical, yet an expensive foreign agency must be maintained in the interest of race ascendancy. But this is an impossible system and must be reformed—the earlier the better for all concerned. The statesmen of other days foresaw the situation which has now arisen and told their countrymen how to meet it. Some sixty years ago that famous Anglo-Indian statesman, Mountstuart Elphinstone wrote as follows:—"I conceive that the administration of all the departments of a great country by a small number of foreign visitors in a state of isolation produced by a difference of religion, ideas and manners which cut them off from all intimate communion with the people, can never be contemplated as a permanent state of things. I conceive also that the progress of education among the natives renders such a scheme impracticable." Only the other day, while

reviewing Sir H. Cotton's recently published book, Mr. Frederic Harrison remarked: "The stock objection that Indians of requisite energy and sagacity, such as statesmanship demands, cannot be produced among these millions, is shown to be an obsolete prejudice. There is an ample store of able men to take the task of Government into their hands if they were trusted. But the old bureaucratic prejudice bars the way." Yes, it is the bureaucratic prejudice which stands in the way of our demand; it is the bureaucracy whose interests are threatened and who have always opposed the introduction of simultaneous examinations because they know that it would seriously affect their monopoly in the higher grades of the Public Service.

The question of the employment of Indians in the higher grades of the Public Service is not a question of mere loaves and fishes, it is not a question which affects a very limited class of educated Indians only but one which affects the whole Indian people because it touches the sentiment of their national self-respect and is intimately connected with their most legitimate ambitions and aspirations. Foreign rule is generally considered an evil not only because it is materially disadvantageous to the ruled but because it hurts some of the noblest of human sentiments. It is disliked because the dominant class is allowed privileges which are denied to the subject races. If British Rule in India is to be looked upon by the people not as an alien but a national Government, differential treatment based upon distinctions of race must be abandoned and equal treatment accorded to all as we were promised by the Sovereign and Parliament. India feels the injustice of the present system—the inequality of treatment in the field of the Public Service. Nothing can convince the Indian that though he may be fit for the Prime Ministership of Hyderabad, he is unfit for a Lieutenant-Governorship or even a Chief Commissionership in British

India. It is the bar sinister of race which is responsible for our exclusion from the highest posts in our own country; and it is when viewed in this light that British rule, with all its high ideals and generous professions, compares so unfavourably with Moghal rule in its palmiest days. They deceive themselves who think that the Indian demand in respect of the Public Service is the demand of a small section of the educated community in which the people are not interested; for no people, however servile or inert, willingly submit to political disabilities, and no foreign Government can ever become really popular which emphasise its foreign character by having a governing caste of its own. In every country it is only a few who can expect to hold the highest offices; but the mere fact that these offices are open to all exercises a stimulating effect upon the national energies and supplies a most powerful impetus to progress. "It is a very shallow view of the springs of political action in a community", says Mill, "which thinks such things unimportant because the number of those in a position actually to profit by the concession might not be very considerable. That limited number would be composed precisely of those who have most moral power over the rest; and men are not so destitute of the sense of collective degradation as not to feel the with-holding of an advantage from even one person, because of a circumstance which they all have in common with him, an affront to all." It is absolutely necessary for the good of India that British Rule should endure; but then it must base itself upon the genuine regard and affection of the Indian people, and the only way to win their genuine regard and affection is to make them know and feel that they are the equal subjects of the British Crown and enjoy to the full the rights and privileges of British citizenship. Short-sighted is that statesmanship which ignores this capital fact of the

present situation. You may do everything with bayonets except sit upon them", said a great European statesman; and our rulers must know that the old India has passed or is fast passing away and a new India has arisen which has learnt their ideas and is inspired with their ideals, that the tidal wave of the new spirit which is transforming all Asia is passing over this country also and that the claim of her people to equal treatment in the Public Service can no longer be safely ignored. The age of pledges and professions is past; if the Indian sentiment is to be conciliated, the good faith of our rulers must be attested by actual deeds.

HINDU AND MUSLIM UNIVERSITIES.

Among the many important questions that have been prominently before the public and the Government, that of education is perhaps the most important. The growing demand for high education on national lines has found expression in the schemes of the Hindu and Mahomedan universities and that for mass education in Mr. Gokhale's Elementary Education Bill. That education is one of the noblest gifts of England to India is generally admitted; but Lord Curzon evidently thought otherwise, and so he passed certain measures which had the effect of narrowing the area of high education and making it more expensive. It came to be said in his time that Indians were over-educated, that education had turned their heads and that they had become so numerous that the Government did not know what to do with them. Lord Curzon's Universities Act excited widespread dissatisfaction both among Hindus and Mahomedans, but was strongly supported by the bureaucracy, and it became apparent to the people that the rulers of our day had different educational ideals from those which had inspired Bentinck and Macaulay. Thoughtful men of all communities have

always felt the necessity of independent institutions which, while supplementing the efforts of Government to disseminate education, will supply the deficiencies of the present system and adopt it to India's particular conditions and requirements. It is in this view, I believe, that the Hindu and Muslim University Schemes have been promulgated, and, *pace* critics of the type of a learned Judge of the Madras High Court, I feel sure we all have watched with admiration the noble efforts of the promoters of both the schemes and, while congratulating them on the magnificent response their appeals have evoked from their respective co-religionists, we wish them complete success and trust the Government will not only help them to make the universities accomplished facts but will allow them to be really independent non-official institutions. While at this I cannot pass over Mr. Justice Sankaran Nair's altogether unjust condemnation upon the Hindu religion. Mr. Sankaran Nair is an able and independent man, and I believe that in what he said he was actuated by the best of motives. Nevertheless, he has been guilty of a most deplorable error and has brought baseless accusations against the Hindu religion as it has been preached and practised by the choicest spirits of our race from the dim dawn of history down to the present day—a religion which in spite of its many faults and aberrations produced a noble civilization and built up a social fabric that has stood firm and unshaken amid the wrecks of nations and the storms of fate. It is reckless writings like Mr. Nair's which are made use of by our political opponents who attack Hinduism in the columns of the *Times*, with the deliberate object of discrediting our political movement in the eyes of the British public.

THE ELEMENTARY EDUCATION BILL.

While the universities movement is an indication of our national activity in

the sphere of high education, the discussion started by Mr. Gokhale's Elementary Education Bill shows that we are becoming alive to the importance of improving the mental condition of the masses. The charge is often brought against the educated classes that they are indifferent to the well-being of the general community and care for nothing beyond the satisfaction of their own political ambition. Mr. Gokhale's Bill is a sufficient answer to that charge. Mr. Gokhale, with that political prescience and practical sagacity which stand out pre-eminent among his many and varied endowments, has raised a question which will never go to sleep again and has thereby written his name in the history of his country. In one sense the question of elementary education for India is an old one. So far back as 1854, the famous Education Despatch of Sir Charles Wood impressed upon the Government of India the importance of the question and laid upon them the duty of educating the masses. The Education Commission of 1882 again emphasised the importance of mass education. Some halting steps in that direction were taken from time to time by Government. Later on, something was done in Lord Curzon's time and a little more has been accomplished since. Still, how little has been achieved—how much more remains to be done—would appear from certain figures cited by Mr. Gokhale in his speech on the introduction of his Bill in the Imperial Council. In India, according to the census of 1901, less than 6 per cent. of the whole population could read and write, while even in Russia the proportion of literates was 25 per cent. As regards attendance at school, last year in America 21 per cent. of the whole population were receiving elementary education; in Great Britain and Ireland from 20 to 17 per cent.; in Japan, 11 per cent.; in Russia, between 4 and 5 per cent., while in India the proportion was 1.0 per cent. In most of the

European countries elementary education is both compulsory and free; in India it is neither compulsory nor free. As regards the expenditure on elementary education in some of the countries referred to by Mr. Gokhale, it is interesting to observe that while in the United States of America the expenditure per head of the population is 16s. in England and Wales 10s. in Japan, 1s. 2d., and in Russia, 7½d. in India it is barely one penny. And the result of this parsimony in education and extravagance in the military and other departments is that for mental backwardness India is a byword among the nations of the world. It is to remedy this evil—to wipe away this stain—that Mr. Gokhale has brought in his Bill—a most modest and cautious measure when you consider how limited, tentative and hedged round with a number of safeguards against precipitate action it is how careful of the prejudices and susceptibilities of the people and how moderate in its demand upon the public purse. The Bill is not a perfect measure, which perhaps no measure is, and may have to undergo several changes before it becomes law; but if we are to have elementary education for the masses, there is no escape from its two fundamental principles, compulsion and education rate. The principle of compulsion is suggested by the practical experiences of the whole civilised world; and no argument has yet convinced me that, with proper safeguard it is not equally applicable to India.

As regards the provision for the levy of a special education rate, I for one agree with those who think that the whole liability for elementary education rests upon the shoulders of Government; but when the Government says it cannot afford the cost of such a measure, then the only course left open to us is to draw upon our own limited resources in the shape of a local education rate and ask the Government to contribute a certain proportion from its own exchequer. If we care for mass education—if we feel

that we owe a duty to those who cannot help themselves—then we ought not to grudge a small local education rate, which will fall upon us no doubt, but which we should be prepared to bear in the cause of our own people.

But besides those who object to the principle of compulsion and those who object to free elementary education of financial grounds there are some who object to it on social and political grounds. To those who are opposed to it because they dread the loss of their menial servant and desire that millions of poor men may remain steeped in ignorance so that a few wealthy magnates may live in luxury I have nothing to say; but I am surprised that even in some respectable English journals opposition has been offered to Mr. Gokhale's Bill on the ground that education would create political discontent among the masses and thus tend to disturb the even tenor of British Rule in India. We are seriously told by these public instructors that the safety of British Rule in India lies in the ignorance of its subject people and that their advance in knowledge and intelligence would make them disaffected towards it. On the contrary, we who are not so intelligent as these English journalists think that the economic and political changes of recent years make it more necessary than ever that the people should be educated, that when the basis of popular institutions has been laid in this country it has become of the utmost importance that the electorates should be intelligent and instructed and that the only way to enable the masses to appreciate British rule is to communicate to them something of that knowledge which is the glory of Western civilization. Upon this point my answer is in the following words of Lord Cromer:—

“It is on every ground of the highest importance that a sustained effort should be made to place elementary education in Egypt on a sound footing. The school-master is abroad in the land. We may

wish him well, but no one who is interested in the future of the country should blind himself to the fact that his successful advance carries with it certain unavoidable disadvantages. The process of manufacturing demagogues has, in fact, not only already begun but may be said to be well advanced. The intellectual phase through which India is now passing stands before the world as a warning that it is unwise, even if it be not dangerous, to create too wide a gap between the state of education of the higher and of the lowest classes in an oriental country governed under the inspiration of a Western democracy. High education cannot and ought not to be checked or discouraged. The policy advocated by Macaulay is sound. Moreover it is the only policy worthy of a civilized nation. But if it is to be carried out without danger to the State, the ignorance of the masses should be tempered *pari passu* with the intellectual advance of those who are destined to be their leaders. It is neither wise nor just that the people should be left intellectually defenceless in the presence of the hare-brained and empirical projects which the political charlatan, himself but half-educated, will not fail to pour into their credulous ears. In this early part of the twentieth century there is no possible general remedy against the demagogue except that which consists in educating those who are his natural prey, to such an extent that they may, at all events, have some chance of discerning the imposture which but too often lurks beneath his fervid eloquence and political quackery."

(To be Continued.)

OUR NOBLE LANKA.

II.

(Reproductions from Different Works.)

AN ANCIENT CHINESE VISITOR
TO CEYLON.

Fa Hian, the Chinese traveller, who came to study Buddhism in Ceylon about 1,600

years ago, after staying some years, returned to his native land and including other works he wrote a description of his travels which was translated into English by Mr Beal in 1869 and published under the title of "Fa Hian and His Travels". In the introduction of the book Mr Beal says that the Chinese intercourse with Siam had been preceded by the arrivals of many priests from Ceylon so early as 460 A.D., Fa Hian speaking of Ceylon says: "In every side of it (Ceylon) are small Islands perhaps amounting to 100 in number. They are distant from one another 10 to 12 li and so much as 200 li. All of them depend on the great Island. Most of them produces precious stones and pearls and mani gems... Merchants of different countries (however) restored here to trade. This country enjoys an equable climate without any extremes of temperature either in winter or summer. The plants and weeds are always verdant. The fields are sown according to men's inclination. There are no fixed seasons for doing so. There are many noblemen and rich householders within the city. The houses of apho (Sabaeen) merchants are very beautifully adorned. The streets and passages are all smooth and level. At the head of the four principal streets there are Preaching Halls" &c.

HOW OUR KINGS HAD TO RULE US

On ascending the Throne the King had to consider himself under certain restrictions, the following being some of them:—

SATARA SANGRAHA WASTOO

- 1 Be willingly charitable to the deserving
- 2 Be mild of speech
- 3 Let your conduct and actions be such as conduce to the good of your people
- 4 Let the love of your people equal the love of yourself.

SATARA AGATI.

- 1 Favour no one to the injury of another
- 2 Injure no one to benefit another
- 3 Let not fear prevent your doing justice
- 4 Avoid doing evil through ignorance, or the want of correct information

DASA RAJAH UHARMA.

- 1 Be munificent
- 2 Strictly follow the rules of your religion
- 3 Remunerate the deserving

- 4 Let your conduct be upright
- 5 Let your conduct be mild
- 6 Be patient
- 7 Be without malice
- 8 Inflict not torture
- 9 Be merciful
- 10 Attend to good counsel.

Should a King act directly contrary to these rules he would be reckoned a tyrant and the people would oppose him and rising in mass dethrone him.

RATNAWEERA.

CEYLON IN 1815 AND THE WASTE LANDS ORDINANCE.

It was about the year 1897 that this Ordinance was brought into operation. Posterity will speak of it as an outrageous law which destroyed the independence of the Sinhalese peasant proprietor. Perhaps the next generation will witness the atrocious nature of this law. Already thousands of families have been driven out of their ancestral hearths to the nearest rubber estate of the British Planter. It is the old story of the Irish Land Alienation Policy whereby British land grabbers robbed the last acre of the Irish peasant. The despotic oligarchy which is ruling the destinies of the helpless, illiterate Sinhalese peasants will never listen to their lamentations.

This land, famous in the history of ancient nations, the home of precious gems, of antiquities, and of a priceless literature, for whose wealth the Portuguese waged war with the Sinhalese ceaselessly for 153 years, from 1505 to 1658; who was followed by the Dutch, whose irrational greed kept the Sinhalese in stagnation for nearly 138 years, from 1658 to 1795, to be eventually swallowed up owing to the treachery of Pilama Talawa, first, and a few years later by the ambitious Ehalapola, who was helped by the intrigues of the British Governor North in 1814. Ehalapola trusted implicitly the British Governor who had promised him the Sinhalese throne if he would only deliver the King into British hands. The trap was cunningly set and the ambitious, selfish Ehalapola walked into it with cheerful smiles, never anticipating the wretched fate that was to befall him, to be banished by the British to die as an exile in the Island of Mauritius. Ehalapola, who led the

British troops to the Sinhalese territory and helped to destroy the national independence for whose preservation the Sinhalese fought valiantly with the Tamils, South Indians, Malays, Portuguese, Dutch from the time of Elala for two thousand years, never entertained the idea that he, the "Friend of the English", would receive banishment at their hands. He expected the British would place the Crown of Sri Wikrama RajaSinha on his head for the treacherous services he had rendered to the British. Without a shot being fired Lanka was delivered to the British Crown by Ehalapola, and the valiant race whose blood for successive generations had been shed to preserve its independence, anticipating justice at British hands, silently yielded. Solemn pledges made in 1815 between the British Governor and the Sinhalese Chiefs and the People were kept intact till 1897, and then they were broken to satisfy the selfish schemes of despotic bureaucrats.

The wars that lasted for 127 years during the Portuguese played havoc with the Sinhalese people. Hundreds of thousands perished in the many battles that were fought "with equal obstinacy on the side of both the Zingalas and the Portuguese the latter fighting for Empire and the former for the liberty of their bodies." (Ceylon Literary Register, Vol. 5, p 191).

That the Sinhalese trusted implicitly the British when they entered Kandyan territory in 1815 may be gathered from the following account which appeared in the Government Gazette of February 18, 1815:—

"Your Lordship will readily perceive the happy tendency of this kind of behaviour in encouraging and propagating that confidence on the part of the inhabitants of these provinces, in the justice and moderation of his Majesty's Government and the protection of his arms which served to invite and attach them to the cause in which they were engaged, and led to a conquest, the attempting of which has in former instances proved so fatal, as to leave terrible lessons of caution and forbearance to future invaders; an enterprize, which, I have no hesitation in saying, could not with any common prudence have been entered upon, except with the most credible assurances of the concurring wishes of the Chiefs and People, nor could ever have been brought to a successful issue without their acquiescence and aid."

Monthly Literary Register Vol. I. 205.

"His Excellency the Governor has acceded to the wishes of the Chiefs and people of the Candian provinces, and a convention has in consequence been held, the result of which the following public act is destined to record and proclaim.

"At a convention held on the 2nd day of March in the year of Christ 1815, and in the Cingalese year 1736, at the palace in the City of Candy, between His Excellency Lt. General Robert Brownrigg, Governor and Commander-in-Chief in and over the British settlements and territories in the Island of Ceylon, on the one part, and the Adikars, Dissawas, and other principal Chiefs of the Candian provinces, on behalf of the inhabitants, and in the presence of the Mohottalas, Corsals, Vidaans, and other subordinate Headmen from the several Provinces, and of the people then and there assembled on the other part, it is agreed and established as follows:—

(To be continued.)

VIRAVICKRAMA RAJASINHA.

Religious And Moral Instruction.

COMMITTEE OF INQUIRY APPOINTED AT
MADRAS.

The Madras Government resolved to appoint a committee, consisting of the following gentlemen, to consider and report upon the question of religious and moral instruction in school:—The Hon Mr. J. N. Stone (president), Hon Mr. Justice P. Sundra-Iyer, Hon. Mr. T. Seshagiri Iyer, Hon. Khan Bahadur Mahomed Habibulla Saheb Bahadur Dewan Bahadur P. Rajaratana Moodelliar, C. I. E.; Rao Bahadur M. Rangachariy. (Professor, Sanskrit Presidency College (Rao Bahadur A. C. Pranahara Iyer (Inspector of schools, fourth circle), T. R. Ramachandra Iyer (High Court Vakil), M. Krishnamachari Iyer (Headmaster, Hindu-pur Secondary School) A. Panchpokesa Iyer (Headmaster P. S. High school, Mylapore) Rev W. Meston (Madras Christian College), Rev J. S. M. Hooper (Principal, Wesleyan Mission High School, Triplicane), Rev Father Bertram (St. Joseph's College, Trichinopoli) Rev. H. Pakenham Walsh (Bishop, Cotton Boy's School, Bangalore), Rev. Canon G. Herber Smith, (representing the Missionary Council on aided education), Dewan Baha-

dur K. Krishnaswamy Rao C. I. E. (representing the Council of Native Education), K. P. Ramanath Iyer (representing the Madras Teachers, Guild).

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Imperial College of Science and Technology.

At a meeting of the Executive Committee of the Governing Body of the Imperial College of Science and Technology, held, Professor W. A. Bone, D. Sc., Ph. D., F. R. S., Leeds University, was appointed Professor of Fuel and Refractory Materials in a new Department of Applied Chemistry of Chemical Technology now being established in the Imperial College at South Kensington.

Professor Bone has filled the Chair of Applied Chemistry at Leeds since 1905. He has made a high reputation in the subject of his chair, including the technology of gas and fuel industries and metallurgy. He will take up his new duties at the Imperial College about September of this year. —*Times Weekly Edition Jan. 19.*

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The University at Dacca.

At a public meeting held last evening at the Beadon Square to consider the proposed Dacca University, Mr. Bepin Chander Pal moved the following Resolution, which was adopted—that this meeting while entering its respectful but most emphatic protest against the idea of instituting a second examining University like that of Calcutta at Dacca, begs, however, to submit that the establishment of a teaching University on advanced modern lines in the new town of Dacca, equipped for higher Post-Graduate researches and studies in all branches of learning literary scientific and technical; managed and controlled by educational experts actually engaged in teaching in the University itself with no outside schools or colleges affiliated to it and open to students from all parts of India and even to foreigners, subject only to the limitation of its accommodating capacity would meet a real want and would be hailed with unfeigned gratitude by the people and would signalise the Imperial Visit in a shape and form that would carry its blessings to unborn generations and would thus perpetuate the deep sentiments of loyalty evoked by that visit.

Japanese Abroad.

The *Japan Mail* of April 15, 1911, translates from the *Jiji* a list of advisory regulations given by the Minister of State in 1871 to Count Togo and eleven fellow students when leaving home to study in England. The paper is still in the possession of Count Togo, and the *Mail's* translation reads as follows:

1. "Every clause of the provisions contained in the treaties with various countries shall be kept in your mind.

2. "When you see or hear of things, no matter what they may be, which you think conducive to the interests of this empire, cause a thorough investigation to be made thereunto with all your might and main and report them in writing to the Foreign Office or the Officers in charge of foreign affairs at Kanagawa, Osaka, Hyogo, Niigata and Hakodate, when the mail service is available, or otherwise send in such report after your return home.

3. "Now that you are going to leave the land of your parents for a foreign country, I feel confident that you have all formed your resolutions. You must, nevertheless, be very careful in your deportment and be always mindful not to do even the slightest thing that might disgrace the honor of this empire. Never borrow money from foreigners unless you can back it up with security. If you perchance contract a debt abroad for travelling expenses and other unavoidable necessities, you must clear it off by all means before you leave home, and must not under any circumstances leave your debt unpaid. In case you return home without paying the money you owe to a foreigner and disclosures are made thereof, not only yourselves but your master and all your relatives will be held responsible according to circumstances and be called on to pay off the debt.

4. "If you happen to meet your own countrymen during your sojourn abroad, you must befriend them even if they are parties unknown to yourselves, and you must give them sound advice if they be found in tault. You must also give them relief if they are in sickness or in distress.

5. "Even if you happen to owe foreigners a grudge you must show the utmost patience, and appeal, if unavoidable, to the government of the land to have your wrongs

adjusted. However exasperating the case may be you must refrain from either killing or injuring foreigners.

6. "The seals entrusted to you must be treated with great care and handed back to the authorities after your return home. The seals may, however, be returned to the offices mentioned above to suit your own convenience.

7. "You are strictly prohibited from becoming naturalized or proselytized.

8. "The term of your sojourn abroad is not specially fixed but you are permitted to extend your stay for about ten years.

9. "When you come home at the expiration of your term you must produce a report of the particulars of your journey."—*Open Court*.

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Self-help Students in America.

Statistics printed in New York show that the number of students who work their way through American universities tends rather to increase than decline; and there is confirmation also that the social status of the students is not handicapped, because in some cases—indeed, in most—the parents pay for their sons' education, and in others the boys pay for themselves. The students in one great university, Columbia, earned over £15,000 in the academic year, and they tried every form of employment imaginable, from secretarial work to bricklaying. Numbers of young men worked as waiters in hotels during the summer holidays, and some as 'bus conductors—a fact which, so far from stimulating the snobbishness "inherent in some boys with paying parents," seems rather to have had the reverse effect.

Columbia self-help students made one-half of the total earnings during the summer holidays. One man earned over £500 during the academic year. He was a senior, and made this big sum by acting as Press agent for an actress, and by tutoring and writing librettos. Despite the success which attends self-help at the American universities, it is recommended by authorities that Freshmen, on entering, should have at least sufficient money to pay the first half-year's expenses, say £60. After the first year, providing a youngster has sufficient courage, endurance, and no stupid notions about pride, everything seems comparatively plain sailing.

Mr. Keir Hardie and the Gaekwar.

ATTACK ON THE KING-EMPEROR.

Mr. Keir Hardie, writing in the *Pioneer* of last week on the incident of the Gaekwar of Baroda at the Durbar, says:..

"Apparently some, probably most, of his fellow-rulers had been taught to grovel low before the Throne, as becomes all who go near such a symbol of imbecility. But he, with his American traditions behind him, kept erect, and then, horror of all horrors, when leaving the dais, he actually turned his back upon the King. Remembering always that a man's eyes are in front, and that he is not a crab, skilled in the art of walking backwards, it is difficult to see what else the man could do. The figure which stood for something real, and the one that the historian will depict as being alone significant, was not that of the King-Emperor, going through his little part like a well-jointed automaton, nor the belaced and begirded uniformed men by whom he was so plentifully surrounded, and still less the bejewelled and bedizened semi-rulers who bent low before him, but the calm, sedate well-built man in the white robe of a bearer, who moved about with native dignity, doing all that was required of him as a gentleman, but remembering always that his country is in the dust with the heel of the foreigner on her neck, and refusing to add to her abasement by kissing the foot of the oppressor. That, I repeat, was the only significant event of the Durbar, and its significance will become even more significant as time unfolds the tragic scroll of the future."

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Weighing the Mind.

Remarkable experiments are being conducted at the Carnegie Nutrition Laboratory in an effort to learn more about the interdependence of the brain and consciousness.

Dr. F. G. Benedict, the director of the laboratory, is directing the experiments, which are attracting world-wide interest. Scientists from the Universities of Vienna, Berlin, and Copenhagen have sent representatives to Boston to examine Dr. Benedict's results.

The instrument being used are so sensitive as to record the change in a person's interest from one subject to another. A number of young men and women have volunteered for

the experiments, which are being conducted as secretly as possible, until the whole result can be published simultaneously.

Special attention is being directed to discover the energy formula for mental healing, for which purpose the hospitals are supplying patients for experimental purposes. One experiment, just concluded with Mrs. Florence Goodwin, a legal shorthand writer, shows that in using a typewriter for two hours every day, Mrs. Goodwin consumed sufficient energy to boil twenty gallons of iced water.

Mrs. Goodwin, after fasting for twenty hours, entered an airtight, box-like calorimeter which was of sufficient size to permit the use of a typewriter. Air was pumped into the calorimeter through pipes, and was carefully weighed so that the exact quantity supplied was known.

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Sir Robert Laidlaw.

The Mail of the 4th inst. brought a nice little surprise packet to the Calcutta Y. M. C. A. authorities, in the shape of a cheque for Rs. 75,000 from Sir Robert Laidlaw with special reference to the work in the Dhurumtollah and College Street Branches.

Sir Robert Laidlaw is, perhaps, the most generous and open-handed benefactor of religious and philanthropic effort that the commercial world of Calcutta has produced. There are very few charities in Calcutta that have not been benefited handsomely by his generosity. He is, as is well known, specially interested in education, and only recently gave £50,000 or Rs. 7 lakhs towards the scheme of European Education in India, while the free school owes its existence to his liberality.

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Scientist who Solidified Air.

Sir James Dewar, who is giving a course of lectures at the Royal Institution on "Heat Problems," is famous for his success in producing extreme cold. He liquefied air at 313 degree, Fahr. below zero, and gave physicists liquid and solid hydrogen by producing almost unthinkable temperatures in the neighbourhood of 450 deg. of frost. But there are big problems at the other end of the heat gradient, for whereas at 459 deg. Fahr. below zero heat ceases and all life becomes impossible, there is theoretically no limit to high temperatures.

Public Instruction.

The Report of the Director of Public Instruction from January, 1910 to June 30, 1911 has been published.

Total number of pupils returned as attending schools in Ceylon is 336,374 ; of these 299,620 are attending Government and grant-in-aid schools, and 36,754 are attending unaided schools. In 1909 the total number of those attending school was 302,638 ; the increase for 1910 is 33736. In 1910 the number of Government schools was 759 with 96,600 pupils.

The grant-in-aid schools in 1910 numbered 203,020 pupils. The number of unaided schools in 1910 was 1546 with 36,754 pupils. The total expenditure of the Department for the period of 18 months ending June 30, 1911, was 2,215, 261 rupees.

The nett cost to Government after deducting sums credited to revenue on account of school fees was Rs. 2,129,452. The average annual grant paid to each pupil in a grant-in-aid school was Rs. 3.70, *i.e.*, about 30 cents or 5 annas per month or 5 pence of English money or 10 cents of American money.

There is no higher education worth the name in the island. The high schools are euphoniously dubbed Colleges, and these high schools send a few hundred students for the Junior and Senior local Examinations. The number of boys who passed the Senior Local Examination in 1910 was 225 and girls 23; in the Junior Examination 323 boys and 62 girls passed. This is the high water mark of Ceylon education. The passport for admission into the Royal College which is the only Government High school is wealth. The most promising youth, if he is unable to pay the very high school fee levied, is debarred from admission thereto. The receipts from the students attending the Royal College was Rs. 85,808. Only a few hundred boys attend the College on account of the prohibitive fees levied. The vernacular education given to Ceylonese children is not worth a penny. Nothing that is useful is taught in these schools. No technical industry, no art, no weaving is taught in any one of the schools. The one object of the Public Instruction Department is to keep the youth in a state of perpetual slavery. The missionary bodies open schools with the one

object of extending Christianity : and the high schools opened by the missions of different denominations are for the purpose of making Christian proselytes of Buddhist Children.

For Oriental Education the Government spends the trifling sum of Rupees 1,000 per annum : and this for a population of 2,444, 604 Buddhists !

There is a Roman Catholic Reformatory which is being supported by public revenues. For an island with a population 3,484,317, the amount voted for education for 18 months was Rs. 2 215,261-15. The statistics of the Educational Department is insufficiently given and it is impossible to find out the number of children in the island of school going age. Neither the Census Reports nor the Report of the Director of Public Instruction gives statistics of the Educational kind. In the City of Colombo where there is a population of about 211,287, the Mayor of the Municipality is unable to provide when asked for the statistics of children of school going age. The reason is that when the number of children of school going age is given, you then know the number that is brought up in illiteracy ! The future generations of Sinhalese brought up in illiteracy and without any kind of industrial education will go to swell the army of Coolies in the Rubber and Tea Estates. This is what the compassionate British settlers desire. The consummation of their cherished desire is to make the Sinhalese a race of Coolies.

A. D.

Burma Provincial Art Handicraft Exhibition.

The Annual Burma Provincial Art Handicraft Exhibition opened at the Jubilee Hall on the 5th inst., when there was a fair attendance. The exhibits are well up to the standard set in previous years, and, for the most part, are of considerably more than average merits. Wood-carving is extremely good, being much better than was the case last year, both as regards the number of exhibits and the quality carved. Silver is good and there is capital show of lacquer. The average of paintings is very fair, but there are no really outstanding works of art as was the case in 1911. On the other hand, photographs are particularly good, both in numbers and quality.

Sir George Clarke on Education.

At the College of Science H. E. Sir George Clarke made an important speech expounding his views on education. The following extracts are quoted from it: When I came to India I hoped to be able to do something to improve the educational methods and to increase the educational facilities. I did not know the difficulties to be encountered but also I had no idea of the wonderful generosity of the wealthy class of Indians and of their readiness to supply great public needs. The difficulties have been disheartening at times. It has required $3\frac{1}{2}$ years to introduce mild and graciously necessary reforms in the University curriculum. The generosity on the other hand has not only been to me a source of the greatest encouragement but I regard it as full of hope for India. In Bombay the Institute of Science on which His Imperial Majesty most graciously conferred the title Royal on the day of his leaving India is rising steadily from its foundations. The fine contributions from generous representatives of the four communities amounting to Rs. 24 $\frac{3}{4}$ lakhs with the Government aid of Rs. 5 lakhs are available for the buildings equipment. In the near future it will be possible not only to carry on advanced teaching in Science in Bombay but to undertake research work of which there is great need. Ahmedabad is to be similarly provided by the munificence of Sir Chinubhai Madhaval whose letters to me have shown how completely he has grasped the growing requirements of India. He agrees with me that the application of sound and sane Swadeshi principles is essential to the progress of India and that the scientific problems of this vast country can be and ought to be best solved by trained Indian brains on Indian soil. It has been said that I have devoted myself to exclusively to the cause of Science in this presidency and that I under-rate or ignore the benefits of classical and general education. Nothing could be further from the facts. This day I believe I owe more to classics than to any other branches of study though they alone could not have satisfied the needs of my career I am even inclined to agree with Professor MaxMüller that "literary culture can be a better dispense with physical science with

literary culture, though nothing is more satisfactory than a perfect combination of the two." But, unfortunately, literary culture in the sense in which Professor Max Muller uses the words, is rarely attained in the University of Bombay. The Indian student generally matriculates at an age at which his contemporaries in western countries are at school. He thus enters the University unprepared for the training which he ought to receive there and weak in the languages in which he must be taught. The attempt to give him in four years smattering of too many subjects and a mastery of none has palpably failed.

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Religions in Harmony.

A little daring is the attempt of Mr. Tokunami, Vice Minister of the Home Office, to unite the three religions, Shintoism, Buddhism and Christianity to work in harmony for the progress of Japan and the world. His appeal to laymen has already met with success. Influential persons like Prince Yamagata Marquises Ironye and Matsukata, Prince Katsura, Count Okuma, Viscount Oura, Marquis Watanabe and others have given their support. Very soon a religious convention will be held, as his scheme has been received by the religious parties. In the Vice-Minister's opinion it is necessary to bring religion in closer relation with the State and give more dignity to it thus impressing the nation with its importance. The culture of a nation is as much dependent upon education as upon the propagation of religious sentiments. Education must go hand in hand with religion to build the basis of national Ethics. His object therefore, is to affiliate the diverse sects of religion so as to make them powerful to forward the progress of the age.

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Edward Memorial Boarding House.

It is just possible that the Viceroy may pay his proposed visit to the Benares Central Hindu College and lay the foundation stone of the new Edward Memorial Boarding House for College students on Saturday or Monday week, when His Excellency proceeds to Lucknow. Invitations to various functions in connection with the Viceroy's visit, which had to be cancelled, are being re-issued.

Infant Mortality in the City of Colombo.

In the year 1910, 1420 infants between the ages of 1 week and one year died in the city of Colombo. The following statistics will show precisely the number :—Sinhalese 204 from atrophy and debility; 182 from convulsions 61 from tetanus, 33 from other causes, in all 706 Sinhalese infants have died. Tamils 261. Moors 287, Malays 46, Others 28, Burghers 80, Europeans 2.

The population of Colombo in 1900 is as follows: Sinhalese 77,397, Tamils 47,531 Moors 33,484, Burghers 13,008, Malays 5,756, Europeans 3,111, Others 7,267, Total 187,554. Eastward Extension 10733.

Obituary.

The death of Ven Thelwatte Saralankara Maha Thero, Buddhist priest occurred at Beruwala on the 4th inst., at 7 p.m. For about three months he had been suffering from Haemorrhoids and had the best of medical attendance. Drs H M Fernando, A S Gunawardhana and A H D S de Silva attending on him. The deceased belonged to respectable family in the Southern Province and was ordained a priest by the late High Priest Udugalpitiya Sumanathissa, at the Sailabimbaramaya, Dodanduwa. His teacher was the late lamented High Priest Dodanduwa Piyaratnatissa. He held a responsible place in the Managing Committee of the Amarapura Sect of the Ceylon Buddhists. He was the Patron of the Kandy Tooth Relic Temple. He was instrumental in opening two schools at Gonapinnala and Thelwatte in the Galle District. The cremation of this learned priest took place on the 8th inst., at Massala, Beruwala, in the presence of a large and representative gathering of about five thousand people. In great procession the cortege left the temple at about 2.30 p.m. The coffin which was neatly carved was made of tamarind wood fitted with brass mountings. The procession was headed by Hewisi, behind which walked the priests and those carrying flags. Just in front of the coffin marched the Coronation Band. The procession reached the Cemetery at 5 p.m., and the religious rites were performed by H Sumanasara Sthavira. Many funeral orations were delivered by those who knew the deceased very intimately.

Colonel Olcott Memorial Service.

A memorial service was held in memory of the late Colonel Olcott at the Maligakanda Temple. Pupils of the Ananda College came and offered flowers at the Shrine. The High Priest Devamitta gave Pansil to the boys, and Priest Sangharakkhita and the Anagarika Dharmapala addressed the boys.

The Late Hewavitarana Mudaliyar.

The seventh anniversary of the passing away of the late Hewavitarana Mudaliyar was celebrated by his sons on the 18th instant. Fifty Bhikkhus were fed and a memorial Dharma Desana held at the Vidyodaya College Temple in the evening when the Rt. Revd. Nanissara High Priest preached basing his sermon on a text in the Kosala Samyutta.

A HANDSOME BEQUEST.

Mr. Richard Crane, the Chicago iron-master who during his life used to indulge in constant diatribes against college life, which, he said, led young men to drink and dissipation, has bequeathed £ 250,000 to trustees for the benefit of women deserted by their husbands. The money will be expended in building country homes and otherwise assisting women and children who have been deserted.

MAHOMEDAN EDUCATION IN BENGAL.

A PRINCELY DONATION.

It is understood that the Hon'ble Chowdhury Mahamad Ismail, Zemindar of Choramuddi in Barisal, has informed the Government of his intention to make a donation of his zemindary to the cause of Mahomedan education in Bengal. The gross income of the property is about rupees fifty-four thousand of which Rs. 12,000 is to be reserved to the donor for his life time and on his death his widow to get a pension and on her death the whole income will go to the fund. A committee under the control of the Local Government consisting of some leading Mahomedan gentlemen of the province will be vested with the trust of the property. It is further stated that out of the trust fund 28 Mahomedan students of Bengal will be sent every year for education in Europe. The Hon'ble Ismail Khan is quite a young man, much below forty, and will shortly proceed to England.

Madhaolal College of Science.

Sir George Clarke performed two interesting functions this evening, the inauguration of Runchodlal Madhoalal College of Science and Chimanlal Nagindass Hostel for the students of the Gujarat College. Representatives of all classes were present. Many ladies of Indian and European communities were also present. The College of Science was the gift of Sir Chinnobhai Madhavalal who placed at the disposal of the Bombay Government four lakhs of rupees to start a science institute on condition the Government undertake the management of the institute. The funds now amount with interest to more than 6½ lakhs. Government have contributed one lakh and a half undertaking to build a home for the Professor of Chemistry and Physics. The hostel was the generous gift of Amballal Sarabhai in memory of his uncle Chinnalal Nagindas. Sarabhai gave Rs. 31,000 to Government on condition that it would undertake management of the hostel.

"T. P." and Future Premier.

Mr. T. P. O'Connor, M.P., writing of the future of Mr. Lloyd George, says in *Reynolds*—

"As I surveyed him seated on the Treasury Bench, so fresh, so virile, so youthful looking, amid an environment of so many weary and worn faces, I felt that this was the man who, among all the public men of his time, had the greatest staying power, both physical and mental; and that, for as he has gone, he will probably go yet farther.

"The question of the moment is not whether Lloyd George will be Prime Minister, but how soon."

AN INHUMANE ACT.

A dog to whose tail six workmen near Newark (Ohio) had tied dynamite and lighted the fuse turned the tables on the men by giving chase. The men, according to the "New York Herald," entered a cabin and slammed the door, but the dog crawled under. The terrified men hurriedly made their exit, and none too soon, for just as the last of the party emerged the dynamite exploded. The shanty was demolished, the dog reduced to fragments, and the entire party knocked down and stunned. All received cuts and bruises.

A New Medical College for Women in India.

Mrs. Ramabai Ranade writes to the Bombay papers:—"The *London Times* recently made a powerful appeal in favour of a separate Indian Medical Service for women. May I through your columns point out the very obvious need of a separate well-equipped Medical College for women in India? It will be the best memorial of their Imperial Majesties' visit and may well be called the Royal Medical College. There is an Arts College, the Bethune College, for women at Calcutta. But there is not a single Medical College exclusively for women in the whole of India. In our Presidency we have little of the purdah system and I think a Medical College for women at Bombay will be a success. The Seva Sadan Society is about to build a Home and Institute for Indian women on the New Gandevi Road and will be glad to give every facility to Indian lady students in the proposed Medical College as well as in the other Colleges. There will be boarding arrangements on a large scale and even scholarships may be granted.

Work, for the Night is Coming.

WORK, for the night is coming!
 Work through the morning hours!
 Work, while the dew is sparkling,
 Work, 'mid springing flowers;
 Work, when the day grows brighter,
 Work, in the glowing sun;
 Work, for the night is coming,
 When man's work is done.

Work, for the night is coming,
 Work through the sunny noon;
 Fill brightest hours with labour,
 Rest comes sure and soon.
 Give every flying minute
 Something to keep in store;
 Work, for the night is coming,
 When man works no more.

Work, for the night is coming,
 Under the sunset skies,
 While their bright tints are glowing;
 Work, for daylight flies.
 Work till the last beam fades,
 Fades to shine no more;
 Work, while the night is darkening,
 When man's work is o'er. *Sidney Dyer.*

WELIGAMA SRI SUMANGALA.

The late most venerable Sri Samangala, Chief High Priest of the Amarapura Sect, Principal of Saugata Vidyalaya, was born at Weligama in the Southern Province on December 7th 1823, and died on March 13th 1905, when 82 years of age. He received his early education at his native place, and while he manifested a tendency to become a Buddhist monk, showing a pious disposition, a critical illness brought him face to face with the miseries of the world, which confirmed him in his desire, to renounce wealth, ease and position, and join in the great work of uplifting mankind. At the early age of twelve he joined the Priesthood. His whole life since had been characterized by a single-minded devotion to the cause of religion and education. He was placed for tuition and guidance under Priest Attadharssi of Bentota, a famous oriental scholar of his day. Even when twelve years old Sanskrit was his *forte*, and in that language he excelled later, thanks to his aged tutor of Bentota. He studied Pali and Sinhalese also, and showed remarkable *proiess*, and specialized in all the three languages. When discussions arose among oriental Pandits and scholars with regard to intricate points of scholarship in which the gems of Buddhist theology are embedded, Sri Sumangala was consulted very often.

His scholarly attainments were so remarkable, that his reputation was not confined only to the four corners of the "Pearl of the Indian ocean," but even extended to other parts of the world. He was well-known to the leading *Savants* in Europe and America, as indicated by the number of consultants and correspondents from the continents. He was a skilful debater, quick in reply and with an ever ready wit, and many stories are extant of his powers of repartee. He first came into public notice by the leading part he took in the great controversy of 1872. It has done

more than anything else to awaken in the minds of Western scholars an interest in Buddha and Buddhist doctrine. High priest's remarkable feat—a feat which will keep his memory green as long as that memorable triumph is remembered,—is his full reports of the proceedings. He knew nothing of shorthand. His skill in writing was well-known, and he amply justified it by that great performance. It is remarked by many observers that he never for one moment rested his hand while he wrote. A gentleman who was commissioned to take a full report of this great controversy was obliged to rectify his errors, and supply the omissions by reference to the manuscript of the High Priest. The translation of the Priest's manuscript into English led to Col: H. S. Olcott, the pioneer of Buddhism in the West, coming into Ceylon. It was to this High Priest that Sir Edwin Arnold in one of his interviews first suggested that the Buddhists should claim, fight for and take possession of Buddhagaya. In this connection Sir Edwin Arnold in his famous book, "East and West," published in 1896, in the chapter relating to Buddhagaya mentions that, "There and then it befell that, talking to the gentle and learned Priests at Panadura, particularly to my friend wise and dear Weligama Sri Sumangala."

A STRICT OBSERVER OF THE BUDDHIST DOCTRINE.

This renowned and distinguished oriental scholar's life was very simple, and in following the doctrines of religion, he could not tolerate any innovation. He was very strict and precise in observing the tenets of Buddha, and labouring for the welfare of the people. This monk was respected and venerated more for his pious and kindly characteristics, than for his high scholarly attainments. He was loved and revered when alive so would his posthumous reputation exist. The strict observance of the Buddhist doctrine was the chief

characteristic of the monk. This was even remarked by the celebrated Dr. Paul Carus of Chicago U. S. A., the Editor of the Open Court. He says, "The venerable High Priest Sumangala still lives and dresses as did Buddhist monks in the time of Buddha in the 5th century, B.C.....He lives the life of a Bhikkhu, and in every respect a noble representative of the religion of the enlightened one, the Buddha, in its most persistent and original form."

For sixty years he took a leading part in all the great Buddhistic movements in Ceylon. In 1872 the High Priest was chosen as the representative of the Amarapura Sect, at the assemblage of Priests who met to correct the errors of the "Tripiṭaka" the scriptures of the Buddhists, and it is hardly necessary to mention that he accomplished the task efficiently and to the entire satisfaction of all concerned. In 1894 the priests of the Amarapura Sect assembled at "Maha Vihara" at Ambalangoda and unanimously elected Sri Sumangala as their Chief High Priest, and on that occasion bestowed on him the distinguished title of "*Sasanawansalankara*," "*Kavidhajavinayacariya*," an ornament to the priesthood, a very great scholar and teacher of Vinaya.

LITERARY DISTINCTION.

Many calls were made on this High Priest by the Ceylon Government for help in educational matters. A member in the Legislative Council once made a fierce onslaught on the Government with regard to the orthography of a number of Sinhalese text-books which were then used in Government Grant-in-aid schools. The Ceylon Government appointed a commission to go into the question consisting of the most accomplished scholars of the day. Weligama Sri Sumangala was the man of the commission, and the others had no hesitation at all in acknowledging the scholarly attainments of this simple monk and erudite oriental scholar. Ano-

ther evidence of the confidence which the British Government placed in his scholarship was his appointment as examiner in Sanscrit and Pali of the Vidyodaya Oriental College at Colombo.

He published several books at the instance of the Ceylon Government and at the expense of private individuals.

The chief of his works is, "A Sinhalese translation of the "*Hitopadesa*," the well-known Sanscrit work which was published in 1878. It has been of great use to the general public especially to those who are desirous of acquiring a knowledge of Sanscrit. The book was originally written at the request of the members of the De Soysa family, and in 1884 at the request of the Ceylon Government he wrote another translation of the "*Hitopadesa*" or Good Counsel in Sinhalese to suit the requirements of the Government Vernacular schools in Ceylon.

He wrote a translation in Sinhalese of the Sanscrit Grammar "*Mugdhabodha*" an exhaustive and able commentary of Sanscrit Grammar. An account however brief of his publications would not be complete without reference to that well-known ethnological work the "*Ithihasa*" or a collection of useful information concerning the natives of Ceylon, a work which affords proof of the great learning and erudition of the High Priest. In 1877 at the request of the members of the De Soysa family he wrote another well-known book called the "*Third Standard Reader*" which consists of extracts from Sanscrit, Pali and Sinhalese books for the use of the natives of Ceylon.

In 1878 at the request of the Priests of the Amarapura Sect he wrote the "*Mramma Wansa Winischaya*." This book relates to the ancient history of Buddhism and to the history of the Amarapura Sect. He wrote the "*Ithihasa Warnanawa*" and rendered assistance to many others on instructive and interesting works on ancient Ceylon. Sri Sumangala was elected as the Principal

of the *Sangathavidyalaya* the greatest Oriental College opened at Panadura in September 1896 and up to the time of his death he held this responsible post. The late High Priest was a member of several Oriental Societies in London, Burma, Japan, Siam and Ceylon. When Sir Edwin Arnold visited Ceylon he visited Sri Sumangala and was struck with his intimate acquaintance with the delicate problems of Buddhist Theology and Metaphysics.

Some of his chief friends were as eminent and scholastic as himself, to wit, the late Sir Edwin Arnold the great Orientalist. He gives a vivid description of the interview in "India Revisited." "Sri Sumangala of Weligama, draped in yellow satin with his feet upon a footstool was engaged with me," he writes, "in discussing the deepest mysteries of Buddhism, his gentle measured voice and kind enlightened countenance were like his talk of the true philosophic type. Then we passed from such topics to discuss the metaphysics of his faith, Sri Weligama softly murmuring that the true explanation of Lord Buddha's doctrines on transcendental points into which he went very deeply, and lay naturally beyond the mental capacity of insight of prejudiced theologians."

Sir Edwin highly valued Sri Sumangala's friendship so much that he made a complimentary reference to the great scholar along with his picture in his famous book "East and West." He was also an intimate friend of Professor Max Muller, Mr. Charles Henry De Soysa, J.P., and Dr. Paul Carus of America. Dr. Carus wrote a brilliant eulogy, with the picture of the High Priest in his magazine "The Open Court" of February, 1904. "The Right Rev: Weligama Sri Sumangala the Buddhist High Priest of Ceylon has attained his 80th year and we take pleasure in publishing one of his latest pictures. He exercises great influence at home and abroad being highly respected as a venerable old man and a religious leader, not only

by the members of his own "Church," but also by other Buddhist Sects in Japan, Burma and Siam. Sri Sumangala was not only a Priest, but also a scholar of no mean repute. His name is familiar to Sanscrit and Pali students. His best known works are Sinhalese editions of well-known Sanscrit books. Many honours have been conferred upon Sri Sumangala by learned bodies and Orientalist Societies outside his country, but we believe that his main prize will remain for ever for his merits for the elevation of Sinhalese schools and his work of reform in matters of religion and education and we are glad to notice that his endeavours found more and more the support of the Government. When in 1893 the Legislative Council called for a revision of the Sinhalese books prepared for the schools of Ceylon, the Right Rev: Sumangala with two other learned Priests and some high official Englishmen were appointed as a committee of investigation and their judgment was accepted by the Government as final. Besides the ex-Governors he had several other friends in Ceylon, America, Russia, Burma, China, Siam and Japan.

RETIRED LIFE AT KALUTARA.

The High Priest had been living periodically at Panadura and Desastrakalutara, but in his declining years preferred the quiet retirement of "Pulinatalarama" the sandy place at Kalutara North. The spot was an ideal one for an unassuming and retiring monk whose life was all simplicity, just the proper type of a Buddhist monk, without any regard for worldly affairs. His life is an example to everybody especially to the Buddhist monks. The High Priest came to the "Richmond of Ceylon" in his 36th year, and here he spent his last years in peace and quietness at the "Seemawa" or confessional hall and library. The end of his strenuous life, and extremely useful career of this able and distinguished Oriental

The Gaekwar of Baroda.

The Gaekwar incident at the Durbar is apparently still exciting comment in England. The ex-Lord Mayor of Liverpool writes to a paper stating that he saw nothing out of the way in the manner in which the Gaekwar paid homage to the King-Emperor. Sir Edward Candy, sometime Judge of the Bombay High Court, writes from Cambridge, quoting from a private letter received from a Hindu gentleman in which the latter says about the Durbar:—"The only jar is the Gaekwar's conduct. The moment he did his obeisance in an indifferent manner, my wife, who was sitting near me, and, 'A. B.' said, 'Oh this is improper (hen barabar nahin and 'A. B.') and I, too felt, and everyone we could hear, felt the same. The Gaekwar's apology to Lord Hardinge condemns him more than anything, and I won't say more. He has been leading himself to his own ruin, and everywhere among our people his conduct is being condemned."

"A Gospel—Not a Game"

Probably the most interesting figure in the public life of England to-day," is Mr. Lloyd George.

He is, the writer goes on to say, one of the men to whom politics is essentially a gospel and not a game. He is a man with a mission. "He counts for more in the future of British politics than any other man He has fixity and sincerity of purpose—he feels his politics as perhaps no other British Minister save Sir Edward Grey does, and it is from his heart that he gets that courage and enthusiasm with which he tackles such desperate problems as that of his Insurance Bill."

Of General Botha, Sir John Findlay says that he struck him as "a strong, resolute man, with that simplicity of manner and modesty of nature we always like to find associated with greatness. . . . He was the most popular visitor to England. None, on the day of the Royal Procession in which he took part, evoked so much enthusiasm, and he took the acclamation he everywhere received with the quiet dignity of a strong man unspoiled by his successes and unembittered by his defeats."

MORAL EDUCATION.

HOW TO IMPART IT.

(Views of Sir Gooroo Dass Bannerjee,
Kt. M. A., D. L.)

WHEN TO BEGIN IT.

It is never too early to begin moral education, says a distinguished Indian Educationist, and such education must consist not of prosy lectures of admonition but of an earnest loving effort to make the child good. It must be the aim of the moral teacher to see that good habits are formed as early as possible; and with this end in view he must strive to place before the child for imitation all that is good. Things bad and therefore quite unworthy of imitation must be strictly avoided; for it is a well known truth that the instinct of imitation is very strong to children; and as the poet has sung:—

"Vice quickly springs unless we goodness
sow ;

The rankest weeds in richest gardens grow."

HOW TO GIVE IT ?

It requires no elaborate proof to grant that a word gains the force of an axiom by sheer repetition and subsequently controls thought and action. That being so, the child should first be taught to repeat simple moral precepts in simple language. Care should be taken to express the moral maxims in the infant's vocabulary as far as possible. This should then be followed by examples to illustrate the texts to the child so that it may understand its full contents. Later the child should be required to act according to the precepts and the moral teacher should notice but gently the slightest that the child may commit. No amount of precept pumping will make the child do the right unless we show that we ourselves follow the precepts closely. The infant being a shrewd observer with the imitative faculty pretty keen in him, we need not at all be surprised if he follows our practice more faithfully than our precepts when ever he finds a difference between our text and conduct.

IN BOYHOOD.

So much for moral education in infancy. Coming to boyhood, we may say that from

the tenth year moral education should proceed on strict and methodical lines. The following methods are suggested by the same authority we have referred to in the beginning of this article. First and foremost, a small text book should be prepared containing short moral texts selected from Sanskrit literature such as the *Chanakya Slokas*, the *moha mudgar* and the *Bhagavad gita*. These should then be read and explained to the boys. In cases where Sanskrit is not known vernacular translations of the book should be prepared. This cause is particularly recommended for Hindu boys, for whom, apart from their inherent force and beauty Sanskrit texts have a power and charm, due mainly to the hallowed associations of the past which no other Indian language can be said to possess. Secondly a collection of short stories should be made from biography, history and even mythology and put into the hands of boys for reading. The selection must be most judicious as, for instance, a story, meant to drive home the miseries of vice may sometimes initiate the boy into the mysteries of vice of which he was happily ignorant and thereby drive him to vice which is always very attractive. Thirdly the teacher should be ready to draw a moral wherever possible from lessons in the different subjects of study and explain it to his pupils.

THE IDEAL OF BRAHMACHARYA.

The teacher should direct his efforts to mould the character of his pupils. This is his primary function. But the moral texts, stories and lessons will necessarily be detached and fragmentary and will not for this very reason help the teacher materially in his tasks. He is therefore required to keep in view a connected and complete ideal of moral character; which, while it avoids delicate shades of questionable grace will yet mark prominently those broad features which are agreeable to all tastes and feelings. In short, the best ideal for the Hindu boy is that of *Brahmacharya* the student life of rigid discipline in ancient India. The writer says: "I have recommended for boys of ten to fifteen years a life of *Brahmacharya* not from any sentimental predilection excusable as it may be in a member however unworthy of Brahminical class but for practical reasons, being firmly convinced that a life of ascetic self-abnegation is a much better preparation than a life of luxury

and frivolity, for all good work," whether it be spiritual improvement or the improvement of our material condition. Not only in quiet peaceful work, but also in the stirring scenes of the non inevitable civil war, it is those trained in rigid discipline and strict self-denial that bear privations and stand strains much better than those differently brought up.... The altered conditions of society and advanced ideas of men..... only render the enforcement of a life of ascetic discipline more necessary at the present day than it was before.... Nor need we be under any apprehension that a few years of strict discipline in a life of *Brahmacharya* will repress all desire for material comforts and all ambition for honest fame so as to make our boys, when they grow up, indifferent to action and devoid of emulation. The selfish instinct is too strong to be completely repressed and the utmost that the proposed training can effect will be the not undesirable result of restraining and regulating it so as to prevent its manifesting itself in those innumerable ways in which it often asserts its existence..... by far the greater part of the miseries we inflict upon ourselves and others.... arise from unrestrained and ill-regulated selfishness. Education which aims at training our boys to be good men and good citizens will fail in its object if it does not do all in its power to enable educated men to curb and control their selfishness, the undoubted source of so much evil.... Selfish instinct was implanted in us to serve useful ends. Its free exercise is excusable on the ground of necessity in the helpless condition of the child and the savage but in grown up and civilized man... its sphere of action must become extremely limited." Thus the teacher should, as he presents the old ideal of student life to his pupil tell him that while food should be sufficient and nutritive, it need not be excessive and rich. He should likewise impress the necessity to avoid grand and costly dresses and enforce economy not with a view to gratify personal cravings but to devote the savings to higher objects such as the relief of distress and poverty. Vindication of the right must be accompanied by a spirit of forgiveness and not vindictiveness. The acquisition of strength through physical exercise must be recommended, but it will not do well for a Hercules to lose sight of the wholesome training that self-restraint provides.

under such brilliant statesmen like Asquith, Lloyd George and Winston Churchill are working for the good of the Irish people, and the noble band of Irish patriots under the leadership of Redmond are being helped by the Americans and Australians who contribute large sums of money to keep going the agitation. We in Ceylon should not sit with folded hands and pray for to move the Ceylon Government; we must get up a national agitation and appeal to the Englishmen at home. We should send our patriotsto England, to America and to Japan to to ask for their sympathetic support. That noble-minded patriot Mr. Corea of Chilaw and his colleagues of the Chilaw Association have done much and they are expected to do more. We must look to the future for our duty is to work for the welfare of the coming generations of the Sinhalese. We are a poor race, and the few Sinhalese who have wealth are ignorant, and have not the enlightenment to appreciate the nobler side of a patriot's duty to work for the happiness of his people. The British Governor and the Colonial Secretary and the British Civil Servants are guided by the utterances of the *Times of Ceylon*, *Observer*, Planters' Associations, Chamber of Commerce and the interests of the European Community are safeguarded by the Executive Council, and by the elected European Members of the Ceylon Legislative Council. The nominated Ceylonese Members follow official tide, and the national interests of the permanent population are in the hands of the one elected Ceylonese Member.

The cup of degradation of the Sinhalese peasant proprietor is full, the backbone of the Sinhalese nation is the *gotiya*, and the *Gamarala*. After a hundred years of British Rule what is there to show of the wonderful progress made by the Sinhalese. This beloved land of the Sinhalese was given to the British King in 1815 by the People who had sovereign rights, and within this period what has the British Government done for the People. Well, we have the roads and the railways for which the people have paid and are paying and shall pay for ever and ever. Have we schools for the young, factories where we make our own cloth, and other requisites that we are in need of. Where are our dockyards, our arsenals, our gas works, our electric workshops, our agricultural Colleges, our scientific laboratories, etc.?

The British Planters have about 900,000 acres of tea and rubber plantations, and the money that they get is taken away to England. Rice the staple food of the Sinhalese is imported from India, also our curry stuffs. Pins, Needles, Ink, Stationery, Glassware, Crockery, Hardware, Wearing apparel, Shoes, Hats, Machinery, Cutlery, Cloths, Umbrellas, Bentwood Furniture &c. are are all imported from abroad. We have learnt a little English, enough to earn a monthly salary of Rs. 50 as a clerk under a White Man, which knowledge had been obtained at very great cost. The fees charged at the so-called Royal College, and other Colleges are prohibitive indeed and the education the students get in these High Schools is a sham. Nothing practical is taught in these schools, and to get a higher technical education the Ceylon Govt. has to send Ceylonese youths to Poona, or Pusa or Madras. The obnoxious W. L. Ordinance since 1897 has been in operation, and the extent of land declared Crown is shown in the following statement:—

Province.	Declared Crown.
Uva	128,044 acres
North Central	525,214 "
Galle District	57,412 "
Hambantota "	177,256 "
Matara "	132,080 "
Ratnapura "	21,965 "
Kegalla "	19,433 "
Kurunegala "	10,125 "
Puttalam "	79,938 "
Chilaw "	11,545 "
Kandy "	333 "
Nuwara Eliya "	49 "
Matale "	2,694 "
Colombo "	1,216 "
Kalutara "	903 "
Batticaloa "	225 "
Trincomalee "	185,811 "
Jaffna "	93,059 "
Mullativu "	4,780 "

A Japanese Abbot in Colombo.

The Right Rev. Hioki Mokusen, Lord Abbot of Nissenji, Nagoya, Japan, is at present on a brief visit to Ceylon, having arrived from India a few days ago. The Abbot is in charge of Nissenji Temple, which was built about twelve years ago to enshrine some relics presented by the late King of Siam. In October last, the Abbot

started on a tour with the view of being present at the Coronation of the King of Siam, and after the festivities, he visited the sacred places in Burma, Rangoon and Mandalay and then proceeded to India, where he visited Buddha Gaya, Kusinara, and several other places. At Darjeeling, he met the Dalai Lama, who in course of conversation said that as soon as he was able, he hoped to connect Japan and Tibet by means of Buddhism.

While in Ceylon, he visited Kandy, Anuradhapura, etc., and left for Japan to-day. Mr. Kuruma, the General Secretary in Tokio of the Young Men's Buddhist Association, accompanies him as Private Secretary. In Colombo he was the guest of the Anagarika Dharmapala.

"The Indian Review."

The February number of "The Indian Review" is a very interesting issue containing as it does over a dozen contributions and several well printed portraits and illustrations. The Hon Mr Justice Shah Din leads off with an article entitled "The Watchword of Hope," wherein he dwells on the significance of His Majesty's visit to India and the sympathetic character of his speeches. This is followed by a paper by the Hon Rao Bahadur R N Mudholkar in which he draws attention to the beneficial results of the Royal visit. Dewan Bahadur Krishnaswami Rau, C I E, writes appreciatively of the Coronation Boons. The symposium on "The King's Visit to India" which were the attractive features of the "Coronation" and "Durbar" issues is continued in this number also and we have the select pronouncements of the Hon Sir P M Mehta, the Hon Sir Ibrahim Rahimattulla, and the Hon Mr Justice Sankaran Nair. Among the notable contributions we may draw attention to a sketch of the Teachings of Buddha by the famous Buddhist monk, The Anagarika Dharmapala, "Imperialism and Imperial Federation" by Prof V G Kale, "Toru Dutt" by Mr P Seshadri, M.A., "Indian Commerce and Industry" by Mr G Findlay Shirras, "Swami Ram Tirath" by Mr Puran Chand, and "Indians in the Transvaal" by Mr L M Ritch. The late Hon Mr V Krishnaswamy Aiyer's minute of dissent from the views of the Madras Government on Mr Gokhale's Education Bill is reprinted in full.

Indentured Indian Labour.

On the 4th instant, a meeting of the Viceroy's Legislative Council was held at the Council Chamber, Government House, Calcutta, at 11 a.m. Sir Guy Fleetwood Wilson presided and there was a fair attendance of Hon Members. The Hon'ble Mr Gokhale moved the following: "That the Council recommends to the Governor-General in Council that the Government of India should now take the necessary steps to prohibit the recruitment of Indian labourers under contract of indenture whether for employment at home or in any British colony."

Mr Gokhale in a very interesting and able speech dwelt upon the terrible hardships which the coolies have to undergo in distant lands, living a life of semi-slavery. Slavery was abolished and yet the free men and women were taken to distant lands under contract and compelled to live a life of slavery. The Negroes declined to be placed in the category of indentured coolies, and to replace them the Indian cooly is employed. The first objection to the system of indenture was its utter iniquity. The imprisonments with hard labour for trivial causes, the physical violence endured by many without any chance of redress, the bitterness of finding themselves entrapped, the homesickness destroying all interest in life, the heavy preventable mortality on the estates, the large number of suicides, and the unutterable tragedy and pathos of men and women, knowing that the vast sea rolled between them and their native place, all that constituted a sum of human misery, appalling to contemplate and bearing witness against the system for all time. . . . Under the Law every hundred male emigrants must be accompanied by about forty female emigrants, and as not many respectable women could be persuaded to go those long distances, the number was made up by including in it women of admittedly loose morals, with results which might be better imagined than described. The last objection that Mr Gokhale urged against the system was the national degradation involved in it. The conscience of the people of India was waking up to the iniquities of indentured labour and the degradation involved in it and he asked the Government not to make the mistake of ignoring what was due to their national self-respect. The

call was also the call of humanity and he was confident that a people that had spent millions and millions in emancipating the slave all over the world would not long tolerate the continuance of a system which condemned their own fellow subjects to a life if not of actual slavery in any case one bordering on semi-slavery."

BUDDHISM

by P. J. Weeraratna.

Buddhism

The four noble truths.

Misery—The cause of misery—The destruction of misery—The path leading to the destruction of misery.

Misery

Birth, disease, death, separation from what one loves, grief, pain, mental pain, lamentation, in short all these are dukkha: (5) The khandhās are misery. The cause of misery is craving. The cessation of misery is Nibbanam or the end of suffering.

The path leading to the freedom of misery is the noble eightfold path (ariyo attangiko maḡgo):

Samādhī (concentration)	Sīlāṃ (morality)	Paññā (wisdom)
Sammāditthi—right belief and views		
" sankappo—right thought		
" vācā = " speech		
" kammando = " action		
" ājivo = " living		
" vāyāmo = " effort		
" sati = " mindfulness		
" samādhī = " (meditation) concentration		

I Link.

Sammāditthi

The right understanding of evil deeds.

The root of evil deeds. Good deeds.

The root of good deeds.

The ten evil deeds :

Kayakammam (bodily action)

Killing. Stealing. Unlawful sexual intercourse.

Vacikammam (verbal action)

Lying Slandering. Harsh language. Vain talk

Manokammam (mental action)

Hatred. Desire for the things of others.

Wrong views.

The three roots of evil deeds :

Lobho Doso Moho
Craving Anger Ignorance

The ten good deeds :

Bodily action

Abstaining from killing

" " stealing
" " unlawful sexual
intercourse

Verbal action

Abstaining from lying

" " slandering
" " harsh language
" " vain talk

Mental action

Abstaining from hatred

" " desire for the
things of others
" " wrong views

The three roots of good deeds.

Alobho Adoso Amoho
Freedom from Freedom from Freedom from
craving anger ignorance

II Link.

Sammāsankappo—right thought

Nekkammasankappo—thought of avoid-
ing worldly pleasures.

Avyāpādasāṅkappo—thought of abstain-
ing from hatred.

Avihimsāsāṅkappo—thought of abstain-
ing from harming.

III Link. Sammāvācā—right speech :
abstaining from lying

" " slandering

" " harsh lan-

guage

" " vain talk

IV Link. Sammākammando—right action ;
abstaining from killing

" " unlawful sex-

ual intercourse

" " stealing.

V Link Sammā ājivo—right living ;

Abstaining from selling poison.

" " " intoxicants.

" " " deadly wea-
pons.

" " " flesh for food

" " " human beings

VI Link Sammāvayamo—right effort ;

To prevent evil from arising.

To suppress evil already existing

To produce good not yet in
existence.

To preserve good already in existence.

VII Link. Sammasati=right remembrance:
Kāyānupassanā=contemplation of the body.
Vedanānupassanā contemplation of the sensations
Cittānupassanā=contemplation on thought
Dhammānupassanā=contemplation on the Nivaranas or the five hindrances.

Kāyānupassanā

Meditation on breathing,

Analysis of the four elements :

Pathavi. Apo. Tejo. Vāyo.

(Solid) (Fluid) (Heat) (Motion)

(To be continued.)

Digest of the Majjhima Nikaya.

137. SALAYATANA VIBHANGA SUTTAM.

සළයතන විභංග සුත්තං.

Savatthi.—The Exalted One was staying at Jetavana. Addressing the Bhikkhus the Blessed One propounded the Analysis of the six seats of consciousness. There are, let it be understood, six subjective seats of consciousness; six objective seats of consciousness; six cognising bodies; six contact bodies, eighteen mental investigations; thirty-six mental foundations. The six subjective seats of consciousness are, eye, ear, nose, tongue, body, and mind. The objective ayatanas are, form, sound, smell, taste, touch, and dhamma. The six cognising bodies are eye, ear, nose, tongue, body, and mind. The six contact bodies are contact produced by the eye, ear, nose, tongue, body and mind. The eighteen analysing mental states are, the eye seeing forms analyses pleasant impressions, unpleasant impressions, neither pleasant nor unpleasant impressions. Similarly the ear having heard sounds; the nose having smelt; the

tongue having tasted, the body having felt the contact, the mind having taken impressions of phenomena in the pleasant unpleasant and neutral ways analyses. The thirty-six mental foundations are, six domestic pleasantness founded on the six organs; six aspects of pleasantness founded on six sense organs based on renunciation, six unpleasantness based on six sense organs founded on domestic thoughts; six aspects of unpleasantness based on six sense organs founded on renunciation; six neutral states founded on domestic thoughts based on six sense organs; six neutral states founded on renunciation, based on six sense organs.

What are the six aspects of domestic pleasantness? The eye consciousness wishing for the things of the world of form thinks of them and is pleased and this form of pleasure is called domestic pleasantness. Ear consciousness in conjunction with the sound, nose consciousness in conjunction with smell, tongue consciousness in conjunction with taste, body consciousness with touch, mind consciousness with other mental phenomena wishes to have pleasant things, and the pleasure born thereby is called domestic pleasantness. What are the six aspects of pleasantness based on Renunciation? Seeing the transitoriness of all things analysing the elements of becoming, the feeling of pleasantness is born, this is called the pleasantness of Renunciation. So with sound, smell, taste, touch, phenomena, the transitoriness of all things is realised, and the feeling is born whereby pleasantness is produced. This is the pleasantness of Renunciation,

What are the six despairs of the domestic life? The eye consciousness wishing for pleasant forms of the world, not getting them a feeling of affliction is produced. This is called affliction of the domestic life. Similarly with the other sense organs. Each of the sense organs wishing for correspond-

ing sensations of the world, and not getting them a feeling of affliction is produced. This is called the affliction of the domestic life. What are the six afflictions of Renunciation? All forms are taken as transitory and the desire for the highest freedom is created, yearning for the realization, and this produces affliction which is called the affliction of Renunciation. Similarly with sounds, tastes, and so on.

What are the six aspects of Domestic Indifference? The eye sees forms and a feeling of indifference arises in the mind of the unthinking muddle-headed, deluded man who had never heard of the science of analysis and of the elements of becoming; the ear listens to sound, the nose inhales smells, etc., and the feeling of indifference thus created in the mind of the muddle-headed is called domestic Indifference. What are the six aspects of Indifference produced by Renunciation. Realising that all forms are impermanent, and seeing that all forms are going through the processes of change, there arises the feeling of Indifference, and this is called the Indifference of Renunciation, similarly with other sense organs, the feeling of Indifference does arise.

Thus therefore these are to be abandoned respectively. In the elements of Indifference there are variations as well as uniformity. Indifference due to sense organs are variations.

Uniformity in Indifference there is in the spiritual states of space, consciousness, nothingness, and semi-perceptive. The Indifference caused by variations of sense organs should be abandoned, as well as the Indifference of the spiritual states of Uniformity.

The Teacher exhorts the disciples by preaching the Dhamma, saying "this is for your good, this is for your happiness," but the disciples do not give ear, nor do they fix the wisdom in the mind, and they depart from the Teacher's exhortations.

138. UDDESA VIBHANGA SUTTAM.

උද්දෙස විභංග සුත්තං.

Savatthi.—The Exalted One was staying at Jetavana. Addressing the Bhikkhus the Blessed One said that the Bhikkhu who again and again lives in watchfulness, such a one does not generate upadanas and thereby escapes from future sorrows. Having said so much the Blessed One without going into the details of analysis left the seat and went to His Vihara. The Bhikkhus who had heard this declaration not being able to comprehend the meaning thereof, thought that if they would go to the Venerable Maha Kaccano he may elucidate it in detail, for he is especially clever in solving the problems, and went and related to the Ven'ble Maha Kaccano, all that happened; and the Ven'ble Maha Kaccano said that their coming to him was like the man leaving the tree to find hard wood and going to the leaves and the branches to find the hard wood, for the Blessed One knows all that has to be known and he is the Lord of Truth, the Tathagato. And therefore when you meet the Blessed One, and the time has arrived, you may propound the question and get the explanation from the Blessed One. The Bhikkhus again asked the Ven'ble Maha Kaccano to explain in detail what the Blessed One has said in brief; and the Ven'ble Maha Kaccano then began to explain in detail.

What is the meaning that the objective consciousness is said to be excited? Whenever the Bhikkhu sees an object and the consciousness is excited and the desire is created, then it is said that the objective consciousness is stimulated. In the same way whenever the Bhikkhu by his ear hears the sound, by his nose smells, by his tongue tastes, by his body feels the touch, and by his mind reflects, then it is said that the objective consciousness is stimulated.

What is the meaning that the objective consciousness is not stimulated? Whenever the Bhikkhu sees an object,

and the consciousness is not stimulated by the impression, and the desire is not created as to form a fetter then the consciousness is not stimulated. So with the other sense organs.

What is the meaning when you say that the subjective mind is settled in fixed state. When the mind is fixed in the state of the four different Jhana illuminations.

What is the meaning of the mind being brought into a state of clinging? When the individual unlearned in the science of change, foolishly thinks the body is the ego and the four skhandhas are each in itself an ego, etc., then it is said that the mind is brought into a state of clinging.

139. ARANA VIBHANGA SUTTAM.

අරාණ ව්‍යවහර සුත්තං.

Savatthi.—The Blessed One was staying at the Jetavana monastery. Addressing the Bhikkhus the Blessed One taught the Doctrine of the analysis of what constitutes the Arana life. It is not the sensual life, the low, vulgar, muddle-headed, ignoble, profitless life, it is not the ascetic life of bodily mortification. It is the middle life, avoiding the two extremes. It is the life based on the Eightfold Noble Path of Right knowledge, Right desires, Right speech, Right action, Right livelihood, Right endeavour, Right analysis and Right concentration.

The idea of a pleasureable union with the happiness of sensuality is low, vulgar, ignoble and profitless and is full of disappointment. That life which constitutes the yoga of asceticism is also full of sorrow and ends in disappointment. The pleasures begotten of the five senses by mutual contact give rise to the idea of sensual happiness; and this happiness begotten of five organs belongs to the ignoble kind, and therefore must be avoided.

Sensual pleasures begotten of the five senses should be avoided, for in their avoidance there is happiness, the happiness of spiritual illumination, which is also called the happiness of renunciation, of solitude, of rest, of enlightenment to associate wherewith there should be no fear.

News & Notes.

Educational Gifts The late Dr. Manekshah Gimi has left by his will, property, in valuable securities, the market value of which to-day amounts to rupees one lakh and ten thousand for establishing scholarships for Parsi students on the same lines as the Tata scholarships.

Calcutta Chemical Club. On Friday the 2nd of February, a meeting of the Calcutta Chemical Club was held, when Dr. P. C. Ray gave a short account of the "New series of alkyl ammonium nitrites" and the past year's work. Dr. Aghore Nath Chatterjee took the chair, and spoke very hopefully of the future of the young Indian Chemists that have been working under the inspiration of Dr. Ray. Among those present, the most prominent were Prof. R. N. Sen of Sibpur, Prof. J. Bhaduri, Mr. C. Bhaduri, Mr. S. C. Mukherjee, Mr. Nilkanta Nandi, Mr. Manindranath Banerjee of B. N. College, etc.

Re-appointment of Sir Ashutosh Mukherji. The Governor-General in Council is pleased to reappoint the Hon'ble Justice Sir Ashutosh Mukherji, Kt., C.S.I., M.A., D. L.D. SC., F.R.A.S., F.R.S.E., to be Vice-Chancellor of the University of Calcutta, with effect from the 31st March 1912.

Examinations Dates. The Intermediate, B A and B Sc Examinations this year which were to commence on the 18th March have been arranged to begin one week later viz. from the 25th March 1912. The exact dates for each subject have not yet been settled.

New Degree of Commerce. At a meeting of the Senate, Mr. K Subramani Aiyer moved the following as recommended by the Syndicate—(1) That a new degree to be designated the Degree of Bachelor of Commerce be instituted in the faculty of arts and that the accompanying syllabus of studies for the Degree be approved and adopted. 2 That the Syndicate be requested to frame and submit to the Senate regulations regarding the Dates, fees and other details, in connection with examinations for the said Degree.

The Proposed University at Dacca. We quote the following from the Press communique issued after His Excellency the Viceroy received a deputation of the Mahomedan gentlemen of Eastern Bengal on the 31st of January 1912:—"The Government of India are so much impressed with the necessity of promoting education in a province which has made so good progress during the past few years that they have decided to recommend to the Secretary of State the constitution of a University at Dacca and the appointment of a special officer for education in Eastern Bengal."

The New Monthly. The January Number of the "New Monthly" is lying before us, whose contents are:—People whom I have known; Confessions of a Maharajah, Men and Women of to-day; Our titled Nobility; Leela, the Model of Chastity; Reviews Reviewed; Sayings of the Month; Literary Chat, Anecdotes that are old, Maxims and Morals; Thoughts from the New Books; Thoughts from the Periodicals of the month. It is an excellent number, and we recommend it to students of the different Colleges. Subscription per annum Rs. 4 apply to the Manager, The New Monthly, Madras.

The Life and Work of Romesh Chandra Dutt, C. I. E. With an introduction by H. H. the Maharaja of Baroda By Jnanendra Nath Gupta M. A., I. C. S. (London: J. M. Dent and Sons Ltd. 1911). The author has succeeded in giving us a very lifelike portrait of the *three fold* energies or the distinguished man the administrator, the man of letters and the political controversialist. The author has written with scrupulous fairness giving every reader of his book abundant materials for forming a judgement of his own as to the career, character and talents of one of the most gifted and conspicuous men of modern India.

A Primer of Teaching Practice. By J. A. Green and C. Birchenough. (London: Longmans) Price 2s 6d net. Among pedagogical primers this book occupies a place which few could have occupied. The book supplies an obvious need and does so most efficiently. Among the newer and most valuable features of the book are the exercises which follow each chapter. Scattered through the book are many truths not truisms which too often escape us.

The Literary Guide. The February Number of the Literary Guide is lying before us. It is a monthly Magazine published by Watts & Co 17 Johnson's Court, Fleet street, E. C. Price per copy Two pence. We recommend this readable and very useful monthly to our friends.

The Kingdom of Man by Sir E. Ray Lankester. M. A. D. Sc, L. D; F. R. S. Price 2s. 10d. a very useful work written by a devout veteran of Science. Apply to Watts & Co. 17 Johnson's Court, Fleet St. London. E. C.

Moral Education in Eighteen Countries. By G. Spiller, cloth 4s, 6d, net; paper cover, 3s, 6d, postage 7d. A book useful to the publicist, the Politician and the Social Reformer apply to Watts & Co., 17 Johnson's Court, Fleet St. London, E. C.

A Course of Intermediate Physics. By Sailendra Nath Datta, M. A. (Chakraverty Chatterji and Co, 63, Harrison Road, Calcutta). Part I-Rs. 1.8. The first part of the book is only out. It treats on General Ideas, Heat and Magnetism. The book is best suited to the requirements of Intermediate students of the Indian Universities. The treatment is simple though rather mathematical. A remarkable feature is the uniformity that has been kept throughout. The experimental portion is rather neglected although this has not in any way violated the author's object. The beginner would be rather not drawn towards the book for this reason.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on the receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,
COLOMBO CEYLON.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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1912 A. C.

No. 4.

BARODA ADMINISTRATION.

BARODA, under the rule of the Gaekwar, has long acquired the repute of a model State. Each year's Report of the State shows a distinct move forward. In pioneer work of administrative and economic reform, there are few principalities to come up to Baroda. It has solved problems which have not yet come within the pale of practical politics elsewhere. The success of Baroda shows that if a "Native" State is not handicapped by obsolete traditions, it has unlimited scope for working for the progress and welfare of its people. Baroda has solved the problem of Free Elementary Education, initiated a comprehensive system of Local Self-Government on the foundation of Village Boards and Panchayets, and effected some notable reforms in connection with social practices. Educationists, social reformers, administrators—all will learn something from that excellent year-book called the Baroda Administration Report. The Report for 1910-11 is before us, and it gives us, great pleasure to present to the reader some of the leading features of the administration of this model State.

We turn first to the legislative measures of the State. The Department has added to the Statute Book four acts which now complete the difficult and ambitious task of the codification of the Hindu law. The first of these—the Hindu Inheritance Act—lays down the general and particular principles of succession and specifies the ordinary

and special heirs as well as those that are not entitled to succeed. It also defines the nature of woman's property and enumerates the persons upon whom it devolves. The idea of succession naturally involves the conception of family. The second Act, therefore which is entitled the Hindu Joint Family Act, describes the constitution of a Hindu family and the character and incidents of co-parcenary property. The third Act deals with the relation subsisting between Hindu parents and their children. The Act recognises the superior rights of parents to be the guardian of their minor children and imposes upon the former the duty of maintaining and educating the latter. It further describes the incidents of ancestral property and regulates the mutual rights of father and son in respect of such property. Finally, it defines the nature and extent of the son's liability for debts of his father. The last measure is the Hindu Alienation of Property Act which deals with the subject of disposition of property and treats the right of a Hindu to devise his property and the extent of ownership and control that can be claimed by a Hindu woman over her peculium or *stridhan*. These different chapters of the Hindu law will shortly be consolidated into one single Act.

Five years ago, Baroda passed the Compulsory Education Act, and experience having proved its success, it has been elaborated in some important details. Girls not exceeding the age of 11 and boys under 12 are now required to attend schools.

Parents and gurdians are held responsible for the observance of this law. Of the rules that were passed during the year one set may be prominently noted. It is an amendment of the Village Panchayate. Rules and empowers the Special Village Boards that stepped into the shoes of the older Municipalities, to impose rates and taxes for their own administrative needs. Adequate means are thus provided by which the Panchayats are able to effect desirable and necessary improvements in the villages and towns entrusted to their care. Mention should also be made of the Children's-Bill which provides for the reformation of juvenile offenders. Children when charged with criminal offences will henceforth receive a special and considerate treatment at the hands of what are called Children's Courts. Even as convicts they will no longer be sent to prison but to Reformatory schools which may be called Children's Homes—where all sorts of facilities will be provided for their well-being and salutary training. These homes will not be like reformatories under the management of the jail authorities, but will be placed under the management of the Education Department. Again a characteristic provision has been included in the Act which prohibits the sale of liquor or tobacco in any form to a child or his employment in an factory or in any dangerous or immoral trade or occupation. The State has also prescribed a Press law for restraining the propagation of scurrilous and seditious literature.

The most notable of the social reforms which have been introduced in the State is that connected with infant marriage. The Infant Marriage Prevention Act is reported to be working well, and the courts are said to have become more alive to its humane objects. The number of applications for exemptions has declined from 17,336 in 1909-1910 to 934 in 1910-1911. As a result of the measure, infant marriage among the higher classes is perceptibly on the decline. Another measure in the nature of social reform is the *Sarvajanik Samstha Nibandh*, which brings religious and charitable institutions under the supervision of State. Such supervision, it is said, ensures proper administration of charities and incomes in the manner desired by the donors and by the communities concerned.

In the department of judicial administrat-

ion the most notable institutions are the Conciliators' Courts and the Village Panchayats. These agencies are doing much to prevent ruinous litigation. Under the head 'Agriculture', we notice various efforts on the part of the State to create interest for agricultural improvements in the minds of cultivators. The State sent 21 intelligent cultivators to Allahabad to see the Agricultural and Industrial Exhibitions. Services of trained men are lent to the cultivators to make them familiar with the working of new appliances. There are four Agricultural Associations which are taking great interest in the welfare of the cultivators. The Baroda Model Farm carries on experiments on modern scientific lines. In the Industrial Section, are to be noticed various thriving concerns, such as the Baroda Glass works, the Baroda Brush Factory, the Ornithological and Experimental farm, the Saraswadi Oil Mill Co etc. There are 61 Co-operative Societies and five Agricultural Banks.

As regards Local Self-Government, it is gratifying to notice a steady progress. There are four District Boards, 38 Taluqa Boards, and 2100 Village Boards. One-third of the local cess income is devoted to primary education. There are ten self-governing Municipalities, whose work is reported to have been satisfactory. The Baroda Corporation has taken up a city improvement scheme. Special mention ought to be made of the Vishishta Gam Panchayets or Special Village Boards. Each town having such a board generally elects from 2 to 6 members, and an equal number are nominated by Government. The body thus formed manages its own affairs on the lines formerly adopted by Municipalities managed by Government.

Under the head education, we desire to notice specially the work done among the lower classes. The depressed classes in the State number 174,289. There are 283 boys' schools with 9,388 boys and 5 girls' schools with 305 pupils, among these classes. School requisites are given free by Government. There are also boarding houses for boys and girls. The technical schools, the most prominent of which is the Kala Bhavan, the musical schools, the circulating libraries, the museum, &c., all contribute to the intellectual and material advancement of the people. The Zenana classes which are intended for women who

cannot attend the regular girls' schools, owing to pressure of domestic duties, give instruction in reading, writing accounts, needle work and embroidery. The Education Department is one of the most important Departments of the State. The Maharaja is keenly interested in the progress of this Department.

It is impossible within the limited space of an article to notice the various features of the Baroda administration. The progress of the State is due primarily to its enlightened ruler. His Highness the Gaekwar is never idle. A glance at his itinerary is enough to shew how he spends himself for the welfare of his subjects. Last year, in January, the Maharaja and Maharani visited the Industrial Exhibition at Allahabad. The following month the Gaekwar went on an inspection tour, in the course of which he opened an Industrial Exhibition and Cattle show and addressed a conference of the backward Girassias and Kathis. In March His Highness laid the foundation stone of an important scheme of water works. In April he opened the Industrial and Agricultural Exhibition at Naosari. His Highness paid several visits to Bombay, and on one occasion presided over a special meeting of the Bombay Sanitary Association. Towards the end of April, the Maharaja and Maharani left for Europe. The Gaekwar's life is thus one of ceaseless and beneficent activity. No wonder, the State over which he rules is a model State—*The Indian Mirror*, March 13.

INDIAN NATIONAL CONGRESS.

THE 26TH SESSION.

PRESIDENTIAL ADDRESS BY

PANDIT BISHAN NARAYAN DHAR.

(Continued from our last issue.)

In spite of such objections as I have just noted, the Elementary Education Bill has met with a hearty response from the whole country. The Hindus are enthusiastic about it; and so are the Mahomedans with the exception of some familiar figures on the public stage. The Aga Khan, the recognised leader of the educated Muslim community, sound-

ed the true note in his speech at the Mahomedan Educational Conference at Delhi which shows that he is even a more thorough-going advocate of compulsory and free primary education than any Hindu is. "It is the duty of Government", he said, "to supply primary education to the masses which is beyond the means and scope of voluntary efforts in any civilized country.....I am also delighted that an enlightened public opinion has so unmistakably pronounced itself in favour of compulsory universal education. Gentlemen, believe me, no country can ever flourish or make its mark as a nation as long as the principle of compulsion is absent. The colossal ignorance of the Indian masses militates against uniting them as a nation; and the ideal of a united nation is an ideal which we must constantly cherish." And addressing his co-religionists he said, "You stand to gain more by the carrying out of the principles of the Hon. Mr. Gokhale's Bill than any other section of the people in India, provided care is taken in the adjustment of details." These are wise words, and I trust the Muslim League will take them to heart. An influential section of the Anglo-Indian press is also on our side upon this question, and the Government of India and his Majesty's Government are both sympathetic, as is amply demonstrated by terms in which the Durbar grant of Rs. 50 lakhs for popular education was announced. Opposed to us are the local Governments and the bulk of the Indian Civil Service; but in this respect they are only true to their time-honoured traditions, and if the decision of the Imperial Government depends altogether upon their advice, then we must not expect to get compulsory education for another fifty years. Speaking for myself, I may be allowed to say this, that I attach so much importance to this question that if all the recent reforms were placed on one side and free and compulsory primary education for the masses on the other, and I were

asked to make my choice between them, I would not hesitate for a moment in choosing the latter, because I look upon it as the one agency which will lift up the whole nation to a higher level of intelligence and fit it to play its proper part in the civilization of the world.

OTHER QUESTIONS.

There are some other questions which are important and pressing for solution ; but I have taken up so much of your time that I dare not even touch them. For instance, there is the question of the status of Indians in British colonies—specially in South Africa which is a most painful question when we consider how we have been treated in this matter by the Imperial Government itself although we have every reason to express our gratitude to the Government of India for its services on our behalf. Again the question of the separation of executive and judicial functions has been before the Government for a quarter of a century, and only two years ago we were told that the Government was devising some means to give effect to that reform. But experience has taught us that it is extremely difficult to induce the official hen to produce eggs, and when it does produce any, it takes precious long time in hatching them. Lastly there is the question of Police reform which is most urgently needed, which has lately attracted the attention of the Government, and in respect of which I believe some legislation is in contemplation. The Police, while it affects the daily life of the people, is the weakest spot in the Indian Administration, and yet it is curious that any criticism levelled against it excites the greatest resentment of the official class. We can never be too much thankful to Mr. Mackarness for his just exposure of our Police system, and although his pamphlet was proscribed by the Government—was this because it told the truth—yet it called forth an amount of searching criticism which has at last

opened the eyes of our rulers, and the very veiled and cautious statements of the present Under-Secretary of State show that though for "reasons of State" he thought it his duty to denounce Mr. Mackarness, yet truth is beginning to prevail against official scoffings, and we trust that reforms on the lines suggested by him and other liberal-minded politicians will be undertaken. It is absolutely necessary that the confession of accused persons should not be recorded by any one excepting the trying Magistrate under such conditions as shall absolutely exclude all Police influence. At least 50 per cent. of the political prosecutions would never have taken place if the Police had done their duty.

CONCLUSION.

Gentlemen, this is a very rapid survey of the present political situation as it strikes me, and I think it clearly shows that while the manifold blessings of British rule are undeniable, there are certain grievances which are equally undeniable and need redress. English education and a closer contact with the West have raised our intelligence and expanded our vision; the example of English liberty and English enterprise has given us new ideals of citizenship and inspired us with new conceptions of national duties. A genuine craving for popular institutions is observable on all sides, and the whole country feels the vivifying touch of the spirit of nationalism, which lies at the bottom of what is called Indian unrest, and which in various forms and disguises pervades strife and inspires endeavour. And so the ideal of self-government within the empire has come to be cherished by some of the best men of our generation and with the co-operation of Englishmen they hope to realise it one day. For we must bear this in mind, that the destinies of India and England are now linked together, and that in order to succeed in our political struggles it is indispensable that the sympathies of the

English people should be enlisted on our side. But above all we must instruct and organise our own public opinion, which is often a slow and difficult work. In the pursuit of a high ideal we must not forget the difficulties that beset our path. Long and weary is the journey, said Burke, that lies before those who undertake to mould a people into the unity of a nation. Our agitation in order to be effective must be national not sectarian, persistent not spasmodic, directed by intelligence and wisdom and not impulsive and reckless. Enthusiasm is good, and idealism is good, and even crying for the moon is sometimes good; and I for one sympathise with those who are called visionaries and dreamers, for I know that in every active and reforming body there is always an extreme wing that is not without its uses in great human movements. I know that moderation sometimes means indifference and caution timidity, and I hold that India needs bold and enthusiastic characters—not men of pale hopes and middling expectations, but courageous natures, fanatics in the cause of their country—

“Whose breath is agitation.

And whose life a storm whereon they ride.”

But enthusiasm and idealism cannot achieve impossibilities. Human nature is conservative and national progress is slow of foot. First the blade, then the ear, and after that the corn in the ear—this is the law of nature. Self-government, such as obtains in British colonies, is a noble ideal, and we are perfectly justified in keeping that before our eyes; but is it attainable to-day or to-morrow or even in the lifetime of the present generation? Consider where we stand in the scale of civilisation, when we have only 4 women and 18 men per thousand who are literate; when there are millions of our countrymen whom we look upon as “untouchables”; when we have a hundred thousand widows of less than five years, and caste rules still for-

bid sea-voyage, and Mr. Basu's Special Marriage Bill is condemned as a dangerous innovation; when many Hindus do not sufficiently realise the fact that there are 65 million Mahomedans whose interests and feelings have to be cared for and the Mahomedans are equally oblivious of the interests and feelings of 240 million Hindus—when this is the condition to which we have been brought by centuries of decay and degradation, to talk of a national government for India to-day is to make ourselves the laughing stock of the civilized world. Agitate for political rights by all means, but do not forget that the true salvation of India lies in the amelioration of its social and moral conditions.

Gentlemen, pardon me for speaking to you so frankly, but I owe it to you and to myself to tell you what I feel in the innermost depth of my heart upon the general questions which are confronting us to-day. I am no pessimist; I recognise the difficulties of the high task which our duty to our motherland has laid upon us, but I am not discouraged as daunted by them. I have faith in the just and righteous instincts of the English people, and I have faith in the high destinies of my own race. We were great people once; we shall be a great people again. Patience, courage, self-sacrifice are needed on our part; and wisdom, foresight, sympathy and faith in their own noble traditions on the part of our rulers; and I firmly believe that both are beginning to realise their duty and that the day will come—be it soon or late—when this period of suffering and strife shall come to an end, and India on the stepping stones of her dead self, shall rise to higher stages of national existence.—*Madras Standard.*

Dharampur Home.

His Highness the Gaekwar of Baroda has sent in the second instalment of his donation of Rs 10,000 to the King Edward Sanitarium, for consumptives at Dharampur, in the Simla Hills.

OUR NOBLE LANKA.

IV.

(Reproductions from Different Works.)

The Luxury of our Forefathers.

It is painful to every patriotic Sinhalese who have studied our past history to observe the downfall of a nation of illustrious ancestors, due to lack of unity and energy among ourselves. Some of the Westernised men of today who are ignorant of our past history think that our ancestors were in an impoverished state. The following interesting description of our country's trade with the other nations by an unbiassed writer like Mr. H. W. Cave in his "Buried Cities of Ceylon" will be of interest:—"Ceylon was the chief emporium of the Eastern world. The merchant fleets of India, China, Persia, and Arabia entered its ports with silks, carpets, cloths of gold, sandal-wood, horses, chariots and slaves. There they met not only to barter with one another, but to traffic with the Sinhalese, whose gems were coveted by the nobles and princes of every country. There was no King in India whose wealth could compare with that of the ruler of Ceylon, and the precious products of his dominions readily commanded ample supplies of the luxuries of other nations. The Sinhalese had no need themselves to convey their parcels of pearls, sapphires, and rubies to distant countries. Such wealth brought their wants to their very doors."

Things Enshrined in the Ruwanweli Dagoba. INESTIMABLE TREASURE.

This great edifice was constructed by King Dutugemunu, the greatest warrior-king of the kingdom of Lanka. I doubt that even the most efficient and skilful architects of today with all the latest inventions of the architectural world would be able to lay the foundation to an edifice to last 2,000 years and more. For its foundation, a plate of brass eight inches in thickness and a plate of silver seven inches in thickness were laid to ensure its durability. The modern architect is only a wreck in comparison to the ancient ones. The Sinhalese architect and workman offered gratuitous services to build this edifice. The Relic Receptacle of this Dagoba was of six beautiful stone slabs eighty cubits in length and breadth and eight inches in

thickness. Some of the vast amount of treasures that were enshrined including the Relic of our Lord Buddha were as follow:—"Raja caused to be made an exquisitely beautiful Bo-tree out of the precious things. The height of the stem, including the five branches, was eighteen cubits, the root was coral; it was fixed on emerald ground. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruits and tender leaves were of coral. On its stem there were representations of the eight auspicious objects (astamangalika), flowers, plants, and beautiful rows of quadrupeds and "hansas." Above this around the edges of a beautiful cloth canopy there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers were suspended. At the four corners of the canopy, a bunch exclusively of pearls was suspended, each of them valued at 900,000 *Kahavanu*: emblems of the sun, moon, and stars, and the various species of lotuses, represented in gems, were appended to the canopy. In the formation of that canopy were spread out eight thousand pieces of valuable cloths of various descriptions and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "nellie" were studded. At the foot of the bo-tree rows of vases filled with the various flowers, represented in jewellery, and with the four kinds of perfumed waters were arranged. . . . On an invaluable golden throne, erected on the eastern side of the Bo-tree (which was deposited in the receptacle) the King placed a resplendent golden image of Buddha (in the attitude he attained Buddhahood)."—*Sacred City of Anuradhapura* by Mr. Harischandra.

Gold in Ceylon.

The following extract from *Ceylon Review* of March, 1901, will be of interest to prove the fact of the historical statement of the existence of gold mines in the days of our Kings:—"Ceylon has been celebrated for its gems from time immemorial. Pearls, sapphires, rubies, topazes, janets, amethysts,—these and others are obtained in good quantities every year. It has been reserved for a prisoner at the Diyatalawa Camp to convince the Government that the island is rich in gold as well. About fifteen years ago there were a few "strikes" of this metal,

but, although they made some noise at the time, nothing came of them. A systematic exploration is now to be carried out. Capt. Patrick D. O'Reilly was one of the first of those who fought on the Boer side to arrive at the prisoners' camp. He is described as a mining expert of many years experience, and he has been for some time in communication with the Government upon the subject of the mineral wealth of the island."

RATNAWEERA.

Burma News.

CALLS TO THE BAR.

Amongst the recent calls to the Bar are the following: Maung Ba Shin and Maung Ba Si and Maung Tha Din, all of Lincoln's Inn.

YOUNG MEN'S BUDDHIST ASSOCIATION

A general meeting of the Young Men's Buddhist Association, Rangoon, will be held at its headquarters, 40, Lewis Street, tomorrow at noon, when Mr. K. M. Ward, B.A., of the Rangoon College, will deliver a lecture, the subject of the lecture being "Science and National Welfare." All members of the Association and their friends are requested to be present.

RATNAGIRI.

The Governor of Bombay, having expressed a wish to witness a Burmese ear-boring ceremony before his departure from Bombay, ex-King Thebaw has, we are informed, expressed his compliance with the desire of His Excellency and has intimated to him that he will have 5 of his only daughters' ears bored, and has therefore deputed a member of his household to Mandalay, the object being to ascertain the names of those wishing to be present at this ceremony to enable him to obtain from the Bombay Government the defrayal of their transport expenses to and from Ratnagiri as well as their expenses during their stay in that town. We know personally that several respectable members of the late King's Court have been approached and several of them promised acceptance of the King's invitation.

ART AND RELIGION.

We are indebted to the Superintendent, Archaeological Survey, Burma, for a copy

of the remarks made by Dr. J. Ph. Vogel, offg. Director-General of Archaeology, in the Visitors' Book of the Shwe-Kugale Pagoda, Pegu, on the 6th February 1912.

Dr. Vogel writes—"I am delighted to note how much money is being spent by pious Buddhists on the upkeep and restoration of their religious buildings. I may, perhaps, express the hope that, in works of this kind, the old examples should be followed and that they should be made to benefit the indigenous architectural and decorative arts. These arts, especially that of wood carving, have produced so much that is beautiful that it would be a thousand pities to abandon them and to follow European or semi-European examples. Art and religion are very closely connected. The one serves to give the other, as it were, a visible shape which makes it possible for the faithful to worship the invisible in the visible. Religion is still a great living force in Burma and I sincerely hope that it will remain so. It is only a living religion which can execute and maintain a great living art."

SEPARATION OF BURMA.

K. T. writes:—Advocates of the Crown Colony scheme for Burma should note that the administrative machinery of this country, if separated from India, will be of the Ceylonese type, not that of the Straits Settlements. The latter is administered by a Chief Secretary under a Governor at Singapore; but each state is ruled by a native ruler under a British resident as in our Shan States. The Malays have never produced any literature or arts of their own. They belong to the semi-civilised race of the Mongolian type. They profess Mahomedanism practising magic and ancestor-worship. The Ceylonese on the other hand belong to a civilised race of mankind and are mostly Buddhists, having their own literature and arts similar to our own. Ceylon was made a Crown Colony under the British in 1802. This country which has been under the Colonial Office for more than a century cannot as yet show a university of its own. Mr. Dharmapala, a well-known Buddhist philanthropist of Ceylon, writes to the Bengalee: "The Sinhalese people to-day are the most backward among the Asiatic races. This land so rich is not exploited by them nor for their gain. There is no university, no high grade college, no technical school, no arts school, no weaving school, no agricultural

School, no industrial School and worse than all there is no attempt made to diffuse useful knowledge."

MANDALAY.

(FROM OUR OWN CORRESPONDENT.)

8th February, 1912.

The long-looked for ceremony in connection with the removal of the Young Men's Buddhist Association to their new premises which was given as a gift by U Po Tha, the rich and generous broker of Rangoon, took place on Sunday last before a fairly large gathering of Buddhists. Three hpongyis were especially invited for the inaugural ceremony by U Ba, Small Cause Judge and President of the Association, who, as customary among the Buddhists, recited some prayers, etc. After the ceremony a lecture was delivered by a Buddhist prelate who had recently arrived from Japan. Mrs. U Ba, the wife of our worthy President, was "At Home" to the members and guests and there was nothing wanting in the shape of light refreshments which were lavishly served. On the whole a most enjoyable and pleasant evening was spent by all present.

EDUCATION IN CEYLON.

Sir,—In your issue of the 4th instant there were some references to Ceylon, but there is one in particular to which I beg to draw your attention to and that is the statement in the *Bengalee* to the effect that the people of Ceylon are quite willing to be governed according to methods employed in the Indian provinces, the reason being that the Ceylonese possess the same traditions and the same civilization as the people of India.

If the "*Bengalee*" supposes that the Ceylonese are clamouring for a change of government nothing can be further from the truth. As a matter of fact the Ceylonese never complained against nor will ever feel dissatisfied with their own government. Their aspirations at the present moment are rather directed towards creating greater facilities for higher education in which the Island is absolutely lacking. There is nothing comparable in Ceylon to the progress that India has made during the last 25 years in commerce, in agriculture and in education. While India possesses 5 universities at present, she is intent upon having still more. She has established faculties of commerce and agriculture in Bombay and perhaps in other

universities in conformity with the most modern requirements of the age and the growing demand in India itself.

On the other hand, while in respect to literary education, Ceylon cannot boast of a high standard whether in the English or the vernacular languages, there is almost a total absence there of industrial and commercial education. There are no doubt what are called commercial classes in certain institutions, but the training given fits young men only for mere clerkships in mercantile offices. Many Burmese parents send and do think of sending their sons to be educated in Ceylon, but few of them know that in avoiding the lesser evil, they incur the greater one.

India has attained in the course of a few years all her desires, while Ceylon which is inhabited by people possessing the same traditions and the same civilization but distinguished by a marked spirit of contentment, which has never given and which will never give any trouble to the Government is allowed to lag behind India in the educational ladder. It will not do to point out to the greater spread of primary education in the Island for it can never compensate for the lack of facilities for higher education which only a local university can afford.

Yours etc.,

M. S. R. SINGHE.

—*The Burman*, 24th Feb.

Royal Asiatic Society.

A meeting of the Council of the Royal Asiatic Society (Ceylon Branch) was held at the Museum Library at 5 p.m. on Tuesday, with Mr. S. C. Obeyesekere in the chair. There were also present:—Dr. Joseph Pearson, Dr. A. Nell, Messrs E. B. Denham, J. Harward, Paul E. Peiris, E. W. Perera, Simon de Silva, R. C. Kailasa Pillai, A. Mendis, Mudaliyar Gunasekera and G. A. Joseph, (Hon. Secretary). The minutes of the last meeting were read and confirmed and some new members were elected. The draft annual report was considered and adopted, and office-bearers for 1912 were nominated. Certain papers were laid on the table and considered. The following were the new members elected:—The Anagarika Dharmapala, Messrs E. M. J. Abeysinghe, Widurupala Piyatissa, Thero, M. S. Fernando, E. A. L. Wijewardene, S. R. Wijemane and W. H. C. de Silva. The meeting terminated at 7 p.m.

Viceroy's Speech at the Annual Convocation of the Calcutta University.

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN — Of all the positions which it falls to a Viceroy to fill, there is none that I value more highly than the Chancellorship of the Calcutta University, and that because as Chancellor I come into direct relation with the rising generation on whose sound education the future of India so greatly depends. I am glad by my presence here this afternoon to show the interest which I take in your progress, and to have this opportunity of addressing a few words to the graduates and students assembled in this hall. It is all the more a satisfaction to me to be present here to-day in view of the possibility that circumstances may prevent me from being present next year at a similar Convocation. I am anxious moreover to declare to you all that, although separated by space and distance, I shall, so long as I remain in this country, proudly value the post that I hold of Chancellor of this University, and that it will be to me a source of pride that I am able to maintain a close connection with the intellectual side of Calcutta. I need hardly say that it will be my constant aim and endeavour to watch over and to assist the intellectual development of this great University and the moral and material welfare of its students. Whatever may be the political changes of the present or of the future, I have absolute confidence in the power of this University to hold its own and to lead the way in the development of higher education to a much higher plane than exists at present either in this or any other University in India.

I should like also to take this opportunity of conveying to the Vice-Chancellor of this University the warm congratulations of us all on the high honour that has been bestowed upon him recently by our King-Emperor, together with an expression of our earnest hope that he may long be spared to enjoy his well-earned and well-merited honour.

THE YEARS' LOSSES.

Since we met at last Convocation, we have lost some good friends and supporters. I may mention, in particular, the retirement of Mr Hugh Melville Percival and Mr Lamb and the lamented death of Mr John Arthur Cunningham. It will not be easy to fill the

place vacated by Mr Percival. For more than 31 years he was a Professor in the Presidency College, giving of his best in knowledge and care to successive generations of students, while as a syndic and member of various Boards of Studies, he rendered service of exceptional value, and brought to bear a judgment which was never swayed by any other than academic considerations. Mr Lamb, Principal of the Scottish Churches College, worked assiduously for the University as a member of the Syndicate and of various Boards of Studies. He was keenly interested in the moral and intellectual welfare of his students, who valued his sympathy in their difficulties. The early death of Mr Cunningham has deprived us of a brilliant and enthusiastic worker, whose ideals are sympathy for Indian students early won him respect and affection in many quarters. And there are others too whose loss the University has to mourn, or who have left India never to return. Their places know them no more, but their influence and example live after them, and inspire those who follow in their footsteps to carry on the great work which they in their time, and according to their opportunity, helped forward.

TEACHING AND RESIDENTIAL UNIVERSITIES.

Were I asked, Gentlemen, in what direction the currents of opinion and activity in our Universities are setting at the present time, I should reply unhesitatingly that they are converging on the fuller realisation of the idea of teaching and residential Universities. In saying this I would not wish to imply in any way failure on the part of this University in its task of coping with the provision of adequate facilities for the entire body of students under its jurisdiction, but, with Sir Ashutosh Mookerjee, I would say that both of the teaching in the colleges and the residential arrangements are capable of every great development and improvement, especially upon the lines which he has indicated in the very interesting and instructive speech to which we have just listened. We are not blind to the good work which the existing Universities have done in their day; we are justly proud of their achievements. But we cannot be insensible to the change that has come through the atmosphere. Distance has been reduced by improved communications; centres of population have

grown up pulsing and throbbing with new aspiration; some appearances to the contrary notwithstanding, the old dividing barriers are breaking down. We feel the need for greater union and closer co-operation. We want to develop an identity and a character of our own. The modern Universities of Europe have well been described as the nurseries and workshops of intellectual life. We want all that this description implies in India at the present time.

The Universities Act of 1904 has prepared the way. That measure was keenly debated at the time, but few thoughtful people insensible are to its beneficent character now. It imposed as an obligation the systematic inspection of college, and it facilitated the creation of University professors and lecturers for the cultivation of higher studies. Indirectly also, it foreshadowed the beginnings of a residential system. It is difficult to exaggerate the importance of inspection. By maintaining continuity of standard on the one hand and disclosing the needs of the colleges on the other, it draws together the Universities and the colleges and invigorates them both. The future historian of India will assuredly ascribe to the Universities Act a strong dynamic and vitalising influence on our system of higher education.

Under the able and effective guidance of our Vice-Chancellor, Sir Ashutosh Mookerjee, whose reappointment has, I know, given widespread satisfaction and on whose expert assistance we shall rely in the forthcoming revision of the Regulations—under his guidance the Calcutta University has made considerable progress in the directions indicated by the Act. For inspection we have a whole-time salaried officer, and we have been able to associate with him professors of different colleges, to whom we owe a great debt of gratitude for the invaluable services which they have rendered without remuneration and often at much personal inconvenience. There has been marked improvement, especially in the teaching of science, thanks largely to the liberal grants made by the Government of India to the University and to colleges. The colleges are, however, still deficient in accommodation, equipment, apparatus and libraries. All these are deserving and important objects on which expenditure must increase in the near future if we are to maintain a rising standard of education. The proper housing of the

students has also received consideration. This is a matter in which I am personally much interested. I have lately made public reference to the subject and I need not repeat here my observations. Last year the Government of India made liberal grants for this object, and this year also further liberal provision has been made. The cost of land is a serious difficulty in Calcutta, but some progress has already been achieved. Again the University has commenced to teach, although at present on a modest scale.

(To be continued.)

Is France Pagan ?

In the *Sunday at Home* Mr. W. Grinton Berry raises this question. He answers, "Yes. The governing authorities and the Government of France are positively and deliberately and actively hostile to the Christian religion." He notes three stages in the development of the anti-Christian tendency in the schools. In the first stage the name of God is not found in the school books, no sectarian instruction is permitted to have a place, but duty towards God might be taught as comprised in natural and philosophical religion. The second stage recasts multitudes of passages in order to get the offensive word, the name of God out of the way:—

"Last stage of all and the present one; the faith of Christian is denounced and derided, the standard of unbelief is unfurled, God and Jesus Christ and religion are banished from the schools of France, and the vacant thrones are filled by abstractions called Reason, Science, Self-Interest."

A chapter on the final object of science—namely, to know and love perfection or God—is replaced by one entitled "The Age of Electricity." The love of God becomes the love of humanity. God and religion and the soul are expelled from the school. It is a conspiracy of silence. The Crusades are described without the name of God or Peter the Hermit. The religious side of the character of Joan of Arc is ignored. All reference to the great figures of religious history and the great ecclesiastical buildings are deleted. The school books are inimical to the Christian faith. Mr. Berry gives certain quotations from the school books:

"No belief concerning God, the origin of the world, the origin and destiny of man can

be accepted by thinking people ; all that we can do in these matters is to make suppositions.

The Gospels contain moral conceptions which shock the modern conscience.

Religion is founded upon fear and upon unverifiable hypotheses."

Sir. Ashutosh Mukerjee.

The meeting that was held on the 17th of March in the Sanskrit College Hall at the instance of the Pundits of Bengal to felicitate the Hon'ble Sir Ashutosh Mukerjee on the fresh mark of Royal appreciation conferred upon him by the honour of a Knighthood was a sight to see. Pundits belonging to both the new and the old order, many of them hailing from distant parts of the Mufassil, vied with one another in doing honor to Sir Ashutosh Mukerjee who has done more than anybody else for the improvement of Sanskrit education in Bengal. In one sense the meeting was a highly significant one for it was attended by the leading representatives of both the territorial aristocracy and the best fruits of Eastern and Western culture in Bengal. The honoured guest accepted the handsome compliments that were showered upon him on the occasion with a humility and graciousness all his own. The series of entertainments held within the last few weeks in honor of Sir Ashutosh Mukerjee testified too plainly, if such an indication were at all needed, to the immense popularity which Sir Ashutosh Mukerjee enjoys among all classes and communities. We pray that he may live long to enjoy further honours at the hands of his king and his countrymen.

The Distribution of Old Coins.

The new rules under the Indian Treasure Trove Act make the following provision for the distribution of old coins:—"Coins, where more than two specimens are found and acquired, shall be distributed by Government, to the following fourteen cabinets in the order in which they are named below. The distribution shall be intimated to their Superintendent, Archaeological Survey, Eastern Circle:—(1) the Indian Museum; (2) the Madras Museum (3) the Provincial Museum,

Lucknow; (4) the Lahore Museum; (5) the Nagpur Museum; (6) the Public Library, Shillong; (7) the Archaeological Museum, Poona; (8) the Peshawar Museum; (9) the Quetta Museum; (10) the Ajmere Museum; (11) the Rangoon Museum; (12) the Asiatic Society of Bengal; (13) the Bombay branch, Royal Asiatic Society; (14) the British Museum.

BUDDHISM

by P. J. Weeraratna.

(Continued from our last number.)

Meditation on 4 postures; walking, standing, sitting, sleeping,
 " on the functions of the body:
 " eating, drinking, chewing &c. &c.
 " on the 32 parts of the body
 " on the 10 states of a dead body.

" Anāpānasati
 Observing of short and long inhalations and exhalations.

Analysis of the four elements :

PATHAVI—solid parts of the body, hair of the head, hair of the body, nails, bones, sinews, flesh, skin, intestines, teeth, excrements, stomach, kidney, bladder, marrow &c.

ĀPO—fluid parts of body, spittle, tears, blood, phlegm, serum, pus, urine &c.

TEJO—Heat of the body, heat of the stomach etc.

VAYO—air of the body (6 kinds.)

Consider the absence of an ego

Meditation on 4 postures;
 Sleeping mindfully
 Sitting "
 Standing "
 Walking "

Observation of the functions of the body :

Chewing mindfully
 Eating "
 Tasting "
 Drinking (water) "
 Stretching arms "
 Folding arms "
 Stretching legs "
 Folding legs "
 Easing the bladder ..

Easing the bowels mindfully
Cleaning the body ..

One must understand when chewing, eating, tasting &c. that the body is doing so, and that it is not the ego that is so doing; but the body composed of the four elements.

The contemplation of the 32 parts of the body or Kāya-hatasati Bhavana. Kesa=hairs, Loma=hairs of the body, Nakka=nails, Danta=teeth, Taco=skin, Mansam=flesh, Naharu=veins, Atthi=bones, Atthiminja=marrow in bones, Vakkam=kidney Hadayam=heart &c.

10 Cemetery meditations.

The first and second

To a decaying body, one day dead, or two days dead, or three days dead, swollen, black and full of festering putridity, he compares his own body.

Third

To a decaying body being eaten by crows.

Fourth

To a decaying body consisting of a skeleton with its flesh and its blood and its tendinous connections.

Fifth

To a decaying body consisting of a skeleton, stripped of its flesh, but stained with blood and retaining its tendinous connections.

Sixth

To a decaying body consisting of a skeleton without its flesh, and its blood, but retaining its tendinous connections.

Seventh

To a decaying body with its bones unconnected and scattered in all directions.

Eighth

To a decaying body with its bones as white as conch-shells.

Ninth

To a decaying body with its bones scattered in piles and washed by the rain of years.

Tenth

To a decaying body with its bones rotting and crumbling into dust.

Vedanānupassanā

Consideration of the sensations :

The sensations : seeing, hearing, smelling, tasting, touching, and thinking.

Cittanupassana : contemplation on thoughts, Observing of the arising and the

passing away of the following thoughts :

Lustful thoughts, thoughts free from lust, angry thoughts, thoughts free from anger, ignorant thoughts, thoughts free from ignorance, concentrated thoughts, unconcentrated thoughts, low thoughts, noble thoughts, emancipated thoughts, unemancipated thoughts.

Dhammanupassana

Contemplation of the mental phenomena. Observing of the arising and passing away of the five Nivaranas (or mental hindrances)..

The Nivaranas

The hindrance of sensual desire.

(Kamacanda nivaranam)

The hindrance of ill-will or hatred.

(Viyapada nivaranam)

The hindrance of dullness of intellect and sense. (Thinamiddha nivaranam)

The hindrance of mental excitement and wrong view. (Uddhacca Kukkucca nivaranam.)

The hindrance of perplexity is mental doubt about Buddha, Dhamma, Sangha, of future-life, kamma and its results.

(Vicikicca nivaranam).

VIII Link Right meditation (Samma Samadhi) is the binding together of the states of mind or the steadfastness of thought.

Paticcasamuppada.

Upon

Avijja or

Ignorance depends the Sankhara or the affirming action.

Sankhara or kamma, Vinnanam or consciousness

Vinnana

„ Nama Rupam or name and from

Nama Rupam

„ Salayatana or 6 senses.

Salayatana

„ Phasso or touch

Phasso

„ Vedana or sensation

Vedana

„ Tanha or desire

Tanha

„ Upadana or grasping

Upadana

„ Bhavo or existence

Bhavo

„ Jati or births

Jati

„ Dukkha or misery

Ignorance=Avijja

Want of knowledge concerning sorrow

„ „ cause of misery

„ „ freedom from

„ „ misery

„ „ the path leading

to the freedom from misery	„ „ odours
Sankhara	„ „ tastes
Kayakammam, Vacikammam and	„ „ tangible things
Manokammam	„ „ ideas
Good action	Tanha or desire
The actions belonging to the realm of	Desire for Forms, Sounds, Odours,
sensual pleasures.	Tastes, Tangible things, Ideas.
„ „ realm of form	Bhava-Tanha=desire for permanent
„ „ formlessness	existence
„ „ higher ideal	Vibhava-Tanha= „ for transitory
Lokuttaram cittam	existence
Bad actions	Kama-Tanha= „ for sensual pleasures
Evil deeds rooted in lust	(Eighteen) desires for subjective forms etc
„ „ anger	together with
„ „ ignorance	Eighteen desires for those existing outside
Káyakammam=bodily action	Past Present Future
Vacikammam=verbal action	Upádana or attachment
Manokammam=mental action	The grasping at sensual pleasures
Viññānam=consciousness	„ „ heresy
Cakkuviññānam=eye-consciousness	„ „ fanatical conduct
Sota —viññānam=ear „	„ „ self-illusion
Ghana— „ —nose	sensual craving
Jivha— „ —tongue	(Which is excited by the pleasures of the
Kāya— „ —bodily consciousness	senses.)
Mano— „ —mind	The grasping to sensual pleasures
Nāma Rupam=name and form.	Heresy: Saying "There are no such
Rupakkhandā or the aggregate of form	things as, alms, offerings, there is neither
Vedanā „ or the feeling	fruit nor result of good or evil deeds; there
Saññā „ or the perception	is no such thing as this world or the next."
Sañkhārā,, or the tendencies	All this sort of speculation is called "the
Viññānam,, or consciousness	grasping of heresy."
The form group.	The grasping of fanatical conduct.
(attr) Earthy element or Patavidhatu	For example: the theory held by Brahmins
(Cohesion) Liquid element or Apodhatu	outside our doctrine that purification is got
(Heat) Fiery element or Tejodhatu	by rules of moral conduct, that purification
(Motion) Gaseous element or Vāyodhatu	is got by rites, that purification is got by rules
Earthy element=matter or solids	of conduct and by rites—this kind of opinion
Liquid „ —properties of liquids: cohe-	is called the grasping of fanatical conduct.
sion	Self-illusion.
Fiery „ = „ of heat	The ignorant man regards (1) the self as
Gaseous „ = „ of air or vibra-	bodily form, or (2) as having bodily form,
tion	or regard (3) bodily form as being in the
Salayatana	self, or (4) the self as being in bodily form;
The Six organs of senses	or regards (5) the self as feeling, or (6) as
Eye, ear, nose, tongue, body and mind	having feeling, or regards (7) feeling as
organ.	being in the self, or (8) the self as being in
Phasso=contact with the objects of the	feeling; or regards (9) the self as percep-
six senses.	tion, or (10) as having perception, or re-
Vedanā=feeling (bodily or mental)	gards (11) perception as being in the self,
Tanha or desire	or (12) the self as being imperception; or
Desire for forms	regards (13) the self as the tendencies or (14)
„ „ sounds	as having tendencies or regards (15) tenden-

cies as being in the self, or (16) the self as being in tendencies ; or regards (17) the self as consciousness or (18) as having consciousness, or regards (19) consciousness as being in the self, or (20) the self as being contained in the consciousness, these opinions are self-illusions.

Bhava or existence—the process of action.

Kamma-bhavo—action

Uppatti-bhavo—rebirth

Jāti—birth

Dukkha—sorrow.

THE CHURCHES AND THE STRIKE.

"But if," said the Archbishops, "a settlement be happily reached during the present week and the strike terminated, the observance of a special day in the manner suggested would of course, become inappropriate." Such was the half-sporting mood in which the Archbishops of Canterbury and York, in co-operation with the Rev F B Meyer and the Free Churches, proposed national prayers for the cessation of the coal strike. The date of the appointed prayers was March 17. Now, if the coal strike happened to end before that date, it would go to show that Heaven administered British affairs without waiting for the opinion, officially expressed, of the Free and Anglican Churches; and evidently the Archbishops recognised that there would be nothing surprising in such a turn of events. However, it is not my purpose to discuss the efficacy of prayer; but I venture to point out the peculiar ineptitude of the Churches in face of the peril of the strike of a million miners. The combatants in the strife were a group of coal-owners on the one side, and a huge multitude of coal-getters, etc., on the other; and the rest of the nation formed a ring. Some voices called for Sir George Askwith; some for the Prime Minister; some murmured that we wanted a stronger Home Secretary; some yearned for a sort of Kitchener, who would apply the will-to-power of a dictator and terrify all the coolies back into the pits; and some hoped to work the miracle by writing tempestuous leading articles. But nobody looked for the appearance of the Heavenly Twins, Castor of

Canterbury and Pollux of York—riding on white horses between the contending armies, and deciding the dreadful issue. As a matter of fact, the Twins were preparing elegant collects for use on March 17, unless "a settlement be happily reached" by other methods.

In the ancient theocratic times the ambassadors of the Lord did things differently. They actively intervened in economics, and even, in the name of God, collected the rents, rates, and taxes. I am thinking of Joseph, Viceroy of Egypt. He commandeered all the corn supplies, and negotiated, on excellent terms, for the surrender of live-stock and land, "except the land of the priests only, which became not Pharaoh's." He was therefore justified in saying: "God hath made me a father to Pharaoh and lord of all his house, and a ruler throughout all the land of Egypt." In fact, Joseph was both Church and State, representing both God and the civil power. But not only have these theocratic glories passed away; the Church is not even asked for advice. The journals report the very whispers of Vernon Hartshorn, delegate of the rebellious miners; and not a single newspaper-man runs off to ask a dean or a prebendary what is his opinion of the minimum wage. Perhaps the deans and prebendaries have no opinions; perhaps, if they possessed the faculty of forming opinions of any value, they would not have consented to become prebendaries and deans. But the fact is clear that the English nation does not ask for, nor does it expect, any light from the Churches. I quite believe that the Churches minister, not altogether in vain, to the personal peace and comfort of individual souls. On prime civic and economic issues, however, they exercise no more influence than does the whistle of a transient breeze. I confess I regret that the nation has no ethical umpire in such disputes, symbolic of its highest wisdom and impartial judgment. I am even Utopian enough to believe that some day such a court of conciliation will be created, and will enjoy the confidence of the whole people. But many industrial, intellectual, and moral changes must be realised first.

Meanwhile the historian, the politician, and the common citizen alike perceive the inevitable decline of the Church in the civic

counsels. As a rule, the pastors of either the Free or the Established Churches do not even understand the economic problem. They study Tillotson rather than Marx, Wesley rather than J A Hobson, the history of Moses rather than the history of Trade Unionism; and, while they can perfectly explain the Creation of the World and the Fall of Man, they look about helplessly in the present turmoil, and say, "What on earth does Syndicalism mean?" Let not these reproaches be misinterpreted. If the Churches were pure and simple educational societies, honestly relying on human means alone, they might deserve criticism, but not drastic rebuke. The Churches, however, claim divine origin, divine commission, divine purposes. With all these facilities at command they could not re-open one pit when the strike had spread a funeral stillness over the British coal-fields.

A few weeks ago Mr Asquith ushered us all into the Palace of Truth, a building which may seem chilly at the first entry, but is thoroughly sanitary and sound. In this home of candour we are shedding an illusion that many events as well as the coal strike have combined to weaken. The Churches can do nothing for us in our political and economical difficulties. We must drop the theological pilot, whose capacities for the coming tasks are hopelessly inadequate. Neither for England nor for humanity have I any fear. We shall reach many a Fortune Isle, and weather many a gale, and discover many a new and wondrous coast; but not by the aid of charts prepared at Sinai or Nazareth.—*The Literary Guide*.

F. J. GOULD.

Splendid Gifts to London University.

"A Friend of London University," who desires to remain unknown, has intimated to Sir Francis Trippel that he is willing to give £70,000 towards the purchase of the site on the Duke of Bedford's estate north of the British Museum. A communication to this effect has been addressed to Viscount Haldane, Chairman of the Royal Commission on University Education in London, and to Sir William Collins, Vice-Chancellor of the University.

Lord Haldane on Wednesday received a letter promising £50,000 towards the purchase of the site on the Duke of Bedford's estate north of the British Museum.

This brings the total amount subscribed in ten days for a new site and Senate House for the University to £355,000.

£100,000 FOR THE BRITISH MUSEUM SITE.

A friend of London University, who desires to remain anonymous for the present, has offered to Lord Haldane, the Chairman of the Royal Commission on University Education in London, a contribution of £100,000 towards the acquisition of the vacant site on the Duke of Bedford's estate north of the British Museum.

Lord Haldane is the Government representative on the body of trustees appointed for the purpose of the scheme, and the other trustees are Lord Milner, who represents the Royal Commission, Lord Rosebery (the Chancellor and representative of London University,) and Sir Francis Trippel.

The donor, who has already done a great deal for University education, states that he considers the site the most central and suitable one for the contemplated erection of new headquarters, and holds that the University of London ought to be the chief educational institution of the Empire.

ALONG THE WAYSIDE.

At a recent meeting of the National Free Church Council a deliberate attack was made by three distinguished Nonconformist ministers in the selfish interests of Christianity upon the three great non-Christian religions. The Rev J G Greenhough denounced Buddhism as "the blackness of heathenism made more dismal by demons that haunted the darkness. Buddhism was a religion of pessimism."

What are these "demons" that haunt the darkness in Buddhist lands? Buddhism has often been described as an atheistic religion. Mr Greenhough says that it is "comfortless," and his statement is no doubt based on the fact that Buddhism does

not affirm the existence of God and is not bold enough to declare that God is love. But if the religion of Buddha does not offer men the sheltering arm of an Almighty God, it saves men from the nightmare blackness of the Christian doctrines of the devil and his angels, and of the bottomless pit in which they are doomed to dwell throughout eternity with the myriads of human souls whom the God who is love has permitted to become their victims and their dupes.

The Rev J G Greenhough says there is "an undeniable sadness on the people" in Buddhist countries. We quote from a report in the *Manchester Guardian*. He continued:—

The very mirth and laughter of childhood were hushed, and the hardest lesson to teach Buddhist children in mission schools was to sing.

Mr Greenhough made special reference to Ceylon, and yet all European travellers, who are not the emissaries of missionary societies, bear testimony to the lightheartedness and gaiety of the people of Ceylon and Burmah. In the face of all these facts what sense is there in Mr Greenhough's statement that the Buddhist peoples, "sad and heavy-laden, unconsciously cry for glad tidings of great joy"? And how dare the Christian Codlin pretend that the followers of the gentle Buddha might find "glad tidings of great joy" in that grotesque evangel of heaven and hell which bear the name of the crucified Nazarene?

Militant Suffragists in the National Assembly.

The latest example of the way in which Western methods are invading China is furnished in the accounts given in authoritative reports of a scene witnessed on the 28th in the Assembly of Nanking, when a party of women, dissatisfied with a lukewarm expression of approval of the principle of votes for women recently passed by that body, invaded the Assembly House, broke the windows, mauled the guards, and finally terrorized the members of the Assembly themselves although the latter had meanwhile sent for soldiers for their protection, into reopening the discussion on the female suffrage question.

"MILITANTS" MESSAGE TO CHINESE WOMEN.

The following telegram has been sent to China:—

"From the Women's Social and Political Union, London, to Mrs. Chang, Shanghai:—British militant suffragists congratulate Chinese women on brave fight; wish them success in preventing establishment political liberty for men only; let Chinese initiate new *regime* by giving political equality to women, thus setting example whole civilized world."

—00—

Mr. Thompson Seton on the Training of Girl Guides.

Mr. Thompson Seton, speaking at a meeting held on Monday at 8, Great Cumberland-place (the house of Mrs. Arthur Hayes-Sadler), in support of the Girl Guides movement, Miss Baden-Powell presiding, said that the boys, he understood, were little wild animals. The girls were rare birds. He was afraid of them. They could not train the girls and boys on the same lines. It was a mistake to pit girls against boys in games of strength, speed, and endurance. In the girl's activities they must pay most attention to form, grace, and beauty. He advocated dancing as one of the most essential forms of training. In America they attached great importance to dancing. The moral power of dancing was very great indeed when properly applied, and he believed that the beautiful effect of dancing on mind and body was far underestimated by educational authorities.

—00—

Drinking Among Women.

In order to check the facilities for drinking among women in some districts in Everton the Liverpool Licensing Committee have agreed to renew certain licences on condition that no intoxicating liquor be sold to women or persons under 16 years of age for consumption either on or off the premises except between the hours of 12 and 2 o'clock, and between 5 o'clock in the afternoon and closing time on week-days and during the usual opening hours on Sundays. Out of 50 licences objected to by the Licensing Committee 27 were referred to the compensation authority.

From Catholic Priest to Buddhist Monk.

DEATH OF DHAMMALOKA.

The Story of a Strange Character.

(From a Correspondent.)

The following letter recently reached us from Australia :—

"Dear Sir,—Would you kindly publish in your paper an account of the death of a European Buddhist Monk that had resided in this hotel for the last few months or so. I am informed by people here that he belongs to the same religion as the people of Ceylon and that they are called Buddhists or some other curious name. We are not able to find any clue to his friends if he has any, and perhaps by a small paragraph in your paper they may be able to know of his death in the Melbourne General Hospital, from beri-beri. He gave his name here as U. Dhammaloka, or something similar. Perhaps I have not spelled it right, but that is how it was registered on the hotel register. The agents of the Orient Steam Ship Co. are willing to carry his boxes back to Ceylon, provided we can get in communication with any of his friends or relations.

"He seemed to be a strange character, as he wore a peculiar garb made of yellow cotton, and he would not wear any shoes, which I think was the cause of his death. Trusting that I am not intruding upon your time and space.—I remain, yours faithfully, John Larkins, Proprietor, Melbourne, Australia.

"Neale's Temperance Hotel, Lonsdale and Queen Streets, Melbourne, March 14th."

HIS CAREER.

The late Upasaka Dhammaloka—his real name was Colvin—was a typical Irishman, with a fund of humour, an excellent conversationalist, and a good friend. Originally he is known to have been a Catholic priest, but he subsequently joined the Buddhist priesthood, and, at the time, his conversion excited a great deal of comment in the English press. He possessed a striking personality, created an indelible impression wherever he went, and his name is a familiar one throughout the East. The writer had the pleasure of first meeting Dhammaloka in Singapore about 10 years ago when he

established a Buddhist boys' school in that Colony, and it cannot be gainsaid that, whatever might have been his other faults, he did a great deal to promote the education of Buddhist youths. While in Singapore, he styled himself Lord Abbot, and the writer was present at a remarkably impressive ceremony when another European, named Russell, was consecrated by him and received into the priesthood. The new monk was given his robes, his head was shaved, and High Priests of the various Buddhist sects were present, including Japanese, Chinese, Burmese and Siamese. After a stay of some years in Singapore, he went on to Burma where he had spent a long time previously, and founded the Buddhist Tract Society of which he was general president, at the Tavoy monastery. In Burma, he was a familiar figure, but his zeal frequently brought him into bad odour with the Government. His denunciations of Christianity were of a virulent type, and about a year ago he created such a sensation in Rangoon that the Government of Burma had to intervene and legal proceedings were subsequently instituted against him, as it was feared that the dissension he was creating among the various religious denominations would have serious consequences. Dhammaloka met the charge unflinchingly, and all Buddhists throughout the East followed the proceedings very closely. In the end he was discharged with a warning. It was not the first official warning, though, that he had received. In a letter from him dated, February last year to the present writer, Dhammaloka referred to the lawsuit in the following terms :—"My case has caused a great stir in Burma, but my reputation has not suffered in the least by the prosecution. It in fact has given me a big boom in the eyes of the Burmese people, and Buddhists in general."

A TERROR TO EVIL-DOERS.

Dhammaloka was, indeed, a terror to evil-doers, and many have been the sensational exposures that he has been instrumental in effecting. He always kept in touch with the highest officials, and, through information acquired and supplied by him, the malpractices of many unscrupulous men have been laid bare and condign punishment meted out to the offenders. He took a keen pride in his work, and often would he walk

the streets in the dead of night or in the early morning in order to obtain some particular information which would enable him to bring some wrong-doer to task. The writer would give one instance of his keenness in this direction. During a visit paid by Dhammaloka, while in Singapore, the writer casually mentioned that a municipal officer residing in the vicinity appeared to be living beyond his means. "He must be a scoundrel," burst forth Dhammaloka, "and he must be living on the proceeds of blackmail. I shall give him my attention." Nothing more was said, and within a fortnight the writer was astonished to read a lengthy report in the local papers of a charge of receiving bribes brought against the municipal officer concerned, in the Police Court. The latter had, however so skilfully manipulated his transactions that the charge failed in the Court, but he was dealt with departmentally and dismissed.

About three years ago Dhammaloka paid one of his periodical visits to Ceylon when he again entered into a vigorous campaign against Christianity, and his vehement denunciations soon attracted the attention of the Police. Matters began to assume a serious aspect, and before they arrived at a crisis he peacefully took his departure.

In many centres of India, Dhammaloka was well known, especially in connection with the Buddhist Theosophical Society where he had an able co-adjutor in the person of the Anagarika Dharmapala, the Sinhalese Buddhist monk of Ceylon, whose lectures in many parts of Europe and America have attracted considerable attention. Dhammaloka paid his last visit to Calcutta about the middle of last year, and created a stir one evening at the Eden Gardens when, clad in his yellow robes, hatless and shoeless, he unassumingly and quietly wended his way among the throng that had assembled to listen to the music.

THE MAN.

Dhammaloka must have been quite 55 years old, if not more. He was of the average height, with a thick set body. In manner he was most unobtrusive, but no one could have failed to be struck by the piercing and magnetic gaze of his blue eyes. He possessed a powerful will, a determination that was amazing, blunt in manner, abrupt in speech. When he came to the

public platform, he shone as an eloquent orator never at a loss for words to express himself. When he came to a private drawing-room, he was full of interesting anecdotes and humour, and had a knack of keeping the company spellbound at times. He had a lovable disposition, a deep sense of sympathy, and great ideas of the mission he was called upon to fulfil. With all, he was an egotist "R. I. P."—*The Englishman*. (Calcutta) 11th April 1912.

Eastern Philosophy.

LECTURE BY MR. JASSAWALLA ON THE PROTECTION OF INDIAN CATTLE.

At the Cosmos Society, Mr. K. S. Jassawalla, of 45, Courthope Road, Hampstead, London, delivered a lecture on Eastern Philosophy on Wednesday last. Mr. Thurston, M.A., took the chair. After the Chairman had introduced Mr Jassawalla to the crowded audience, Mr Jassawalla said:—

Eastern philosophy is a very intricate subject. It comprises divers systems of thought, and all we can do to-day is to take some one particular aspect of it, and try to make it clear to you.

As you are aware, there are many practices in the East which appear to you often strange and perplexing, and which the ordinary Westerner indiscriminately dubs superstitions. Many of you here have perhaps long since found out that these so-called superstitions have beneath them a very sure foundation of reason and sense. Take, for instance, the respect which the Hindus have for the cow. You have often wondered why this particular animal should be picked out and made so much of and regarded as sacred. But a very cursory glance at the conditions of life in India would soon convince you that there is a very good reason for this.

India, you must know, is a purely agricultural country; 85 per cent of her population live solely by agriculture. Industries are very little known there. It is a country as big in extent as the whole continent of Europe; except Russia and Switzerland. It comprises varieties of soil and climate, and its resources are simply inexhaustible. But

with all this, the welfare of India depends on the cow and the ox. Why? Because the bullocks do all agricultural work; without these animals, farmers cannot do anything; they are indispensable. The ox is to the Indian agriculturist what the horse is to the European farmer, and perhaps more so. There are very few horses in India. We have an indigenous breed, but that does not count a great number. We import horses from Australia and Arabia, and imported things are always dear. Then again, we have no implements of husbandry; there is no scientific agriculture in India. This is due to two reasons. The first is that the Indian ryot is too poor to afford to buy, and too ignorant to be able to use the modern implements which you use here. Then, there are many parts of India in which, owing to the peculiarity of the soil, it is very difficult and often impossible to use agricultural implements.

Thus, the Indian agriculturists have to fall back upon the oxen. These animals do all the work. They draw the plough; they till the ground; they thresh the corn by treading on it over and over again; they take the corn from the fields to the barns, and from the barns to all parts of the country and to the ports for being exported abroad. They draw the water from the wells. They are employed for crushing oil-seeds in oil-factories. In ordinary times, and particularly in times of famine, they carry water in leather bags from the rivers and vales to parched places. You will see these in the picture I have placed in this room.

Now, as to the cow. The Indian populations are mostly vegetarians, and live on cereals, pulses, and dairy-products. Milk is their staple food, the usefulness of the cow as the giver of milk cannot be exaggerated. Without her milk and its products the populations would lose their mainstay of life. And then you must remember that without her the ox cannot come into existence.

Again, the dung of these animals are very useful for manure, and the poor people make hard dry cakes of these, and burn them as fuel. The proverbial poverty of the agricultural classes of India stands in the way of the introduction of the costly manure used in the more favoured countries of Europe. From time immemorial the only

manure used by them has been that furnished by cattle, and whatever measure therefore increases the supply of cattle proportionately adds to the quantity of manure available for agricultural purposes, which will in its turn increase the productive capacity of the soil. The Indians are a great Ghee-consuming nation (Ghee, as you perhaps know, is clarified butter). But milk and ghee are getting dearer every day in India, owing to the supply not keeping pace with the demand.

The ancient Indian sages evidently thought that the cow and the oxen were regarded as "sacred," not because they are innately sacred, but because the religious prohibition is, as in other instances (*e.g.* the injunction as to bathing before taking meals amongst the Hindus, which conduces to cleanliness in a hot climate like that of India, where they very often perspire by the heat of the sun, also the injunction as to the worship of the Tulsi trees, and keeping of them near their doors and windows, because this tree has very strong disinfecting and medicinal properties). The sacredness of the cow, therefore, is founded on certain considerations—the chief aim of such injunctions being the welfare and prosperity of the people, and the protection and preservation of the agricultural resources of India. Had there been no such religious prohibition one would be at a loss to estimate the misery which would have resulted to the people of India, for in that event the whole flesh-eating population, including the Hindus (amongst whom there is a strict prohibition against killing cows and bullocks only), would have slaughtered the cows and bullocks also, and used them for their food, and thus brought about their own ruin. There would have been a total destruction of bullocks, which are used in India for draught, and agriculture, and cows that furnish milk for the infants and to a certain extent serve the natural feeding purposes of their mothers, and it would have been difficult to secure these animals even at very high prices.

Infant mortality is increasing every day in India, owing to the high price of milk. The poor are quite helpless to prevent the death of their young children from starvation when the natural nourishment fails, because artificial feeding is to them an im-

possibility, owing to the impossibility of procuring cow-milk at a price which they cannot afford to pay.

For these reasons, they held that the cow was sacred, and that there could be no more meritorious act than to tend and protect her. And this belief in the sacredness of the cow, and the consequent respect accorded to her, has come down to us through all these generations. To-day, however, the workshop continues, but the reasons which created the worship are not understood.

In one of the sacred books of the Hindus (the Vishnu Purana), it was predicted that adversity would befall India when the slaughter of cows would commence.

When the Mahomedans and afterwards the Moguls invaded and conquered India, the slaughter of cows began. Disaster soon followed, the Indians began to sink lower and lower as a nation. The agriculture was ruined, and the ghastly wounds that the butchery inflicted on the religious susceptibilities of the people led to fierce and interminable feuds between them and their conquerors.

The wise Emperor Akbar, who was a keen student of religion and whose able statesmanship might well serve as a model to modern Europe, studied the question, and prohibited the slaughter of cows. For this act the Hindus have always regarded him with the deepest feelings of love and veneration.

I am sorry to say that after the death of Akbar the slaughter once again continued, and it continues to this day.

To-day the course of India is the ever-recurring famines. Famines are due to failure of rains and to the shortage of agricultural cattle. Owing to deforestation the rains have of late been very scarce. The dearth of cattle is due to the ceaseless slaughter of cows. In the West it is the bullocks who are generally killed. In India no less than 150,000 one hundred and fifty thousand, young and healthy cows are slaughtered every year for the use of the British troops alone. This enormous slaughter, ranging over half a century, has so far depleted the stock of cattle, that the prices have gone up by leaps and bounds. To-day an ox costs five or six times more than it cost twenty years ago. There is a great difference between the slaughter of cows and that of oxen, which you must note. If you

kill an ox, you destroy one animal. But to kill a young cow is to destroy many animals, because the cow is the producer. The value of the milk and calves a cow produces, if kept alive, greatly exceeds her value when slaughtered.

At present there is not a sufficient number of cattle in India, and thousands of miles of arable land are not cultivated because of the shortage of bullocks.

Since the object of the Cosmos Society is to promote cosmic harmony and unity, I will point out how, if the cow-slaughter question was properly settled, the relations between India and England would be smoother than they are, and as they ought to be. First, the very fact of the regard for our religious feelings which will be shown in the prohibition of the slaughter of cows, will bring India in closer harmony with England.

Then there would result an increase in the number of agricultural cattle. This would enable the farmer to bring more and more land under cultivation, and to improve the condition of those already under it. Better and more agriculture in India would mean greater produce and greater export.

As you know, India exports large quantities of raw produce, like cotton, wheat, jute, oil-seeds, etc., to England, and these are manufactured into finished articles. It is a well-known fact that the factories in Lancashire do not obtain cheap and sufficient raw produce from India, and will not therefore work at their best. You now see the connection. If India could improve and develop her agriculture she would be in a position to send you a greater quantity of raw produce, and to give employment to a greater number of people here. The problem of unemployment would soon be solved.

I have now placed all the facts before you. It is the old old story of killing the goose that laid the golden eggs. Save the cow, and you save everything.—*Indian Mirror* 6 April 1912.

A Gift for Education.

The Maharaja of Durbhanga has given two lakhs as the first instalment of his donation to the Hindu University Fund.

Ancient India.

India is the land of religions. It is necessary to find out the conditions of life and social progress of a people when religions are born. If at the birth of a religion the people are happy, contented, and without wants materially, and not contented on matters regarding mental progress, but ever yearning for a higher state of mental progress, the conclusion that we may arrive at is that the people were in an advanced state of social and moral evolution. A noble religion can only come into existence at a time when the people were not under a foreign subjugation. A slave can never be the moral regenerator of the world, and a slavish race could not produce world emancipators. A religion may exist under certain conditions, and the best of anything can also be destroyed by certain unexpected cataclysms. The scientist finds the causes at work, and then applies remedies for the removal of the things that are injurious to progress. He also warns the people and tells them to adopt methods which would help them when they are threatened with danger.

India, the Oriental scholars declare, has no written history, and all that they can get about the past is from the vestiges of architectural monuments erected since the time of Asoka. Buddha is the first historic figure in Indian history, and it is said that with the decline and extinction of Buddhism, the national spirit of the Indian also had decayed. Buddha was the unifier of the differentiating Indian races, and the promulgator of Love and Concord. This is an important factor ever to be remembered when dealing with the India's past history.

From the rock-cut Edicts of the great Emperor Asoka the sociological and religious evolution of India may be learnt, and we know that India was then in the zenith of progress and commanded the admiration of the Greek visitors.

Buddhism was then the national religion receiving the support of the state with a minister of religious worship to look after the morals of the people. The principles of universal religion without sectarian dogmas were formulated by the great Emperor according to the principles enunciated by the Buddha in the Chakkavatti sutta, wherein the Blessed One laid down the ethics of good Government. In accordance with the ethics of politics and religion the great and good king Asoka constructed the foundations of unsectarian religion. Those wise principles which he had embodied in the rock-cut edicts are to-day receiving the approbation of scholars. He laid down the broad rule of justice by Righteousness without reference to caste and race. It was a law of universal kindness to man and animals.

The second stage of Indian sociological evolution reached its full consummation in the time of Siladitya or Harshavardhana of Kanauj. It was a period of advanced culture, and we have a record of the period, thanks to the virile pen of the illustrious Chinese pilgrim who came to India to worship the holy places sacred in the annals of Buddhism. The kings were in touch with the people, and it was the glory of Indian kings that they gave all what they had accumulated for the welfare of the people, and never solicited for contributions to construct memorials. They secured the good-will of the people by their noble deeds. India under Buddhism was happy, contented, and joyous. The yellow-robed Bhikkhus were the educators of the masses, and in every village the Buddhist temple was the school, preaching hall, meeting place, religious retreat, where people and children assembled daily, weekly, fortnightly, monthly for their own welfare. What Buddhism has done for non-Aryan peoples to civilize them may be learnt by the historical works treating on Burma, Siam, China, Japan, Mongolia and Tibet.

The only Aryan people that kept up the traditions of ancient India is to be found in the Island of Ceylon, who for the last 2200 years had held up the torch of Buddhist learning.

The study of history is important to find out the rise and decline of a race. The history of a nation can be gleaned by studying contemporary records, and also by analysing mythological fables. Somebody who had lived several thousand years ago, having heard of an event which had occurred many thousand years before him, had it recorded for the common folk to read not as an actual occurrence, but as something he had heard. The mythical fables when they are accepted as history soon tend to degenerate a people. And only with the advent of scientific philosophers can a change be expected. For nearly a thousand years Europe was under the rule of ecclesiastical government. Science had no place, and a pagan theology dominated the consciousness of the people. Medieval scholasticism was against scientific development. Stagnation was the result. It was after the death of Bruno, who was burnt at the stake, under the sanction of the Vatican authorities, we might say, that the day of science dawned. Hobbes, Descartes, Berkley, Kant, Spinoza, Leibnitz, Newton, Galileo, Fichte, Hegel. Schopenhauer, were the pioneers of the era of European development. Darwin, Huxley, Spencer, Hæckel were the real workers who had helped to bring about the marvellous change in European progress. Medievalism is not dead, but is only temporarily bound by the scientific chains of progress. The ecclesiastical giants of the Church are at work, watching for the opportunity to break asunder the chains, and begin again their work of torture. What Europe was under the priestly hierarchy, that India was under the Brahmanical hierarchy, and the Buddha came as the universal regenerator of Man. He found the people divided by caste,

hating each other, given to sensual indulgence, with no morality, religion synonymous with ritualism and animal sacrifices to please the deities, created by a greedy and voluptuous priesthood, by whose word so full of potency that dead men's souls could be shot through to heaven! Philosophers in their academies engaged in hair-splitting metaphysics, each one denouncing the other as an ignoramus, and leading the people astray by their dialectics. The Buddha as the Tathagato, the successor of former Buddhas, appeared as the Promulgator of the sanatana Dhamma, inculcating Truth and universal love as the way of emancipation.

Nahiverena verani sammanti ca kudā-
canam
averenaca sammanti esa dhammo
sanantano
saccam amatam vácá esa dhammo
sanantano.

On the foundations of a high morality (sila) the Buddha built the Dhamma pāsada, the palace of Righteousness. Asceticism was condemned as something ignoble, unprofitable and producing sorrow. Sensulism or what is called hedonism, thirsting for the enjoyment of sense pleasures, was also condemned as ignoble, vulgar, earthly, and unprofitable. The old systems of metaphysics which the Buddha rejected as incomplete were only for the aranyakas. The aranyaka ascetics practised the four dhyanas, which gave them insight into the higher regions, and by their divine power they looked back and found that they could see to the past for a period of 40,000 kalpas, and to the future 40,000 kalpas. The rishis could not discover the way to absolute Nibbana. They were not thorough going in their analysis, and held on to the dogma of the permanency of the "aham" which held them on to the sansara. To the superior wisdom of the Blessed One so long as the *aham* remained there was no getting rid of the *ahamkara*, which was a permanent obstacle for the realization of

that state of absolute freedom, where the ahamkara had no place. Muddle-headedness, anger, and lust were rooted out, and the consciousness freed from the sensations and perceptions became radiant and in that radiant condition entered the threshold of Nibbana.

Having realized the perfect condition of eternal freedom, the Blessed One discovered the holy Middle path which all can tread, the only qualification being an unswerving earnestness to make the effort. Good health, freedom from illness, not given to hypocrisy, cunning, deception, and is free from indolence, but energetic, and is willing to acquire wisdom, and has faith in the Tathagato—these are the qualifications required of the disciple by the Blessed One. The preliminary doctrine that the disciple was expected to accept was that of evolution, that all things come into existence, and then go into decay. Continuity and change in the cosmic process being the law, the Blessed One identified the Nibbana with the asankhata dhatu, the unborn, uncreated, unconditioned, which was the goal preached to His disciples who were leading the Brahmacharya life.

Buddha's Aryan Dhamma is for the Bhikkhus and Laymen. Women were admitted to the Bhikkhuni Order and laywomen were admitted as Upasikas. Between woman and man no distinction was made. Both were equal in the eye of the Aryan Dhamma. Both were competent to reach the highest goal of the Arhat. The Bhikkhus and the Bhikkhunis were to lead the Brahmacharya life in perfection till the consummation was reached, and the laymen and the laywomen were given rules of the higher life for observance, weekly, fortnightly, and monthly and for three months in continuity. The fruits of holiness were divided into four categories—Arhat, Anagami, Sakadagami, and Sotapatti, the first for the Bhikkhus and the Bhikkhunis, and the other three were for the householder. The Ana-

gami life was for the householder Brahmachari who observed the Brahmacharya life living in the family, without distinction of sex. The Sskadagami and the Sotapatti were for the kamabhogi householder. The entrance to the holy path brought with it certain requisites, which were absolute, viz. the observance of the five precepts, to refrain from killing, stealing, sexual indulgence, lying, and taking intoxicating liquor and drugs. The Anagami and the Sakadagami were expected to observe the eight rules, inculcating the Brahmachariya life and taking only one meal a day, before twelve o'clock in the noon. The Noble Path of Holiness which is called the Middle Path is for all who wish to enter the path of Bodhi.

Buddha enunciated the Doctrine of Cause and Effect, which under the name of Karma became the corner stone of His religion. As a complement to the Karma doctrine the doctrine of Rebirth was taught. But rebirth ceases with the Arhat, and the consciousness of the purified one enters Nibbana. The Buddha taught the four Aryan principles of the existence of Cosmic sorrow, its Causes, its Cessation and the Way. Birth, old age, disease, and dissolution are factors which cannot be denied, neither god nor man can prevent old age, disease and death. And death is painful and was connected with sorrow. Thinking man is creating fresh karma every moment, and these karma were called sankharas, which were classified under acts, words, and thoughts. In ignorance man suffers. Enlightenment causes the cessation of misery. According to the Blessed One man should not suffer, and in His great Compassion He enunciated the law, enabling man to get rid of suffering. The manushya dharma is for the householder, and the uttari-manushya dharma for the Brahmachari Bhikkhu. The former giving birth in the heavens, and the latter in the Brahmaloкас and in the realization of perfect Nibbana. The Blessed One did not

recognise gotra and jati as essentials of Truth. The Good Law was like the great ocean receiving the waters of the Ganges, Jumna and other rivers. Their individuality ceases when their waters mix with the water of the ocean, and in a similar manner the Buddha's Nibbana Doctrine transcended the limitations of caste and sex. Truth was placed above caste and race. For the first time He enunciated the principle of all embracing Love for by hatred hatred never ceases, hatred ceases by love. There can be no love in theory, it is something to be realized. The Sudra and the mlechha are beyond the caste doctrine of the Brahmans. Buddha included all human beings within the category of the Nibbana doctrine.

The Buddha's Aryan Dharma aryanized the non-Aryans, and civilized them and made them humane. The Bhikkhus of non-Aryan countries became the custodians of the Aryan law. In the time of Asoka, the great and humane emperor, Buddhism having finished its triumphs in the Gangetic valley entered the larger world to achieve greater triumphs, and the fruits of the labours of the early Bhikkhu missionaries are to be seen in Ceylon, Burma, Siam, Japan, Tibet, Mongolia, China, and Cambodia. Art, literature, æsthetic architecture, industries, agriculture, trade, dairy farming, etc., flourished in all countries where the Good Law was established. And for a thousand years India was reaping the good karma of the Good Law, but a change came in India when her children neglected to be zealous in the observance of the high morality of the Tathagato. Luxury, sensual enjoyment and indolence sapped the virility of the people, and at an evil hour the vandals from Arabia entered India and played havoc with the people and their sanctuaries. Hence the total decline of Indian art in the Moslem period. In Java, Gandahar, Bamian, Central Asia, where the Dharma prevailed the Moslem vandals destroyed all that was beautiful.

Buddhism and the tolerant Brahmanism of the Buddhist period, both went down with a crash under the sledge hammer attacks of the Moslem vandals. And India fell from her elevated position.

To create a new India with the 146 millions of the non-Brahman population enlightened, elevated, and redeemed is again possible with the help of the Buddha's Law of Love and human equality based on an exalted conduct or character, not on caste, or colour. The non-Brahman castes can be elevated into a higher status than what they are now by the influence of the Dhamma. What was possible in Japan, Tibet, Burma, Siam, Mongolia, in elevating non-Aryan tribes and bringing them within the pale of Aryanism, is again possible to achieve in India.

Indian Craftsmen.

The Dawn and Dawn Society's Magazine, for January puts forth an eloquent plea for a better encouragement of Indian craftsmen than before by the Government of India.

We pointed out that the new architectural works that are to be raised at Delhi will give an opportunity to the Government to carry out one of the earnest wishes of the King-Emperor,—namely, to “show sympathy with the artisans of India”—we are quoting His Imperial Majesty's own words—if instead of the European style of designing, the Indian style be adopted at Delhi in connexion with the new buildings. We are exceedingly glad that this point has been clearly brought out in two letters which have since appeared in the columns of two leading London dailies.

Mr Havell has always championed the cause of Indian architecture and will rejoice to see edifices rise in Delhi after the fashion of those by Jehangir and others, if the Government is wise to abandon its encouragement of the ugly Western architecture.

The influence that may be exerted by the Supreme Government on the tastes of the wealthier classes of the country, by its deciding to build their own buildings at Delhi not according to the time-honored traditions of the Public Works Department

of the Government but in consonance with the artistic and architectural and imperial traditions of the imperial city is bound to be very great. For as the seat of the Government, say what people may, Delhi is bound to rise in time to most imposing proportions. Being in the political focus of the country, it will attract to it the leisured classes from all over the country, and more than ever Calcutta did, the visitors from outside India,

"A great impetus to the loyalty of the masses of India would be imparted," if the Government should feel for the poor Indian artisan, in whom our King-Emperor has always evinced deep interest, at this time when a large scheme of Public Works will be before the Government in the construction of the new capital.

BENGAL PROVINCIAL CONFERENCE.

*Extracts from the Presidential Address
of Mr. A. Rasul, Bar-at-Law.*

ANGLO-INDIAN JOURNALISTS.

Some of the Anglo-Indian journalists who, having left behind their kith and kin, have established themselves here in our country for our benefit and enlightenment, and who devote all their time to minding our business instead of their own, and who know our interests better than we do ourselves have been mourning over the degradation of Bengal and the loss of prestige on account of the transfer of the capital from Calcutta to Delhi, and reminding us of our ingratitude in not joining them in demanding the revocation of the decree of the Emperor. We appreciate their solicitude for our welfare but it has taught us to know better. We have had enough of the song of the Sirens. Although it would be hypocritical on our part to say that we do not deplore the removal of the seat of the Imperial Government from our midst and the absence of so large-hearted a Viceroy as His Excellency Lord Hardinge yet, having regarded to the best interests of the whole Indian Empire and specially to the fact that it will materially facilitate the growth of Provincial self-government, we cannot but welcome this transfer.

POLITICS IN INDIA.

In this connection I cannot help saying a

few words about my own countrymen. We are apt to criticise the conduct of our rulers, but we often shut our eyes to our defects and demerits. To be successful in politics, as in other spheres of life, one must be honest and sincere. There are many educated men among us who ridicule political movements and jeer at the agitators, but at the same time do not feel compunction to join the agitators when they think they can take a lion's share in the advantages, which these very politicians and agitators, often at great personal sacrifice, secure from their rulers. There are others who regard politics as a means to an end, and join political movements with the object of obtaining some personal gain and advantage, and desert their quondam co-workers as soon as their cherished object is attained. Such people can only retard the progress of the movement and should, therefore, be unceremoniously ostracised. There is still another class of men, who having means and influence at their command, and, thus being in a position to do good to their country by taking an active part in politics, never think of leaving their surroundings and devoting a small portion of their time or money to the service of their motherland. Gentlemen, the reason why our movements have not borne early fruit is that many of our countrymen who were competent to guide them, held themselves aloof, and others who joined the movements knew only too well on which side their bread was buttered. Therefore, whatever success we have achieved in the field of politics is due entirely to the small faithful band of politicians, some of whom we have the pleasure of seeing here with us to-day—all the more glory to them. Many of our countrymen fight shy of politics and regard it as a dangerous game to play, but I say that we cannot do without politics, our very existence depends upon politics. Take, for instance, the question of sanitation and education. If we had the control of the finances of the country, should we not have voted more money for education and sanitation than our present Government is disposed to do. And how are we to get this control except through the door of politics and political agitation? No, gentlemen, we must give up our apathy and be trained in the school of politics so that we may in the near future be in a better position to take an active and intelligent part in the administration of our country. There is no fear in politics, if we keep ourselves within the bounds of constitutional agitation.

Digest of the Majjhima Nikaya.

140. DHATU VIBHANGA SUTTAM.

ධාතු විභංග සුත්තං.

Rajagaha.—The Blessed One was at one time travelling in Magadha, and having arrived at the house of Bhaggava, the potter at Rajagaha, asked him whether he would, if agreeable, allow Him to stay a night in his house. It is not a question of agreeableness, Lord, but already there has arrived a monk and he is occupying the room, and if he allows, stay Lord as long as you wish. At that time a scion of a noble family by name Pukkusati, having renounced home and taken the life of an ascetic in the name of the Blessed One, was staying having come first, at the potter's house. The Blessed One came to Ayasma Pukkusati and asked him whether he would allow Him to occupy a place in the room of the potter for a night? "Large enough is the room, friend, you are welcome to occupy a place. The Blessed One then prepared a seat of dry grass and sat thereon, cross-legged, with body erect, the eyes centred on the heart with consciousness established. And the Blessed One sat in silence a long while in the night; and also Ayasma Pukkusati sat a long while in silence, in the night. And the Blessed One thought, "Pleasant it is to see this scion of a noble family seated in so a calm a manner," what if I were to go and question him." And the Blessed One asked Ayasma Pukkusati, on whose name have you taken the life of renunciation, who is your teacher, what is the teaching that has pleased you?" Friend, there is the ascetic Gotomo, of the Sakya family, about whom the fame has spread that he is the Blessed One, the Holy One, the fully Enlightened One, knower of sciences and perfect in conduct, excellent in all His ways, completely well taught, Controller

of men, Teacher of gods and men, the Blessed Buddha.

In such a one's name I have made the renunciation and am pleased with His teachings. O Bhikkhu, where does the Blessed One live at this time? Oh friend, there is in the northern province a city called Savatthi, there the Blessed One at the present time does stay. Have you, Bhikkhu, seen the Blessed One, and if you see can you recognize? No friend I have not seen him before, and therefore can't recognize Him. And the Blessed One thought, "On my account this scion has renounced home, I shall preach the Dhamma to him." And the Blessed One began to preach the Dhamma to Pukkusati.

The *puriso* is made up of six root elements, dhatus, six seats of contact, eighteen mind vicaras, four will powers. The six dhatus are Earth, Water, Heat, Air, Ether, Space, and Consciousness. The six Seats of Contact are Eye, Ear, Nose, Tongue, Body, and Mind. The Eighteen sub-consciousnesses are formed by the eye seeing a form and taking delight therein, and then generates further reflection, similarly the eye seeing a form is displeased and reflections are thereby caused, in the same manner eye sees, and a neutralised impression is formed. So with ear, nose, tongue, body and mind. These are the aspects of the *purisa*. The four bases of will power are Wisdom, Truthfulness, Renunciation, and emancipation from the contaminations of heart. The sutra gives a complete elucidation of the analysis of the six Dhatus and accentuated on the analysis of Consciousness with the corresponding analysis of sensations which are threefold.

The Buddha explained the characteristics of the perfect Saint, Muni, and young Pukkusati then realized that the ascetic who had explained the Dhamma was the Blessed One. Whereupon he uncovered his robe on the right shoulder and begged forgiveness of the Blessed

One for having addressed him in the familiar term of avuso. The Buddha forgave him.

141. SACCA VIBHANGA SUTTAM.

සබ්බසංඛාන සුඤ්ඤං.

Baranasi.—The Blessed One was staying at Isipatana in the Deer Park. Addressing the Bhikkhus the Blessed One said: The Tathagata, the fully enlightened Buddha has established the Infinite Cyclic Law of Righteousness which could not be set aside by either Ascetic or Brahman, or god or Mara, or Brahma, viz the fourfold Aryan Truth, which is being announced, preached, promulgated, set going, proclaimed, shared with others, and made clear,—the truth of suffering, the origin of suffering, the emancipation therefrom, and the path of emancipation. Bhikkhus, associate with Sariputta and Moggallana for Sariputta is like unto a mother and Moggallana a nurse. Sariputta is competent to explain in detail the fourfold Aryan Truth, and to proclaim it. Having said so much the Blessed One entered the Vihara. A little while after the Blessed One had left the seat, Sariputta addressing the Bhikkhus, said that the Tathagata, the fully Enlightened, supremely holy Buddha has proclaimed the four noble truths, viz, the Aryan Truth of Painful suffering; the evolution thereof; the emancipation therefrom, and the way of Noble emancipation.

What are the constituents of the Truth of Sorrow? Birth, Decay, Death, Sorrow, Lamentation, Pain, Despair, not to get that for which one yearns, these are painful. The evolution of the five skhandhas ends in pain. Here follows an elucidation of each of the terms under the category of Sorrow. It is the ardent wish that one should be free from old age, decay, death, etc., and yet they come, and the pain that is thereby caused comes under the category of sorrow.

The five upadanakkhandhas are, rupupadanakkhandha, Vedanupadanakkhandha, Sannupadanakkhandha Sankharupadanakkhandha, and these are reproductive of sorrow.

What is the truth of the origin of suffering? That *tanha* which causes clinging to sensual delights birth after birth, viz, craving for sensual pleasures, desiring for heavenly existence in an individualised form, desire to cease from coming into existence.

What is the Truth of Emancipation from sorrow? It is the emancipation from the three-fold desires of Tanha, the abandoning thereof.

What is the Truth of the Path of Noble Emancipation?

The Eightfold noble Path; viz., Right Insight into the cause of Nescience, Right Desires, Right Speech, Right Actions. Right Livelihood, Right Exertion, Right Mindfulness, Right Concentration of Thoughts.

Here follows an elucidation of each of the eight steps of the Noble Path.

The Decline of the Sinhalese Race.

The Sinhalese race now occupying the island of Ceylon are the descendants of the colonies of people who came from time to time from the Gangetic valley. The first colony who invaded the island in the year of the Buddha's prinibbana came from a place somewhere in the Lada or Rarh district of Bengal not far from Kalinga. The prince Wijaya of Sinhapura was the son of the king Sinhabahu.

The island was colonised by the Aryans, and henceforth it was going to play a historic part in the civilization of the world. The prince Wijaya and his seven hundred companions were of the kshatriya family, and these received their wives from the Pandyan Court of

Madura in South India. The Madura of the north was known subsequently as Uttaramadura to distinguish it from the "Dakkhina Madura." The question arises were the princes of the Pandu family Dravidian or Aryan? Some think that the Pandus were the remnants of the Pandus famous in the great Kuru-Pandu war of Kurukshetra, mentioned in the Mahabharata: others are of opinion that they were a Dravidian family. If the former theory is correct we have to conclude that the Sinhalese race is absolutely Aryan; but if the mothers of the Sinhalese of the first generation were of Dravidian stock then we have in the Sinhalese race a mixture of the kshatriya blood of two great civilizations, the Aryan and the Dravidian, a union of two great and historic races occupying the two great portions divided by the Vindhya mountains. The Dravidians were the sons of the soil south of the Vindhyan hills, and the Aryans were masters of the soil watered by the Ganges and Jumna. The fusion of noble blood perhaps accounts for the virility of the Sinhalese race, and the stupendous monuments built long before the advent of the civilization, now known as European, show the builders to have had enormous persevering power in fighting against the natural obstacles that retard the development of races.

The island of Ceylon belongs to the first civilizers who began building cities and made provision for the future sustenance of the race who were going to be the guardians of a great and noble religion promulgated by an Aryan prince of the most noble of the Kshatriya families.

The Aryan characteristic is to construct, never to destroy. They could tolerate the existence of institutions which were non-Aryan and allow them to remain without going through the process of disintegration. The Vedddhas for instance had for so many centuries existed in Ceylon because they were

allowed to follow their own domestic occupations, and no alien custom that tended to deteriorate their nature was allowed to take root under the Sinhalese administrators. A race that had existed for nearly two thousand years after the first colonization, is to-day practically extinct, and the British administrators of the island has signed the death warrant of these primitive people. This is what we read in the Journal of Ceylon Branch of the Royal Asiatic Society, No. 61, volume XXI, 1908, p. 63. "I estimate the number of real Vedddas to-day at about 50, so that practically this people must be considered extinguished." What is the reason of this rapid dying out? Twenty years ago there were, it is said, still thousands of them. Great mortality of children, the want of medicines and doctors, insufficient food, etc. are probably only the secondary causes—the means by which nature obtains its object.....Our modern materialism is only too prone to ignore such "imponderabilia.....Out of the forest they lose all energy, all vitality. All their faculties centre in the life of the forest, and when they were brought in contact with the life and ideas of Europe their hour had sounded. The Vedddas have succumbed to civilization."

The Sinhalese Race is fast dying thanks to the diabolical influences that are at work, since the introduction of the civilizing elements by the British.

They were, the Sinhalese, a splendid race. For nearly 2,000 years they had to keep on a continuous war with the foreign foes that came to invade their island. First the Damilos of South India, about two centuries after the introduction of Buddhism, invaded the northern part of the island and destroyed the beautiful temples and places of Buddhist worship. Then came the great war between Duttha Gamini and Elara, the Damila which ended in the triumph of the Sinhalese, after the destruction of some hundreds of thousands.

of soldiers on both sides. In that war in single combat the Sinhalese king killed the Damila king. The Sinhalese power was firmly established by this most noble and patriot prince, whose marvellous achievements have been immortalised in poetry. The martial achievements of Dutu Gemunu, inspire the patriotic Sinhalese of to-day to make the final effort to preserve the Aryan traditions whose custodians they have been since the introduction of the great Aryan Religion, 2200 years ago. Will they succeed? It all depends upon themselves, whether they have the vitality to stand against the brutalising savagery of a hard hearted materialistic people, whose god is Bacchus-Mammon. The unbridled lust which the aliens exhibit is the result of economic socialism of a hybrid society, which keeps the wealth of the country in the hands of a few, who are known as the idle rich. The 'smart set' of materialistic society is the curse of the world to-day. The eldest son becomes the owner of the family wealth, while the rest have to go into exile to earn their bread. These become the social outcasts who penetrate into distant lands with the instincts of the blood hound, do every kind of abomination for the accomplishment of their own selfishly diabolical ends. Religion, morality, etiquette, honesty, pity, are principles cultivated by the noble born, but these are sacrificed for the acquisition of the golden calf..... We agree with Dr. Forel in the words he uses:—"Men of genius, thinkers, inventors, and artists are urged to work by their hereditary instinct, by true love of the ideal and thirst for knowledge. The disciples of Mammon, on the watch for discoveries and creations of these men, rob them not only of the fruit of their work, but often of the honors which belong to them. Intellectual robbery is added to pecuniary robbery." The "Sexual Question," p; 502.

The Brahman lawgivers and Rishis in their desire to preserve the purity of

their own caste made laws which are embodied in the volume called the "Laws of Manu." Their one desire was to preserve their specialised race and to permanently maintain power in their own hierarchy. The most inhuman laws were promulgated for the enslavement of other millions, who did not come under the category of the Brahman. The Kshatriyas, Vaishyas, and Sudras were brought under the influence of the laws, and by the authority of these so-called divine institutes, the Brahmans thrived, keeping the millions in a state of social degradation. The god responsible for all this degradation was the creation of the Brahman intellect. The Kshatriyas, Vaishyas and Sudras were not consulted in the making of the deity, whose degenerate limbs produced the Kshatriyas, Vaishyas and Sudras. The people outside the four castes were called Mlecchas, they were not created by Brahman. We recommend the reading of the laws of Manu to the upstarts, who in their arrogance, hypnotise themselves to believe that they are the salt of the earth. For the edification of the "western aryan" we quote the following from the laws of Manu:—

"Whatever exists in the world is the property of the Brahman.

The Brahman is indeed entitled to it all."

To Brahman he *assigned* teaching and studying the Veda, sacrificing for their own benefit and for others, giving, and accepting of alms;

The Kshatriya he *commanded* to protect the people, to bestow gifts, to offer sacrifices, to study the Veda, and to abstain from attaching himself to sensual pleasures;

The Vaishya to tend cattle, to bestow gifts, to offer sacrifices, to study the Veda, to trade, to lend money and to cultivate land.

One occupation only the lord prescribed to the Sudra, to serve meekly even

these other three castes." Manu. I., 86.

A Brahman who knows the (Veda) sacred law should shun the lowest of the twice born, viz., he who teaches for a stipulated fee, he who instructs Sudra pupils, he whose teacher is a Sudra, he who speaks rudely, the son of a widow, he who undertakes a sea-voyage, a bard, an oilman, the keeper of a gambling house, a drunkard, a hypocrite, a seller of substances, used for flavouring food, a maker of bows and arrows, the betrayer of a friend, an informer, a trainer of elephants, oxen or horses, he who subsists by astrology, who teaches the use of arms, an architect, he who plants trees for money, he who delights injuring living creatures, he who gains his subsistence from Sudras, who sacrifices to the ganas, he who lives by agriculture, a shepherd, a keeper of buffaloes, the husband of a remarried woman, a carrier of dead bodies,—all these must be carefully avoided. Manu, III, 156, 167.

A Brahman who explains the sacred law to a Sudra will sink together into the hell called Asamvrita. Let him not give advice to a Sudra, nor let him explain the sacred law, nor impose upon him a penance. M. IV. 80-81.

Let him not accept presents from asking who is not descended from the Kshatriyas, nor from butchers, and publicans. One oil press is as bad as ten slaughter houses, one tavern as bad as ten taverns, one king as bad as ten brothels. A king is declared to be equal in wickedness to a butcher who keeps a hundred thousand slaughter houses, to accept presents from him is a crime. He who accepts from an avaricious king, who acts contrary to the Institutes of the sacred law, will go in succession to twenty-one hells. vv 87-90.

A Sudra who insults a twice born with gross invective shall have his tongue

cut out. If he arrogantly teaches Brahmans their duty the king shall cause hot oil to be poured into his mouth and into his ears. M. VIII, 270.

A Sudra was created by the self existent to be the slave of the Brahman. A Sudra, though emancipated by his master is not released from servitude, since that is innate in him, who can set him free from it. M. VIII, 413.

Let the three twice born castes study the Veda, but among them the Brahmans alone shall teach it, not the other two; that is an established rule, M. N. 1.

The Laws of Manu exclude the races born outside the holyland of Aryavarta. All those tribes in this world which are excluded from the community of those born from the mouth, the arms, the thighs, and the feet of Brahman are called Dasyus, whether they speak the language of the Mlecchas or that of Aryans. M. X., 45.

The Indo-Germanic races, according to Manu belong not to the Aryan-fold. They may speak the language of the Aryans, nevertheless they remain Mlecchas!!

"The Brahman is declared to be the creator of the world, the punisher, the teacher, a benefactor of all created beings, to him let no man say anything unpropitious, nor use any harsh words. M. XI. 35.

"By his origin alone a Brahman is a deity even for the gods, and his teaching is authoritative for men." M. XI. 85.

News & Notes.

The Bengal Social Conference met on the 8th inst. Mr. Surendra Nath Banerjee presided. He said that the Social Conference and the Political Conference are interdependent and the political fabric

must rest on the social strata. They would bring about national elevation only by removing social evils. He condemned early marriage forced widowhood, and advocated female education and the raising of the depressed classes. The Conference adopted a Resolution urging the raising of marriageable age for girls to sixteen, re-marriage of widows and the elevation of the depressed classes.

The National-Era Day of the Japanese.

The twenty-five hundred and seventy-second anniversary of the accession of the first Emperor Jimmu, or of the foundation of the Empire, was celebrated through the length and breadth of the Empire and colonies, and by Japanese in foreign climes, on the 7th inst. The ceremony of observing the day at the Court commenced with a religious ceremony performed before the Imperial sanctuary early in the morning. It was conducted by Prince Iwakura, chief ritualist, and attended by the Crown Prince H. I. H. Prince Kanin, other Princes of the Blood, and Ministers of State and the Court officials. The Emperor and Empress were not present, but were represented by Prince Iwakura and Count Kagawa. Later a reception was held at the Court, where the Emperor received greetings from the Crown Prince, the Princes of the Blood, the Ministers of State, Foreign Representatives, high Government officials, and other dignitaries. At noon an Imperial luncheon was given at the Homei Hall in honor of the day, inviting thereto the Ministers of State, Foreign Representatives, high Government officials, nobles, and Court dignitaries. The Emperor participated in the banquet. At the beginning of the banquet the Emperor addressed his guests as follows:—

"We are pleased to meet here with the Representatives of the Powers and Our Ministers of State, and join with them in this banquet on this felicitous occasion of the 'Kigensetsu.' We wish the health of the Sovereigns and Chiefs of the friendly Powers so worthily represented here, and also wish that our relations with them may continue in increasing cordiality." Various speeches were delivered.

The banquet followed these brief addresses, and was a very pleasant function. The Imperial host rose at half past one, when the banquet was closed.

What Indians give for Education.

Kumar Kirtyanand Sinha, P. A., has already given away Rs. 7 or 8 lakhs for educational purposes alone in the course of last two years, and as the President of the Behar Hindu Sabha he has been doing useful work. He is always anxious to advance the people's cause and has thus great claims upon them.

The Cotton Industry in India.

ALIGARH, as the centre of an area which grows about 750,000 acres of cotton each year, has been selected for the location of a cotton experimental farm, which is now engaged in studying the types of cotton cultivated in the surrounding districts.

How Reputations are made.

An English contemporary says: Coalmen's leaders, suffragettes, dancing girls prize sweet peas, naval officers, batsmen, Pekingese spaniels, Cabinet Ministers, and Labour leaders, if they could only divulge the causes of the reputation they enjoy, would be puzzled to justify their rising from the ruck. Except on the principle that one is taken and the other left, nobody fathoms the law that dispenses fame. It is not character, though character is an element in lasting fame. Some of the finest acts in the world have been done by scallywags who poured into one burning hour the virtue of valour that saints spread over a life-time. The first element in forming a reputation is to strike onlookers with a sense of effect. But the desire to shine is rarer than the desire to shine easily. A man buys a baronetcy with money gained in a gamble, and walks out of the drawing-room before the man who has won a V. C. In stirring times ready-made reputations are readily unmade. Nobodies come to the front in such periods as this like the cracks when rounding Tattenham Corner. But until a man has been dead for ten years it is uncertain whether his reputation will endure. The acquisition of repute is a riddle. Renown comes without effort to A and shuns persistent B. Among the mysteries that surround the evolution of repute none is more remarkable than the different estimate placed on the notorious by contemporaries and by posterity. Posterity knows.

**Altheism Versus
Theism.**

When atheism under the influence of the disciples of Sakyasingha was giving place to theism and godliness in the country, (India) Sankaracharyya broke cover and brought about the revival of Hindu theistic doctrines.

**Gandharvakal-
puvalli.**

This is a self-instructor in Hindu and Hindustani music. It is evident from the publication before us that the author, Mr. P. S. Ramulu Chetti, is a talented amateur musician and deserves every encouragement in the work he is doing. The book contains the usual exercises in Swaras, Geethas, Varnas and a good and copious selection of krithis and other songs by celebrated musicians. As a *vade-mecum* for a student playing on the harmonium we have not come across a more useful publication. The book is priced Rs. 3 and was printed at the India Printing Works, Broadway, Madrass.

**Lord Charmi-
chael.**

Lord Charmichael received a very enthusiastic welcome on his arrival at Calcutta on the 1st instant. The reply that he made to the address presented by the Calcutta Corporation is remarkable for its earnestness and transparent sincerity. He said he hoped to know all the Indian Civil Servants of Bengal and to win their confidence. But he made a reservation. It may be, probably that is inevitable, that I, who have grown up amid very different influences—shall at times act as they would not wish me to act, but I can promise them that if it be so, it will not be from any ill-will towards them and that I shall be at all times ready to consider any conclusions to which experience leads them. Of the work that lay before him Lord Carmichael spoke as follows: 'It will be my aim as Governor to do all I can to strengthen what makes for unity and to lessen the influence of anything that makes for divergence. I have come to Bengal determined to do this, determined in all questions with which I am to deal to try and understand the facts, to look at questions not only from the point of view of the ruler but also from the point of view of the ruled, above all things as far as I can to act fairly according to my lights.' It is our earnest hope that he will succeed in doing his duty and in leaving behind him a memory which will be honoured and cherished by the people of Bengal.—*Tribune*.

A Correction.

The Editor,
Maha-Bodhi Journal,
Colombo.

Sir,

Permit me to correct a mistake, in my article re Weligama Sri Sumangala which appeared in the March Number of the Maha-Bodhi Journal. I mistook that the "Ithihasa Warnanawa" was written by the High Priest Weligama Sri Sumangala. "Ithihasa Warnanawa" was written by Mr. John Fernando of Beruwala. I regret to have committed the mistake but beg to be excused. Thanking you for giving me space in your Journal.

"To err is human"

"To forgive, divine."

I am, Sir,

Yours faithfully,

B. D. S. WIJAYANAYAKA,

"Shady Nook"

Kalutara, 20th April, 1912.

MAHA-BODHI JOURNAL.

—o—

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on the receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,

COLOMBO CEYLON.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 5.

BENGAL PROVINCIAL CONFERENCE.

*Extracts from the Presidential Address
of Mr. A. Rasul, Bar-at-Law.*

SWADESHI MOVEMENT.

The partition agitation which is now happily over, gave a tremendous impetus to the great swadeshi movement which had been in existence, though in a moribund state, long before the partition. Now that the question of partition is out of the way, my fear is that the people of Bengal, who are more or less an emotional race, may not feel the same amount of enthusiasm over the swadeshi movement as they did in the more exciting days of the partition agitation. If my fear is realized I shudder to think of the calamity that will befall this unfortunate country. Our industrial and economic regeneration, nay even the question of our daily bread, is dependent upon the swadeshi movement. Although we are bound to give prominence to political advancement, it is impossible to maintain it without material progress when it has to depend upon foreign countries for its necessities. I, therefore, beg of my countrymen under no circumstances to give up or even lessen their efforts, but to redouble their energies in the cause of the great movement which has wrought wonders in the field of industry and economics, within the short period of six years.

AGRICULTURAL EDUCATION.

Gentlemen, in no other country in the world the people are so much dependent on agriculture as in India, specially in Bengal,

yet no other country is so miserably lacking in agricultural education as ours. Although industries for the manufacture of our necessities of life, for which we are dependent on foreign countries, must be started and encouraged, agriculture which is rather *the* industry of the country should have, in my opinion, prior claim on our attention. The average outturn of wheat in India is only from 9 to 10 bushels per acre while in England and Scotland it is over thirty. I do not admit that the land in England is exceptionally fertile; it is rather India which has the reputation of being one of the most fertile countries in the world. Now, what may be the reason that the soil of Great Britain yields much more than that of India? There the agriculturists have scientific education, and it is through scientific process that they make the comparatively barren soil of their country yield more than what the soil of this country does. There has been, it is gratifying to note, an industrial awakening in India but I regret that agriculture which is the principal industry of the country has hitherto been given a secondary place in our industrial programme. The cultivating classes must be acquainted with scientific methods of agriculture, and it is accordingly necessary that these methods should be taught and learnt at all the primary schools in India and that practical instructions should be given by means of gardens attached to each school. Though the fiscal policy of the Government and the annual drain on our resources are to some extent responsible for the recurring famine and scarcity prevailing in the land, we must not lose sight of the fact that if

by scientific process of agriculture the soil is made to yield twice or three times more than what it does at present, the crops would be abundant, and famine and starvation would be a thing of the past. And as my co-religionists in this Presidency form the bulk of the agricultural population it is they who will be the most benefited.—*The Statesman.*

BUDDHA'S NIRVANA.

THE SITE LOCATED.

The question whether the town of Kasia in the Gorakhpur District represents the site of Kusinagara, the place where Buddha "entered Nirvana," has for some time been a controversial point among archæologists. General Sir Alexander Cunningham first proposed the identification, but it was rejected by Mr. Vincent Smith, I.C.S. the well-known writer on Indian art and history. The Archæological Department has endeavoured to settle the question, and on the whole the results of recent excavations strengthen Cunningham's hypothesis. A year ago the *stupa* adjoining the main temple, in which a colossal image of the dying Buddha is enshrined, was opened and a copper-plate was discovered. Strange to say, only one line of the inscription it contained was incised, the rest being written in ink. It was evidently the custom to write out the inscription first in ink and to have it then engraved by a copper-smith. But in the present case the local artisan appears to have possessed so little skill (the engraving is indeed very poor) that after one line had been incised, the monks resolved to place the plate in the *stupa* as it was. This circumstance has rendered its decipherment unusually difficult, as the whole plate was discovered with verdigris and it seemed that any attempt to remove it would at the same time destroy the writing. Thanks to the united efforts of Dr. Hoernle, of Oxford, and Mr. Pargiter, the plate has been cleaned and the inscription deciphered. Mr. Pargiter found that the ink was in reality an enamel paint which acted as a protective against the rust or patina which came to overlay the surface of the plate and to corrode the unpainted metallic portion of it. By scraping off the

layer of rust the underlying painted inscription came to light in most places in a remarkably good condition. It then appeared that the inscription was a *sutra* or sermon of Buddha in Sanskrit, but at the end was added the donor's name with a benediction, and the whole closes with the words: "*Nirvana chetye tamra patta iti* or "the copper-plate in the *stupa* of the Nirvana." This is of unusual interest says the *Pioneer*, for it may be assumed that "the *stupa* of the Nirvana" was indeed the monument erected on the traditional site of Buddha's death and that consequently General Cunningham was correct in identifying the Buddhist site of Kasia with the ancient Kusinagara, the place where Buddha died.—*Morning Leader.*

Viceroy's Speech at the Annual Convocation of the Calcutta University.

(Continued from our last issue.)

THE LAW COLLEGE.

In the University Law College which the Senate determined to establish in 1908, and which was opened in June 1909, we have a teaching faculty of law. The college has now a whole-time principal and a staff of 22 professors. The Vice-Chancellor himself presides at Moot Courts. The college will shortly be located in the new University buildings which we owe to the munificence of the Maharaja of Darbhanga. Here the students will have access to a fine law library, and the University library will be housed in the same building. I think that we have every reason to congratulate ourselves on the striking success which the University Law College has achieved hitherto. Then we have the Minto Professor of Economics, who is a whole-time University professor. We have also maintained lecturers on Comparative Philosophy, Sanskrit, Pali, English and Mathematics for the benefit of M. A. students. In other branches, such as History, Philosophy and Economics, we have been assisted in our efforts by distinguished professors of affiliated colleges, who, in addition to their regular work, have voluntarily undertaken to impart instruction to M. A. students. During the last four years also the University has from time to time appointed Readers on special

subjects to foster investigation of important branches of learning amongst our advanced students. One of these readers, Mr. Sen, has embodied his lectures on the history of Bengali language and literature from the earliest times to the middle of the 19th century, in a volume of considerable merit, which he is about to supplement by another original contribution to the history of one of the most important vernaculars in this country. May I express the hope that this example will be followed elsewhere, and that critical schools may be established for the vernacular languages of India which have not as yet received the attention that they deserve. During the last year also, the University has published the Readership lectures delivered by Professor Schuster and Dr. Walker, which have been acclaimed in Europe as works of great value and merit.

FACILITIES NOT SUFFICIENT.

I cannot, however, regard the present facilities for higher studies as at all sufficient, when not a few students who wish to take the degree of Master of Arts have to be turned away for want of accommodation. That our students are capable of higher work I have no doubt. I am informed that three Research Studentships on the Premchand foundation have recently been awarded for these on Mathematics, Chemistry and Indian Antiquities, all of which were pronounced by the examiners to evince special merit. The awards which have been made of the Coates Memorial Prize and the Darbhanga Memorial Scholarship indicate that there are capable men, able and willing in the medical faculty to carry on research work. In addition to this, the large number of essays submitted for the Griffith Memorial Prize makes it patent that many of our graduates are engaged in advanced study and research work. It is very important that we should turn out good M. A.'s in sufficient numbers. Otherwise it will be difficult to find capable lecturers for our colleges, or to provide adequately for research.

Impressed by the consideration, which are not peculiar to the Calcutta University, and remembering the stirring words which His Imperial Majesty addressed to the members of our Senate, the Government of India have decided to make a bold advance in the

direction of teaching and residential Universities. They have allotted a recurring grant of 3 lakhs a year, of which the Calcutta University will receive Rs 65,000 a year, for the appointment of University Professors and Lecturers in special subjects and for the encouragement in other ways of higher studies and research.

They have allotted non-recurring grants amounting to 16 lakhs of rupees, of which the Calcutta University will receive 4 lakhs, for the provision of University buildings, libraries and equipment. In addition a special grant of 10 lakhs of rupees has been received for hostel accommodation in Calcutta, which will be non-collegiate in character. Another sum of 10 lakhs of rupees has been allotted for the development of accommodation in Dacca and the buildings required for the new University in that place. I hope that the liberality of Government will be supplemented by private liberality, and that before many years have passed efficient teaching Universities will take the place of the examining and federal Universities which we have to-day. I also hope, as I have already said, that teaching and residential Universities may be multiplied throughout India, for I believe that they will do great things for the improvement of higher education.

I trust that I have said enough to convince you how closely at heart the Government of India have the development of the Indian Universities on modern and sound lines. We have also drawn up a scheme for the creation of an Oriental Research Institute at Delhi, which will, it is hoped, give new life to the critical study of Orientalia and train up a class of teachers who will carry to the highest point possible the study of Indian antiquities and the classical languages of India. At the same time we are considering measures for the preservation and encouragement of the indigenous learning of the country. In time, I hope that it will be possible to develop very considerably the oriental facilities in Universities, but the opinion of the distinguished orientalist who came to Simla last year was almost unanimous that a commencement should be made, in the first instance, with a Central Research Institute, and this, indeed, is supported by experience in other countries.

SECONDARY SCHOOLS.

In his address to Convocation last year the Vice-Chancellor impressed upon us the need for better preparation of our students in the secondary English schools. This is a matter which has long engaged the attention of the Government of India. It is obvious that, if our students come up to college inadequately trained, an undue burden is thrown up on the colleges, and progress is retarded at any rate for the first two years of the college course. Definite schemes of improvement are already under consideration and a recurring grant of six lakhs a year has been allotted from Imperial revenues for the improvement of education in aided secondary schools. I hope earnestly that funds may be hereafter available to push forward this most necessary reform.

When we have our higher studies provided for and our students better prepared in the schools, housed in comfort and decency and in sanitary surroundings, under conditions of discipline and with helpful guidance at hand, we may look forward to the future with some assurances and stout of heart.

I sometimes notice in the press and on the platform statements indicative of impatience at the rate of progress or at the selection of the particular line of advance that has been chosen at any moment. I can only assure you that we have in view a policy which embraces every branch of education, technical education, primary education, female education, and which, as schemes mature and funds become available, we desire to carry through in consultation with Local Governments. I would ask you to be patient for a while. It is not possible to accomplish everything at once, but I think you will agree that we have made a substantial beginning this year.

Before I conclude I am glad to be able to announce that Babu Anthonath Deb, a scion of a well-known family in Calcutta, has just given the University a sum of Rs. 30,000, the interest of which is to be devoted to a research prize in law and two gold medals for the best Bengali poem and the best Bengali essay written by lady graduates of the University. On behalf of the University I think him, and I trust that others will follow his enlightened example.

It only remains for me to address a few words to those who have received their

degrees to-day, amongst whom I am glad to notice no fewer than 13 ladies. Remember that your education does not end with a degree. Your education hereto has only been preparatory for the larger and sterner education of life and contact with your fellow-men. It is my earnest desire that you may be useful and loyal citizens, leading prosperous and happy lives.

And to you students, who are working for your future degrees, I would say be assiduous in your studies, remembering always that it is not by brilliant flashes but by sustained effort that success in life is attained. Lead healthy vigorous lives, seeking after the best and highest ideals and eschewing all that is decadent and corrupt. Let the message of hope left by our King-Emperor inspire you to make greater efforts in the future for your own intellectual, moral and physical improvement, never forgetting the debt of duty that you owe to your own country. In this way you will fit yourselves for the high responsibilities of citizenship, which is the corner-stone of the great edifice upon which this Empire is based.

My concluding words to you are—Be true to your God, true to your Emperor, true to your country, and true to yourselves. Follow these precepts and have no fear for the future of your country or of yourselves.

WESAK—The Buddhist New-Year.

To-day we shall be celebrating the 2456th anniversary of the birth of Prince Siddhartha who later became the Buddha the Teacher of Nibbana and the law, in earths and heavens and hells incomparable. This day is of very great significance to the Buddhist world in that Buddhism has the greatest number of adherents among existing religions. The day is also unique for the simple reason that it brings to the minds of its followers in the most emphatic form the necessity of leading a life of holiness and purity.

"Comparison is odious," but it cannot be left unsaid that the celebration of the Buddha-day differs widely from that of Christmas; Hindu New Year, Hadji Peranal etc. While all kinds of "eat and be merry" enjoyments are associated with the above

mentioned festivals, a life of holiness and devotion, a day of rejoicing in accordance with the tenets of Buddhism and the strict observance of the eight vows mark this great Full-moon Day and it is without a parallel in any other creed.

Leaving aside for a moment this singular aspect of the considerations which appeal to every sensible man, let us see what effect this day has on the average adherent of the great faith. Go to the nearest Vihara and you will not fail to be struck with astonishment at the devotion with which all the village-folk in holiday garb recite Gathas and offer flowers at the altar of the gentle one. Better and more impressive will be the spectacle that you will be confronted with if you happen to visit a Vihara of one of the towns. Perhaps the place will be so crowded that even standing room will be wanting. Just count the number of Upasakas and Upasikas who observe the Astanga Sila. What think you of the loads of fresh and sweet smelling flowers laid at the feet of him of whom Professor E. W. Hopkins has said: "It was the individual Buddha that captivated men; it was the teaching that emanated from him that fired enthusiasm; his magnetism that made him the idol of the people. From every page stands out the strong attractive personality of this teacher and winner of hearts. Arrogating to himself no divinity, leader of thought but despising lovingly the folly of the world, exalted but adored, the universal brother, he wondered among men, simply, serenely; the master to each, the friend of all." Ah! What a beautiful picture! This day, that comes only once in twelve months, is spent not in vain merry-making; not in dinners and dances; not in beef-eating and liquor-drinking; not in the enjoyment of sensual pleasure, but in the awakening in all who have eyes to see and ears to hear interest in the Buddha Dharma; in leavening the life of man by devoting even this one day to the observance of the precepts; and in stimulating all men and women, young and old to a sense of responsibility for the religion which they profess.

Let us pause for a moment to reflect on the ruthless war-fare that is being waged every minute between man and beast. What man is so hard-hearted that in his calmer moments will not shrink back with

disgust from this state of affairs; which makes life "a struggle for existence" and "nature red in beak and claw." How much destruction of innocent life is put a stop to on this great day! How much of kindness and goodness and compassion is sown on fruitful soil! How many ignoble thoughts of self uprooted even for the day!

"At this very moment, earnest men and women are assembled in almost every quarter of the globe for the same purpose. They wish to show that the Law of Truth which originated under the holy Bo-tree, and was first uttered at Benares, is alive in their minds. That the great wheel which was set rolling then is gaining in force, and that there are many beings, equipped with all that modern science has given to us, looking for the Great Light, the guiding star of the Tathagata, the Blessed One. For those who can fully understand the great law of cause and effect, that suffering is the characteristic feature of life, and that ignorance must give way to knowledge ere we can make the first step on the Path, the word of the Buddha is a living power. History has proved that the Sun of Truth, although shadowed for a while, must come forth glorious again at the end. Such a period of stronger light seems to be coming forth in our days. That great world-questions arise again in the struggle for material welfare which daily become more keen, and, in our discussions, Buddhism takes a prominent place. A great treasure is entrusted to us, a great mission falls to our lot. Let us use it nobly, not forgetting the admonition of the Great Emperor Asoka, that the feelings of nobody should be hurt by the work we do. Let us try first to live up fully to the teaching of the Good Master, and so erect a standard of conduct which all the world shall copy. Let us work out unceasingly our own salvation, and show to those who are in fetters the way out, the Eight-Fold Path and its great goal, Nibbana."

"Let us go back in thought to the Gazelle Park at Isipatana, listen to his words, meditate upon the Four Great Truths, the Noble Paths and the Three Qualities, and attempt to grasp their brilliant truth. Thereby we may transform ourselves into powerful missionaries, awakening in Buddhist countries the conception of the Dhamma in its original purity, and announcing to

the West no longer a problematic salvation after death, but deliverance and peace on this earth for all mankind. After twenty five centuries this teaching, based simply upon reason and experience, corresponds more than any other with our needs.

In it we find the echo of our moral and social discussion, of our desire for justice, of the altruistic tendencies of a universal uprising growing everyday, towards a life which shall be something better than unbridled struggle. Buddhism does not say "Believe," but it exhorts us to "Know and understand." Let us not fear to repeat the Buddha's resolve. "To the world surrounded by the darkness of agitation and ignorance I will give the beautiful ray of the best knowledge; I will deliver it from death and pain." Such a consecration surpasses all historical and personal considerations. It is born after incalculable ages. To receive it in our hearts, to repeat it in the feeling of absolute renunciation of all that is not it, would indeed be a worthy celebration of this joyful year. Let us give to our Master's example something better than vain words or pagan offerings. Let us give the only proof of admiration worthy of him. Let us imitate him!"

"YOUNG LANKA."

Matale, Wesak, $\frac{2456}{1912}$

MAHA BODHI SOCIETY.

Celebration of the Anniversary of Lord Buddha.

The Maha Bodhi Society send its salutations on this the 2501st Buddha Anniversary and requests the pleasure of your honorable presence at the Dharmankur Vihar, No. 5, Malit Mohan Das Lane, Kapaleetola, Bow Bazar, on the 30th April, at 5-30 o'clock evening. To take part in the celebration of the thrice sacred festival of the "Buddhotsava" which includes the Birth of the Prince Siddhartha, His attainment of the Buddhahood at Buddha-Gaya, and His Parinirvana at Kushinara 2456 years ago, which three holy events occurred on the full-moonday of Vesakha,

An exposition of the Dharma will be made at the celebration and it is hoped that those who love the memory of the Lord of Compassion will attend the anniversary which comes once in twelve months, and which is being celebrated regularly by the Maha Bodhi Society since 1896, after the extirpation of the Wisdom Religion, 700 years ago.

On the 30th April the day hallowed by righteous associations those who love the Great Master may consecrate their life for the day by refraining from killing, illegal gain, sexual immorality, lying and alcoholic drinks, and observe the Brahmachari life for 24 hours attuning the consciousness to things supernal wishing for immortal peace where lust, anger and foolishness hath no part.

On the following day, May 1st there will be a celebration at the Calcutta University Institute Hall, at 6 p.m.

Love Peace and Prosperity to all.

Anticipating the pleasure of your company as well as of your friends.

I am faithfully yours,

THE ANAGARIKA DHARMAPALA,
General Secretary Maha Bodhi Society and
Buddhist Missionary.

Maha Bodhi Society,
46, Baniapukur lane,
Calcutta, 15th April, 1912.

Population of the Earth.

The new Encyclopaedia Britannica quoting from the Blue Book of missions of 1907, reports the total population of the earth at 1,623,446,000. Of these 500,862,003 are reported as Christians of one type or another. 291,816,000 are reported as Confucianists and Taoists, 209,659,000 Hindus, and 21,663,000 Mahomedans, while there are but 137,935,000 Buddhists, thus putting Buddhism fifth in the list. Rhya Davids, basing his estimate on the census of 1870, in his little book on "Buddhism" in the S.P.C.K. series, puts Buddhism at the head of the list counting 500,000,000 souls, or forty per cent of population of the globe at that time, while he estimates the Christians of all classes at 327,000,000, or only twenty-six per cent of the population of the globe.

WESAKA CELEBRATION IN CALCUTTA.

LARGE AND ENTHUSIASTIC MEETING AT THE DHARMANKURA VIHARA

GRACEFUL TRIBUTES TO THE MEMORY OF THE LATE RAI NORENDRO NATH SEN BAHADUR

The Wesaka festival was celebrated with great *eclat* on Tuesday afternoon at the instance of the Buddha Dharmankura Sabha of Kopaleetollah. There was an added interest to the function this year, in that, it coincided with Tuesday, the very day on which the Tatha ato passed away 2456 years ago. The Baisakh Purnima Day is a thrice-blessed day in the Buddhist Calendar, for that sacred day witnessed the Birth, Enlightenment and Mahaparinirvana of the great Buddha, the first having occurred 2536 years ago and the second 2501 years ago. This year the celebration was held under a shadow of great calamity to the Buddhists, for it was the first function of its kind, since it commenced to be celebrated from 1896, which was held without the inspiring presence of the late Norendra Nath Sen, the guide, philosopher and friend of the Buddhists and their most ardent and devoted wellwisher. It was evident, when speaker after speaker deplored the loss of Norendro Nath Sen in pathetic terms and with great feeling that his death is as much felt as a serious loss by the Buddhists as by other sections of the community. The central figure at the celebration was of course the Anagarika Dharma-pala, who had come all the way from Ceylon to take part in the function, which he had never allowed himself to miss, save once or twice when he had been far away in the West, while Jnanaratna Kavidhvaja Gunalankara Maha thera assisted by his brother Bhikshus was also prominently in evidence, indefatigable in his good offices to his guests who greatly appreciated the cordiality of his welcome.

As usual every year, the Vihara hall was tastefully decorated. Beneath the splendid brass image of the Buddha were placed 37 candles in eight rows, representing the *Ashtomagga*. There was a profusion of flowers at the altar, and each guest was presented with a flower as a sacred memento

of the occasion. The Calcutta Buddhist Club of Warris Bagan discoursed sweet music, both vocal and instrumental at intervals, which greatly pleased the audience. The hall was crowded to its utmost capacity, there being a cosmopolitan and distinguished gathering present, that fully utilised all available space. There were Hindus, Brahmos, and Christians, both European and Indian, while Buddhists hailing from Chittagong, Ceylon, Burma and Siam, both priests and laymen, also largely attended. Among those present, the most noticeable were the following :—Miss M. Tenet (of Holland) Mlle. T. Maxcinowski, (of Poland) Mr. J. Ghoshal Rai Bahadur Jogendra Chander Ghose M.A. B. L., Babus Rash Bihari Mukerjee (of Uttarparah) Satyendra Nath Sen B.A., Prof. Jyoti Bhushan Bhaduri M.A., Mahamahopadhyay Pramatha Nath Tarkabhushan, Pundit Bidhu Sekhar Shastri, Babus Kshirode Proshad Vidyabinode M. A., Teenkari Mukerjee of the *Sulabha Samachara*, Bani Nath Nandi of the *Brahmavidya*, Girija Sankar Rai Chowdhury M.A., of the *Devalaya*, Charu Chunder Banerjee B.A., of the *Probashi*, Prof. Pramatha Nath Banerjee M. A., Babu Sachindra Nath Mukerjee B. L., Rev. N. L. Ghosh and a host of others too numerous to mention. There was also a young Frenchman present, who had come out to this country on a mission of study. It was a sight to see this heterogeneous group squat on the floor in right orthodox style and participate in the function with great enthusiasm, Mahamahopadhyay Dr. Satish Chunder Vidyabhushan presided on the occasion. He was supported on his right by a large number of Bhikshus, who, in their saffron coloured robes and with their peculiar intonation while reciting the Suttas and Silas, lent an impressive effect to the whole proceedings. After the singing of the hymns in praise of the Buddha was over, Principal Satish Chunder Vidyabhushana as President of the meeting, delivered a long and interesting speech. He began by speaking a few words in English in which he referred to the death of Rai Norendro Nath Sen Bahadur which was mourned by Buddhists all over the country and elsewhere, as a great personal loss. In a lengthy Bengali speech, which lasted more than an hour, the President then referred to the genesis of the celebration, the sublimity of the philosophy of Buddhism and the transcendent beauty of

its ethics, and the mighty spread of the march of Buddhism across oceans and deserts in various countries. He spoke of the civilising and humanising mission of the propagators of Buddhism, who went out of ancient India to central Asia, Japan and other places, and gave details in rapturous terms of the simple, beautiful life led by the Buddhist priests. He narrated his experiences in Ceylon and spoke from personal observation of the life and work of the *shramanas* there.

After the President had resumed his seat, the Anagarika Dharmapala delivered an edifying speech in English with his usual forcible eloquence. The speaker was visibly effected while referring to the death of Rai Narendro Nath Sen Bahadur, who befriended him in the early nineties when he came here, unknown and without introduction, on his mission to revive Buddhism in the land of its birth. The Anagarika spoke of the essentially practical aspects of Buddhism, how it did not concern itself with fruitless speculations and meaningless abstractions, how it did not encourage barren enquiries of which no solutions are possible to be found and how under its influence, there was a golden age in ancient India. He urged his hearers to devote themselves to the elevation of the depressed classes by establishing primary schools in every village, and to be the pioneer of practical philanthropic work of combating ignorance and relieving human misery. In conclusion he referred to his approaching visit to Japan, Honolulu and possibly to America. (A brief resume of his excellent address is to be found elsewhere).

The next speaker was Miss M. Tanet, who read an illuminating address describing the progress of Buddhism in Java in ancient times and the unmistakable evidences that still exist there of the influence and work of Buddhism, which she narrated from personal observation and experience in the island for many years. (Her very interesting paper is published *in extenso* elsewhere).

Mlle. Mazcinowski also spoke a few words describing herself an earnest religious enquirer and a student of Buddhism and referring to the great pleasure she felt in being present at the elevating function.

Mahasthavira Guna-lankara Vice-President of the Buddha Dharmankura Sabha then delivered an impressive address. He feeling-

ly referred to the death of Rai Bahadur Narendro Nath Sen and showed what a great debt the Buddhists owed to him for his strenuous and disinterested labours in their behalf. He was glad that his worthy son Babu Satyendra Nath Sen was present at the meeting and hoped that he would befriend the Buddhists as much as his late lamented father had done. The Mahathera then gave a brief exposition of the leading principles of the Buddhist moral code and its philosophy which was much appreciated by the audience.

Mahamahopadhyaya Pramatha Nath Tarkabhushana in his usual lucid and convincing style then spoke of the essential kinship between Hinduism and Buddhism.

Pundit Bidhu Sekhara Shastri in a learned address referred to his researches in Buddhist philosophy and theology, and dwelt on the points of resemblance between the trend of thought in the systems of both Hindu and Buddhist philosophy and religion.

Rai Jogendra Chander Ghose Bahadur dilated on the intense human sympathy of Buddha which was fully reflected in his religion. He dwelt on the unfortunate death of Rai Narendro Nath Sen Bahadur as an incalculable loss to the country and referred to the steps the Association for the advancement of Scientific and Technical Education was taking to perpetuate his memory, with which he earnestly requested the Buddhists to co-operate.

Babu Sachindra Nath Mukerjee then delivered an eloquent and highly effective speech in English. He reminded the audience of the comprehensive address with which Narendro Nath Sen used to open the proceedings of the celebration year by year, which must remain for all time, as a valuable contribution to the literature bearing upon the progress and development of Buddhism throughout the world, during these times. The speaker referred impressively to the sublime ideal of renunciation as embodied in the personality of the great Buddha, and quoted passages from Sir Edwin Arnold's "Light of Asia" to bring home to the audience, the nobility of the mission to which he devoted himself, sacrificing everything to which man clings with such feverish anxiety. He spoke of Buddhism as a Protestant form of Hinduism and referred to the intimate affinity between the two. With great fervour, the speaker referred to the future advent of

Maitrya Buddha with his message of "peace on earth and good will among men" and urged his hearers to prepare for that great event by trying to bury all their animosity and strife and herald the reign of harmony and reconciliation.

Light refreshments were then served to the guests to which full justice was done. The function was in every way, a splendid success. The gathering dispersed at about 9 p.m. each and all were profuse in their expressions of appreciation of the heartiness of brotherly welcome extended to them by Mahasthavira Gunalankara and the other Buddhist Bhikshus who have been correctly designated elsewhere as "natures gentleman."

CELEBRATION AT THE VIVEKANANDA SOCIETY.

On Tuesday evening, under the presidency of Mr. Sarada Charan Mitra, ex-Judge of the High Court, a meeting was held at the Overtonn Hall, to celebrate the Buddha anniversary. It was fairly attended by literary persons and students interested in the Buddha and his faith.

The President, in an eloquent speech in Bengali, said the night being the "Baishakh" full moon night, it was the occasion, on which the Buddha had been born, attained his Buddhahood and closed his earthly career. It was proper that the Hindus should observe it as a sacred occasion and offer their tributes of love and devotion to the Buddha. 800 years ago, Joyadeva, the poet included the Buddha among the incarnations of Vishnu. So it was clear that even at that distant period, the Buddha used to be considered as a Hindu God. The speaker conclude his speech with reference to the sway, which Buddhism held over the people of the world and the statement that the religion was a part and parcel of Hinduism.

Pandit Nagendra Nath Basu, Prachya Vidyabinode, the Bengali antiquarian and compiler of the Bengali Encyclopædia read an interesting paper on the Buddha and his religion and pointed out that his teaching embodied the essence of the Vedas.

Mahamahopadhaya Prometho Nath Tarkabhusan also delivered an eloquent and impressive address.

After some more speeches the meeting separated with the usual vote of thanks.

Speech Delivered at the Dharmankura Vihara in Connection with the Wesaka Celebration by the Anagarika Dharmapala.

SHORT HISTORY OF THE MAHA BODHI SOCIETY.

The Society was established in May 1891 at Colombo with the object of resuscitating Buddhism in India and to rescue the four sacred Shrines famous in the history of Buddhism as the birth-place, the place where Buddhahood was attained, the place where the Dharma was first preached and the place of Mahaparinibbana of the Prince Sakyasiddhartha, the Buddha Gautama. These places are at Kapilavastu in the Nepal Terai, Buddha Gya in Behar, Sarnath or Isipatana in Benares, Kusinara in the Gorakhpur, District. The four places have been identified, thanks to the labours of archaeologists with the assistance of inscriptions found in these places. Buddhists shall always feel grateful to such archaeologists as Cunningham, Princep Furer, Hoernle, Stein and others for the work done in the domain of Buddhist archaeology. The thanks of the Buddhists are specially due to the Government of India for the work of conservation that is being done by the Director General of Archaeology and his able coadjutors since the past few years. It was in 1857 that Princep proclaimed to the world of the wonderful rock cut edicts of the world's noblest Emperor the Great Asoka of righteous memory. The seed that was sown by Cunningham and Princep had born splendid and wonderful results and today we see scholars in France Germany, Russia, America, Denmark, Japan and England vying with each other in their explorations in India, and Central Asia. Pali the language sacred to the Buddhists is being studied in most of the European Universities and we rejoice that the University of Calcutta has been pleased to adopt Pali as a subject for university examinations. The Maha Bodhi Society was the first to publish a Pali Grammar edited by our esteemed friend Professor Dr. Satis Chandra Vidyabhusan. Pali studies will help much to elucidate the past forgotten history of

ancient India. Another Pali Grammar has been recently published by Sri Vidhusekhar Bhattacharya Pandit under the title of "Pali Prakasa." We sincerely trust that a large number of Bengalee Pandits will take up the study of the Pali Dhamma containing the Buddha vacana.

We have been able to build Dharmshalas for the use of Buddhist pilgrims visiting India at Buddha Gays, Benares Calcutta. The Bengali Buddhist Association has been successful in building this very useful Vihara which has since 1905 become a centre of usefulness. The Buddhists will ever feel grateful for the work done by Mahathero Kiripa Charan in keeping up Buddhist activity in Bengal. When in 1891, the Maha Bodhi Society commenced its labours for the first time after the destruction of Buddhism in Bengal by Baktiar Khilji in 1200 A. C. there was no visible sign of activity in the field of Buddhism, and now it is a matter of congratulation to the friends of Buddhism that an interest in Buddhism has been created that is being maintained by a number of Bengal scholars. May it long continue and bring all that is hidden in the forgotten doctrines of the compassionate Lord, Tathagata Sakya Muni

THE DEATH OF RAI BAHADUR NORENDRO NATH SEN.

Since we met here at the last Wesaka, we have sustained a terrible loss in the death of our most beloved brother the late Norendro Nath Sen. I first met him in March 1891 and since then to the time that he presided at the last meeting at the Wesakha festival held in this hall last year, he was the sincere friend and adviser of the Buddhists. To me personally he was most kind and now that he is gone from the earthly sphere, his memory will ever be cherished for the many good things he has done for the Buddhists since our first meeting. We are glad that a movement has been started to commemorate his memory by erecting a memorial and we shall be glad to co-operate with the promoters thereof.

VILLAGE PRIMARY EDUCATION.

What is needed in India to day is village industrial education. All over Europe and America and in Japan as well as in China primary education is free. It is the duty of

every parent to see that his children get a primary education. If the parents are illiterate it is the duty of those who have received the blessings of education to preach to their less advanced brethren of the beneficent effects of gathering knowledge. The first principle of the Religion of Buddha is Right Knowledge, and knowledge consists in knowing the operation of the law of Cause and Effect. The truths of the Great Religion can only be grasped by those who have received such an education as to make him grasp the constituents of the Law of Righteousness. Pain, misery, suffering are the effects of Nescience, and the way to destroy pain is by the removal of ignorance. The Buddha for forty-five years with His band of Arhat Aryan Disciples traversed all over India going from village to village teaching the people the path that leads to emancipation from suffering. "Attadipa Viharatha Atta Sarana Anannasarana, Dhamma dipa Viharatha dhamma sarana annana sarana. Appamadetha" were the last words of exhortation of the Blessed Tathagato. Rely on self, let self be your refuge, rely on no other; rely on the Truth of Righteousness, let Rightousness be your refuge, and on no one else. Work out your salvation without delay. Renunciation and compassionate activity were the bases of the religion that the Buddha taught to the people of India 2500 years ago. For full 1500 years the people of India listened to the exhortations of the Blessed One and then came the gradual decline, because subsequent generations followed the exhortations of the leaders of religion who advocated the easier path of ceremonialism and prayers. The virile doctrine that accentuated the principles of a strenuous life was neglected and the people of India gradually deteriorated. Superstition, astrology, magic, rituals, ghostology spiritualism, occultism came into practice and the life of morality and strenuous activity was forgotten and subsequent generations became more and more effete, and the foreign invaders came and conquered the effeminate Indians. With the loss of Buddha's virile Doctrine of strenuous activity the people of India lost their most precious inheritance—freedom. The noble science of vimmuttinanadarsana which teaches the principles of absolute physical and mental freedom was what the great Lord taught to the sons of noble families of an-

cient India. The life of sensual pleasure and the life of asceticism were considered ignoble and unprofitable and therefore condemned by the Blessed One. The life of enlightened freedom was to be found in the middle path which the Blessed One promulgated as the only path which leadeth to freedom. Ancient animistic religions and pantheistic nihilistic philosophies taught no law of causality. No personal endeavour was needed, and everything was done at the will of a lord creator and preordained, and no human endeavour was needed for the salvation of man. And the nihilists enunciated the principle of destruction and they condemned the law of a continuous existence according to the law of causality. The Believers of transmigration theory that the unchanging soul was punished and rewarded according to the will of a God or according to the previous *karma* had either to follow the path of the ritual and prayer to propitiate the God, or had to follow the path of strict physical asceticism which hastened physical death. The nihilists who believed in no future life cared very little to propitiate the gods and lived the life of hedonism, caring only for physical enjoyment. The Buddha found life continued according to a law of dependent causality, and there was no escape therefrom except by Pragna or Enlightenment. Instead of prayer rituals and asceticism which were the weapons of the creationists monotheists, pantheists and ascetics, the Blessed One inculcated the path of righteousness in deeds, words and thoughts. Instead of self-indulgence in hedonistic pleasures as formulated by the hedonists the Buddha taught the life of Niskhamma, renunciation from sensual pleasures. In the Noble Eight fold Path all morality was included, morality based on science. Heaven was the refuge of the selfish, and the enlightened disciples of Buddha loathed to be born in heaven, and they declined to enter heaven preferring self-sacrificing altruistic work for the welfare of the less enlightened. Rituals priests and all the ecclesiastical paraphernalia instituted by a bloated selfish priestly hierarchy became useless when the law of love and compassionate activity became the basis of a noble life. What wise man who has the wealth to purchase a motor car would continue to ride in a cow cart?

The ceremonials of ritualistic creeds and

the penances of ascetic religion became the fetters of religion to the followers of the Blessed One. The ego idea which was the central doctrine in pantheism became a bug bear to the enlightened follower of the religion of Analysis. Life continued to exist in accordance with the law of a continued causality depending on the actions performed by the individualised personality. Good deeds, good words, good thoughts brought forth a new being into existence, and evil deeds, evil words and evil thoughts brought into existence a being with evil potentialists. The connection between the man dead and the man born is so much and no more as there is between milk, curd and *ghee*. In a changing cosmos no individual atom can exist permanently. Everything is changing. The world is changing, seasons change, suns, moons and stars change, the bodily form of man is changing every moment, so do the perceptions, and also consciousness. Our thoughts change with radioactive rapidity. All that is changing produces sorrow and grief; that which is changing and that which is productive of sorrow and grief and pain. Can that be called this is my Ego that is 'I' and this is mine? This is the Anatta doctrine that the Blessed One taught to the people of ancient India 2500 years ago. Egoism lost its force under the sledge hammer attacks of radioactive change. The delights of Freedom realised by the practice of the principles of Renunciation was more than the happiness of a post mortem heaven. Once this doctrine of Renunciation and Compassionate Activity takes root in the consciousness of enlightened men there will be an end to all selfish strife that is now so much visible in lands where the Doctrine of Enlightenment has no followers. All things that are of the earth are void, all things that are celestial are void, all things that are super celestial are void only Nirvana is real; and the path to the infinite is the noble eightfold path which has eight stages, *viz.*, right knowledge, right desires, right words, right deeds, right livelihood, right endeavour, right analysis, and right concentration.

MR. DHARMAPALA'S ELOQUENT DISCOURSE AT THE UNIVERSITY INSTITUTE HALL.

The Wesaka Celebration in Calcutta was concluded with an eloquent and edifying

discourse delivered by the Anagarika Dharmapala at the University Institute Hall, on Wednesday, the 1st instant at 6 P.M.. The lecture was largely attended, there being a strong master of young men and students, and of men of light and leading. The platform was adorned with a galaxy of Bhikshus, clad in saffron-coloured robes. Among those present, the most noticeable were Mlle. T. Mazcynowsky (of Poland,) Rai Dabendra Chunder Ghosh Bahadur, Rai Brojendra Nath Chatterjee Bahadur, Mahathera Gunalankara Babus Charu Chunder Bose, M.R.A.S., Sachindra Nath Mukerjee B.L. Prof. Praphulla Chunder Ghosh M. A., Mr. Grindra Mukerjee and others. The Anagarika Dharmapala presided over the function. The proceedings opened with the Anagarika explaining in a few words, the objects of the meeting. Babu Harendra Lal Roy then delivered a short speech in Bengali in which he extolled the simple ethics and recondite philosophy of Buddhism. He also tried to dispel several of the popular misconceptions that had gathered round the religion of the Buddha. The next speaker was Babu Sachindra Nath Mukerjee, who delivered an eloquent and impressive address in English, which was very highly appreciated by the audience. The speaker held aloft the personality of Buddha whom he called the great apostle of renunciation and wisdom, and laid great emphasis on the beauty and sublimity of His message. He said that the Hindus had enthroned Buddha in their hearts and it was a calumny to say they did not take kindly to Buddhism, which had saved the country from Tantrik malpractices, and was essentially needed in the then circumstances of the country to save Hinduism from inevitable decline and extinction. The lecturer dilated on the humanitarian aspect of Buddhism and hoped that with its ennobling influence, war and strife would, at no distance of time, be regarded as the relics of barbarism in the past. The Anagarika Dharmapala then delivered a long, thoughtful and convincing address, and spoke for more than an hour during which he kept his audience spell-bound. He showed that Buddhism was a thoroughly scientific religion, and the recent conclusions of science were in perfect accord with its inner spirit. The speaker quoted Pali Gathas to indicate the real significance of Buddha's saving message. His religion, the

Anagarika continued, was not a religion for the feeble-minded, the sluggard, or for those who hanker after selfish happiness in the life beyond, but for earnest, sturdy and virile souls determined to work out their salvation by their own efforts. The speaker inveighed against prayer, which was the attitude of the selfish supplicant and which he said, was opposed to Buddha's teachings. He showed that Buddhism did not encourage foolish theorisings on questions, which were in themselves, unanswerable and of which no answer was necessary, for the regulation of life on the best, healthiest and soundest lines. The speaker showed clearly, wherein Buddhism differed from other religions, and fully brought out the glory of its sublime teachings. He gave a vivid picture of the glorious days in ancient India when Buddhism was in the ascendant. He concluded by urging his hearers to engage themselves in such altruistic work as the diffusion of education and the relief of human suffering, without wasting their efforts in vain philosophising.

With a vote of thanks to the Anagarika the gathering dispersed at 8 P.M.

SPEECH DELIVERED BY MISS M. TANNET OF HOLLAND.

PROGRESS OF BUDDHISM IN JAVA.

INTERESTING RELICS STILL TO BE FOUND THERE.

According to a Buddhist Book in Pali language, about 2162 years ago King Asoka ordered seven Stupas containing Buddha's ashes to be opened and had the contents divided into 84000 equal parts. These parts were put into 84000 golden vessels and the same legend tells us, that these golden vessels were brought to different parts of the country where pious Buddhists erected Stupas over them.

Now, no one should wonder that one of these vessels in an unknown period was brought to Java as for more than 8 centuries Buddhism played a very prominent part in the religious life of Java. As I pointed out before, the stone Hindu figures are found there in much larger number than the

Buddha figures but whenever it happens that a Javanese peasant in turning up his rice field when it is ploughed digs up a stone god's figure, his constant repl/ after being questioned is. "The Zedgodari tempo buda" that means "This is a figure out of the Buddha period. This is a sign, that according to tradition, the teachings and the commandments of Buddha Gautama have had a great influence over this people.

In the 8th century A. D. we see Buddhism flourishing in Central Java. In the 11th century, Buddhism has been declining there, for what reasons is not perfectly clear. In the 13th Century, we see it flourishing again in Eastern Java, where there is the ruin of a very big Buddhistic temple of the Mahayana sect. No temple or stupa of the Hinayane Sect found on the Island of Java. In the south of Central Java near the village of Calasana a very beautiful Buddha temple was built in the 8th Century. An inscription dated 778 A. C. informs us that this temple was built by some King of the Shailendra—dynasty for the sake of the Goddess Tara and that the village of Kalasa was given to the temple as royal donation. It is very remarkable, that the name of this village has been kept through ages. In those days Central Java was the seat of the Upper King of the *Mahanadja*. The name of his kingdom was probably Mataram. But other kingdoms are spoken of in the legends, We read of Mendang Kumular, of Giling Wesi but we have to be careful in taking down these names as the history of this period only came to us in legends. Very few inscriptions on stone have been found. Some names of Tatava's have been discovered on the Bowbudur, the famous Buddha temple in the province of Kadu. Kadu has the surname of the *Garden of Jav*. So one may easily conclude, how beautiful the country is where this huge temple has been built. This is situated on a low hill near the Minoreh mountains and from the terraces one oversees the beautiful country which is very fertile as many rivers come down from the volcanoes. And all round are mountains enclosing this lovely country studded with green rice fields coconut and banyan trees, mango trees and bamboo reed. From the eastern terraces; we see the two huge mountains called the Merb. Abu and the Merapi the former means mountain of ashes and the latter mountain of

fire. Both are volcanoes, the first being not in action for the moment, the latter one, being in constant eruption. By day time, we see the columns of smoke going upward from the eternal fire and moving in the direction of the wind. At night we see the same column being lit by the fire underneath in that mysterious underground infernal and being near the volcano we hear the deafening noise of the stones, that are flown upward, as if a thousand steam engines were working together. Of these volcanic stones, the beautiful sculptures are made, that adorn the monument. Nearly all the stone-figures in all the temples in Java have been made of this volcanic stone. This volcanic character of the country explains the destruction of the beautiful buildings rivers of volcanic mud change into white smooth sand, are to be seen everywhere near those temples, and layers of white ashes were sticking to the walls and on the roofs. Earth quakes have torn the walls in different parts and most of the roofs have fallen down into the rivers. But strange to say though the people in that country called themselves Mahomedans, they still on different occasions go in procession to the ruined temples to obtain favours from the Gods. They put flowers on the knees of the stone Dhyani Buddha and on the head of Adi Buddha in the Central Dagob and the stone tortoise in the sculptures concerning the Tortoise Jataka is constantly seen to be rubbed with holy ointment, the yellow *boreh* of the Javenese. —*Indian Mirror*, May 2.

Alexandra David (Madame Neel.)
A Distinguished French Buddhist
"Upasika" Travelling
in the Jungles and Mountains in India.

No many among the Indian public are perhaps aware of the presence in India just now of a remarkable personality—a French lady who is travelling abroad in furtherance of her great mission of propagating the truths and tenets of Buddhism among the cultured people of the West, especially those of France. Madame Neel paid a visit to Calcutta, a short time back and delivered a lecture on "Arya Marga" at the Devalaya in Cornwallis Square which was published in

these columns a few days ago. She also sent a short paper which was read at a meeting of the Brahma Samsad and delivered another lecture in the rooms of the Bengal Theosophical Society. A short sketch of the life and activities of this distinguished lady will, we are sure, be interesting to those of our readers who are interested in the progress of the Buddhistic movement.

Madame Neel is born of a French father and Dutch mother. Her husband is a high railway official in Tunis, and she herself is the Professor of Philosophy in the New University at Brussels. She is a Buddhist by faith and has been commissioned by the Director of Education in France to visit India and report upon the state of oriental philosophy and religion in this country. She is a voluminous writer, and her productions have gained the encomiums of many of the savants and learned bodies in Europe. For years she has been endeavouring to make known to cultured French readers who are not acquainted with Oriental Literature, religious and philosophic doctrines of the East, especially of India and China. The range of her study and observation is shown by the numerous articles which have appeared from her pen in the French and foreign reviews. The most notable of these are "The Buddhist and Tao-sse religious orders in China and their contests with the civil power since the introduction of Buddhism in China," "The doctrines of Tibetan Lamaism," "The religious power of the Dalai Lama," Notes on the history of Lamaism," "Historical notes on Corea," "Religion and superstition in Corea," "Outlines of Japanese philosophy," "The Divine ancestors of the Mikados," "Influence of the religious myths upon the social institutions," &c. Some years ago, she presented before the Anthropological Society of Paris, of which she is a Fellow, a treatise on Hatha Yoga practices. During the discussion in the French Parliament on the disestablishment and disendowment of the Church (Separation of the Church from the State)—a policy which has been fruitful of immeasurable harm to the religious and moral life of France—the reporter, Monsieur Briand (since Premier) quoted Madame Neel's essay on "Church and state in Japan." Madame Neel is also profoundly interested in educational and women's move-

ments. Her essay on "Rational Feminism" has been translated into Italian and Spanish. She has also written on Christian Socialism. A few years ago, after one of her yearly retreats in the Oasis of Sahara, she published a novel entitled "Devant la Face d' Allah" i.e., "Before the Face of Allah," which has been re-printed in Belgium and Italy. This was, however, a mere work of fancy, Madame Neel's forte being philosophy. During the past few years, three notable books have been written by her, viz; "Chinese Materialism: the philosopher Meh-ti and the doctrine of solidarity;" "The individualist theories in Chinese philosophy Yang-Tehon;" and "The Modernist Buddhism and the Buddhism of the Buddha." The first two books are devoted to two antagonistic thinkers who lived about the 5th century, B.C. The last book is now being translated into English and will have English and Italian editions. Madame Neel is connected with many learned Societies. She is a Fellow of the Geographical and Anthropological Societies of Paris. She was the General Secretary of Committee to improve and encourage the education of native girls in the French colonies. She had to resign this post in consequence of her present tour. She is also a member of the French Committee to Second International Congress of Moral Education, which will be held at the Hague in July next.

Madame Neel proceeded to Sikkim, a few days ago. In a letter of the 2nd May from Gangtok, she wrote to us saying that she would leave the following day for the Tibetan frontier. She spoke of the Maharaja Kumar of Sikkim as "very intelligent and earnest in religious matters." Madame Neel is a selfless and devoted worker in the cause of Buddhism and tries to live up to the high ideals of her faith. Her energy, enthusiasm and devotion to the cause which she has made her own is an example to the Indian people. Leaving a comfortable home she is travelling in mountains and jungles, alone and unprotected, amongst strange and unknown peoples, speaking to them about the beauty and sublimity of their own faith and calling upon them to join in the universal march for progress. Madame Neel, we may mention, is a strict vegetarian and, like a true Buddhist *upasika*, leads a strenuous—nay, an almost ascetic life. We

wish the Indian public were better acquainted with such a noble personality.

We desire to draw particular attention to the letter from Madame Neel which we publish in another column. She writes with reference to the report of the "Associated Press" agency, regarding her visit to the Dalai Lama at Kalimpong. The report was to the effect that Madame Neel had *prostrated* herself before the Dalai Lama in orthodox Tibetan fashion. Madame Neel contradicts this report and also states the object of her visit to the Dalai Lama. We trust the "Associated Press" will do her justice by giving publicity to her letter. Madame Neel is a devout Buddhist, but has certainly no faith in ignorant and superstitious practices. Her mission, in fact, is to present the teachings of true Buddhism to the cultured world. Madame Neel's visit to this country is a remarkable episode in the history of Buddhist revival.—*Indian Mirror*.

Buddha's Nirvanan Anniversary.

The Nirvana Anniversary of Gautama Buddha was celebrated with great eclat, last evening, at the Misquith Hall, Mount Road, with the Hon'ble Mr. Justice Sankaran Nair in the chair. The meeting was well-attended by a large number of sympathisers in the laudable movement.

The day proceedings commenced with the singing of Buddha's stotra by a few boys to the accompaniment of Music.

Mr. Jagadeswar, B. A., B. L., recited a few tamil verses on the spirit of Buddhism.

Mr. M. Singaravelu, B. A., B. L., Secretary of the Buddhist Association, Madras, in reviewing the Buddhist work in South India said that before 1890 there was no active propagation of Buddhism in India, and very little was known about its founders and its doctrines. The present progress of Buddhism in India was due to the untiring work of H. Dharamapala, the founder of the Maha Bobhi Society who established several branches in India. The theosophical publications contained some works on Buddhism, but the theosophical knowledge of Buddhism was nebulous and it was a moonshine Buddhism. The object of the Madras Association of Buddhism was threefold: (1) to disseminate Buddhist ideas among Indians: (2) to give popular lectures in various branches of

science, and (3) to start primary Schools for the purpose of spreading elementary knowledge among the masses. The Buddhist Association was very largely responsible for the tolerant ideas existing among Indian people towards Buddhism.

Professor P. Lakshmi Narasu, the President-Founder of the Madras Buddhist Association then delivered an interesting discourse and observed that Buddha's Nirvana was celebrated on the Voisaka full moon day. Then the Chairman delivered an interesting and eloquent discourse on Buddhism and this brought the meeting to a close followed by a vote of thanks to the chair.

Ex-King of Burma.

There will be many people in Burma, both Europeans as well as Burmans, who will be gratified to hear that ex-King Thibaw is being treated with all the dignity due to his former exalted position, and to know that the British *Raj* is doing everything for the comfort and happiness of their compulsory guest and his family, writes the *Burma Critic*. With an annual allowance of Rs. 100,000 and with many perquisites, King Thibaw is making the best of things at Ratnagiri and is living a life of contentment in the Splendid palace which has recently been erected for his occupation.

This palace is magnificently situated on the high cliffs overlooking the Indian Ocean, and, although the climate of the West Coast does not suit every one, the ex-King is enjoying the best of health and takes a very lively and intelligent interest in the world's doings, having almost perfect liberty. The ex-Queen, however, lives a more secluded life and very seldom is seen by anyone, but it is satisfactory to learn from reliable sources that she no longer suffers from the severe attacks of melancholia which were of frequent occurrence not so very long ago, and that her health has generally improved since the completion of their present residence.

No more within their silent palace halls
Will proud Supayalat and her lord hold
Court:

Uncrowned exiles in furthest Western
Ind,

Along a lovely streak of palm-clad
coast

Loud booms the wind-lashed sea of
Araby

A dirge eternal to their buried past!

Resignation of Sun Yat-Sen.

Sun Yat-sen and the Provisional Government on 1st ultimo, at a sitting of the Assembly, laid down office and gave up their seals.

The President in a speech said that a settlement had been effected between North and South, and it was their duty to retire and hand over their charge to abler hands. He hoped and believed that China would henceforward make great progress and earn a foremost place among the civilized nations of the earth.

Throughout his occupancy of the Presidency Sun Yat-sen has displayed personal dignity of a high order, and, though he has not displayed conspicuous gifts of statesmanship, he retires into privacy widely respected as a man and a patriot. He intends henceforward to devote his time to travelling in China and enlightening the people on the principles of Republican government.

Profit from Sewage.

New machinery which has cost £60,000 for extracting marketable produce from the city's sewage will be started at Bradford in a few days. Last year the corporation made a profit of £30,000 from grease recovered from the sewage, and it is anticipated that at the new works at Esholt the annual profit will be raised to £50,000. The total sales of these products up to last year reached £100,000. A market has also been found for the pressed cake which remains after the grease has been extracted, and large quantities of this have been exported to be used as fertilizers in France, South America, and other foreign countries. The cake has even been in demand as fuel during the strike, and has been used as such in the local factories. Bradford is probably the only city in the kingdom which derives revenue from this source.

Increase of Pauperism.

The latest return of pauperism in London shows that on Saturday, March 23, the third week of the coal strike, 111,932 persons were relieved, or an increase of 1,197 over the figures for the corresponding period of 1911. This is the first week during the present year in which a higher total than that of the corresponding week of last year has been recorded. The increase in outdoor pauperism was 2,184; there was a decrease of 987 in the indoor figures, making a net increase of 1,197.

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Foreign Congratulations.

The *Labour Leader* this week contains messages from the Socialist and Labour leaders of the Continent congratulating the miners on having compelled the Government to legalize the *minimum* wage principle.

M. Jäures, the French Socialist leader, says that whatever the decision of the miners as to a resumption of work, and whatever the immediate consequences of the struggle, the British miners have set the workers of the world a magnificent example. In one body, after deliberation and consultation, they entered on the combat. In one body they have gone forward without flinching in each step that has been taken. Their action throughout has been so unanimous and so free from outrage that not the least pretext has been given for repression. One might have supposed that at several critical moments in the strike, and particularly when the Government introduced its Bill, the different tendencies and temperaments to be found in the leaders might have resulted in a divergence of policy; but consistently the resolutions were passed unanimously, and not one echo of difference of opinion pierced the walls of the conference rooms. Not for one instant were the workers' forces divided."

M. Vandervelde, leader of the Labour Party in the Belgian Parliament, writes that the miners have waged the grandest war and won the most glorious victory the proletariat of the two worlds can count to its credit since the reconstitution of the International. "When an economic conflict assumes proportions such as these it becomes a political event of the very first order. Never, perhaps, have we had so decisive a proof of the all-powerfulness of a unanimous, disciplined, and organized proletariat."

TEMPERANCE AND THE EXCISE BILL.

TUESDAY NIGHT'S MASS MEETING.

AT THE VIDYODAYA COLLEGE, MALIGAKANDA.

The Maligakanda Vidyodaya College Hall was crowded to its utmost capacity at 8 o'clock on Tuesday night, when a meeting was held under the auspices of the Ceylon Temperance Union to protest against the introduction of the Excise Bill and the consequent increase in facilities for drink. So large was the gathering that there was not sufficient room to accommodate all within the hall, and the premises were consequently filled with a large number of people. Great enthusiasm prevailed throughout the meeting which terminated very late. The High Priest Nanissara, Principal of the Vidyodaya College, presided, and those associated with him in the conduct of the business of the meeting were the High Priest Devamitta, Rector of the College, and the Anagarika Dharmapala. The Anagarika Dharmapala read telegrams and letters from Messrs. C E Corea, Francis Beven, Warden Stone, Rev G B Ekanayake, Dr Corea, Dr C W Van Geyzel and Mr M Dharmaratne, who were unavoidably absent, but sympathised with the meeting.

The Anagarika's Preliminary Remarks.

The Anagarika Dharmapala was the first speaker. He said he had made arrangements to go to Japan the following day, but he would abandon his visit if the meeting thought that he could be useful to the country in the matter, which they had assembled there that day to consider. Since by the cries from the hall, it was evident to him that it desired him to stay in Ceylon, he would abandon his visit to Japan, though he would have to disappoint many who were expecting him in that country. He did so the more gladly, because he felt that it was his bounden duty in the interests of the people to do all that he could to protest against the introduction of the Excise Bill. The speaker proceeded to explain the object of the meeting, and in the course of his remarks read of the several articles from the *Ceylon Morning Leader*

and other papers. The Excise Bill had in no part of the country been received with approval, and Christians, Buddhists, Hindus and Mohammedans had unanimously condemned its proposals. That was a very strong indictment against the bill. The bill would give increased facilities for drink, and the drink habit was so prejudicial to the welfare of the country, that the speaker compared it to berri-berri. It was their duty to nerve themselves to do everything that could legitimately be done to extirpate the evil habit among the people. Ceylon was the only home of the Sinhalese and other native inhabitants of this Island and they had no other place to go to if life was made unbearable. It was therefore their duty to watch its interests, and preserve the purity of the life of the people. It was solely with preserving the country from the evil effects, which would necessarily arise from increased facilities for drink, that they were concerned. They were not met there that day to do anything against the Government. Their object was purely to protest against the Excise measures of the Government, which they were convinced, were prejudicial to the welfare of the people. Their sole quarrel was with the Excise Bill, which imperilled the cause of temperance in the country.

The Anagarika Dharmapala spoke in English, and then repeated what he had said in Sinhalese.

The High Priest Devamitta.

He was followed by the High Priest Devamitta, who spoke at length on the evils of drink.

The High Priest Sri Nanissara.

The next speaker was High Priest Sri Nanissara. He said that the people of the country, whether they were Buddhists or Christians or professed any other faith, should be united on the temperance question. He thought it was a matter which should be taken in hand rather by the laymen than the priests.

The Anagarika Dharmapala here interrupted the speaker, and pointed out that the life of Lord Buddha showed that it was the duty of the priests to work for the welfare of the people.

The Rev. Sri Nanissara continuing his speech, called upon the Anagarika to make a move in the matter.

An American Visitor's Sympathy.

Mr. C. T. Strauss, a citizen of New York next addressed the meeting, and his speech was translated into Sinhalese. Mr. Strauss said that the previous speakers had said a great deal of what he had intended to say on the evils of drink. He was new to the Island and he did not know the people, but any temperance movement had his sympathy. In Europe, and America, there were large members of temperance societies. It was especially so in England, and he had no doubt that any movement which was likely to promote temperance, would have the hearty sympathy of the British Government. He felt sure that such a measure as the Excise Bill would never be passed into law in England. Science had proved the great injury drink did to the human system, and both in America and in England vigorous measures were being taken to reduce the consumption of liquor to a minimum. With the whole civilised world striving hard to suppress the consumption of drink, it was surprising that the Ceylon Government should be trying to open toddy shops all over the Island. It would demoralise the People. Government was entirely wrong in thinking that they would suppress the illicit traffic, if they spread all over the country a large number of toddy shops. It was absurd to say such a thing. Wherever there was a tavern or a toddy shop, there would be alongside of it an illicit place of sale. The multiplication of taverns would mean the multiplication of the places of illicit sale. Intemperance would naturally ensue. British Rule all over the world discouraged intemperance and he had no doubt that it would discourage intemperance in Ceylon as well. There was one thing they could do, even though the Government of the Colony might try to spread the consumption of liquor. They could call upon the people to abstain from touching arrack or toddy and from the buying the rents and licenses. If they would do that the Government would fail in its intentions. (Loud applause.)

The Anagarika Dharmapala, commended Mr. Strauss' remarks, and suggested that a deputation led by a gentleman like the Hon. Mr. P. Ramanathan be sent to England to protest against the Excise Bill.

A Resolution Passed

Mr. Isaac Tambyah next rose and moved the following resolution:—"This meeting while gratefully conscious of the many blessings of British rule in Ceylon, respectfully but emphatically protest against the policy of opening toddy shops in the Island contrary to the wishes of the people and the opinion of the Press."

He said he was proud of having to speak to such a large gathering as was assembled that night in that hall, on a popular subject like the one before them. They were protesting against the Excise Bill, because that measure was sure to imperil temperance in this country. Arrack renting was first begun in 1864 in the time of Sir William Gregory. He (the speaker) deplored that drinking existed among the people. It had already been recognized that it was injurious to the people, and many had from time to time tried to suppress it. Even Sir Richard Morgan, Queen's Advocate, had laboured in this direction. He would not detain them by expatiating on the great evils of drink for the High Priests had already addressed them on that point. They respectfully but emphatically protested against the increase of toddy shops and taverns, which would make the drink habit more widespread than it is now, and would carry misery with it wherever it was indulged in. The multiplication of the facilities for drink was opposed to law, and they could, therefore, perfectly legitimately protest against measures which would bring such a calamity upon the country. They could be perfectly sure that if they would carry the agitation to England and lay their protest before the authorities there their fond hope to save this country from the evils of intemperance would be fulfilled (Loud applause.)

Mr. Timothy de Silva.

Mr. Timothy de Silva, in seconding the resolution, said that he had come down to Colombo from Nuwara Eliya to be present at that meeting. It gave him great pleasure to speak, and he took that opportunity to thank Mr. Strauss, on behalf of the Ceylonese, for his presence there that they, for the sympathy he had shown with the object of that meeting, and for the very able and interesting speech he had made. He heartily supported every word that had been said in support of that resolution. The

Excise proposals for the multiplication of the facilities for drink would spread intemperance all over the country. That would be a severe blow to the progress of the people. Misery and crime would spread. It was necessary that toddy shops should not be established to the extent Government were doing. He had pleasure in seconding the resolution.

Mr. Harischandra

Mr. Harischandra, in supporting the resolution, said that when Lord Curzon partitioned Bengal, in 1905, the Indians rose up and protested against it and some misguided persons had broken the law and committed violence. That was to be deplored. But the constitutional and peaceful agitation succeeded, and King George, their Gracious Sovereign had himself come to India, and annulled the partition of Bengal. If the King of England had crossed over to India and himself had conferred such a blessing on the people of India, who, in some cases, had adopted unconstitutional methods of agitation he had no doubt that same King would do likewise if the loyal Ceylonese would appeal to his Gracious Majesty to save them from the evils which the multiplication of toddy shops in the country would inevitably bring. The Ceylonese there had a lesson from India. They should not break the law, but they should constitutionally and loyally lay their grievances before the Government of the King, and there they would have their prayer heard. It was, therefore, necessary he thought to send a deputation to England to lay before the British people and before the British Parliament their grievances and their fears. The speaker proceeded to ridicule the remarks of Sir Allan Perry during the debate on the Excise Bill, namely, that toddy was a wholesome drink and would be good for the health of the people.

The Rev. C. Ganegoda.

The Rev. C. Ganegoda, supported the resolution. He had come from Chilaw on some business, and when he arrived at Maradana he saw a hand-bill advertising the meeting. That was the first intimation he got of the meeting, and he made at once for the meeting hall. He was very glad to take part in the proceedings of that day. He dwelt on the evils of drink. It was one of the chief causes of the existence of crime.

and he instanced a recent case of murder, which was committed under the influence of liquor. He proposed that the resolutions of that meeting be sent not only to the local Government, but to the Secretary of state as well.

Mr. U. P. Ekanayake (Editor of the "Sinhala Bauddhaya") seconded Rev. Ganegoda's resolution which was carried like the first resolution with acclamation.

A Committee Appointed.

The following Committee with power to add to their number was then appointed to carry the resolutions into effect:—The Rev. Warden Stone, Mr. Francis Beven, Mr. C. E. Corea, Dr. Corea, Dr. VanGeyzel, Mr. Isaac Tambyah, Rev. G. B. Ekanayake, Rev. Father Burns, Rev. H. Highfield, Rev. Father Lytton, Rev. Father Lanigan, the Buddhist high priest of the Island, Messrs C. Batuwentudawe, E. L. Wijegoonewardene, Edmund Hewawitarne, J. Munesingha, Timothy de Silva, Martinus C. Perera, S. Rutnum, Abdul Cader and H. Tiruvalingam, the Anagarika Dharmapala and the Editors of the Sinhalese newspapers.

The Anagarika Dharmapala, who conducted the proceedings, addressed the gathering at length. He thanked everybody in the name of the Sinhalese nation for having come therein response to his invitation for the purpose of adopting measures for the prevention of the highly objectionable liquor traffic in the Island among the agricultural and labouring classes which form the backbone of the Sinhalese nation, consequent on the proposed new Excise Bill. In unity there was strength, and at that crisis, when the nation was in danger, the speaker said it was their duty to forget all minor differences and act harmoniously and to show a united front. The trumpet call to duty was sounded by the editorial in the "Observer" of the 18th instant in those soul stirring words:—"Toddy is the drink of the most indignant and besotted class of the submerged, and it is for this class that the Government is going to cater by the establishment of these new drinking shops. But it is not only this class that will be effected; these new toddy shops, spread broadcast throughout the Island, will prove the lure of thousands, hitherto untainted by the drink habit

—especially women and children. It will invest the illicit arrack evil with giant proportions, as nearly every one of these toddy shops will also be an illicit arrack shop. We appeal to the public of Ceylon to raise its voice in protest against the establishment of these new drinking shops or at least have the number considerably 'curtailed.' The present situation demanded that all those who were interested in the Island's permanent population should stir themselves into strenuous activity to prevent the obnoxious Bill from becoming law. The whole civilized world was their tribunal, and they had the sympathy of the members of the House of Commons who were working to save the labouring class from the clutches of the capitalists. They had witnessed the united front shown by a million of the British labouring class, and they knew that the self-sacrificing labours of the leaders of the movement had not been in vain. They had read the telegram a few days ago giving the words of the Chancellor of the Exchequer, Mr Lloyd George, in connection with the Welsh Disestablishment Bill, and they were applicable on that day in their case to be used most appropriately against the Ceylon Government, that was trying to destroy the Sinhalese race that had stood the ravages of bloody wars for 2,000 years. The speaker asked the gathering to hear the words of Mr Lloyd George :—"The Duke of Devonshire in a circular had applied for subscriptions to oppose the Bill" charging us with robbery of God, yet he knows that the foundations of his fortune were laid deep in the sacrilege built upon desecrated shrines and pillaged altars. Charges of theft against a nation should not be brought by those whose ancestors had robbed the Church, robbed the monasteries, the altars, the almshouses and the poor dead." In this second decade of the 25th century of Buddha and the 20th century of Christ, in that Island where every prospect pleases, they had to fight against a Government that was going to rot the poor, to destroy for ever the virility of future generations by giving them the poisons of alcohol. The speaker continuing said :—"This is the time to show that there are yet in Ceylon high-souled martyrs willing to suffer for cause of truth." We have to protect the future generations of the permanent population of Ceylon. We shall carry on the agitation

till we succeed, and let us raise sufficient money to send our delegates to England to lay our grievances before the British public. Ours is a moral war, and we are sure to succeed. The present Government is going to sound the death knell of the future generations of the Sinhalese. For 2456 years the Aryan race of Sinhalese have continued to exist in this Island, and the vestiges of their civilization are admired by the sober representatives of modern civilizations. What harm have the Sinhalese done that they should be inoculated with the alcholic bacilli so destructive to life? We give the Britishers tea, rubber, cocoa, cocoanuts, cinnamon, cardamons and other spices and fragrant products, and in return we are given opium and alcohol. The greatest moralist that the world has seen, whose religion is professed by countless millions has declared that alcohol causes insanity. In the "Sigala Vada Sutta" the evils of intoxicants are categorically shown; in the "Dhammicca Sutta," the householder is exhorted not to indulge in intoxicating drinks, not to cause others to drink, not to sanction the acts of those who drink, knowing that it results in insanity. (Rhys Davids' "Buddhism," p 138.) In "The Light of Asia" the advice is given :

"SHUN DRUGS AND DRINKS WHICH WORK
THE WIT ABUSE

clear minds, clear bodies need no soma juice." Daily the Buddhist is expected to repeat "Suramerayamajja pama datthana veramani sikkhapadam samadiyami" which means "I pledge to abstain from intoxicating drinks." Once in eight days he has to repeat it when he takes the rules of the *uposatha*. And in the same ajiva rule of the noble eightfold path he is taught to deal in intoxicants and poisons and in the "dasa akusala" he is taught that the taking of liquor is an evil leading to hell. In the "Dharma pradipika" a whole chapter is given showing the evil effects of drink. In the Kumbha Jataka the Buddha says that intoxicants were first discovered by a hunter, and that he made the king of Kosala drink intoxicating wine. The King had the city decorated and set up a pavilion in the palace yard and taking his seat in this splendid pavilion on a Royal throne with a white umbrella raised over it, and surrounded by his courtiers, he began to drink. And just

at that time the archangel Indra saw the King seated to drink strong drink and he thought "if he shall drink strong drink all will perish, I will see that he shall not drink it," and he came down and preached to the King and showed the evil effects thereof, (Jataka translated Prof. Cowell No. 512) In the "Anguttaranikaya pancaka nipata" the Buddha has declared that of all sins the greatest is the taking of intoxicating drinks, for it makes man commit all other evils. The time is come, I repeat, to show that we are not going to stand this. To carry on this crusade we need money. We must send preachers to every village, and we must ask the Christian, Hindu and Buddhist ministers of religions, and the heads of Colleges, and the teachers of vernacular schools to start a campaign against the obnoxious and abominable measure. We must raise money to send a strong delegation to the British House of Commons.

Before the meeting broke up, Anagarika Dharmapala, said that they had decided to go all over the Island and to preach to the people to abstain from liquor and to keep away from the taverns and toddy shops that would be introduced in the villages.

The immens gathering then dispersed.

Digest of the Majjhima Nikaya.

142. DAKKHINA VIBHANGA SUTTAM.

දක්ခින විභංග සුත්තං.

At Kapilavastu. The Blessed One was staying in the Nigrodha Monastery. At that time the great Pajāpati, Gotami bringing two new cloths came to the Blessed One, and approaching sat on a side, and addressing the Blessed One said, Lord, these two new cloths have been specially spun and woven for the Blessed One by me may the Blessed One, out of compassion for me deign to accept them. Then the Blessed One said, present them to the assembled Sangha, for, when presented to the Sangha, I become included in the accept-

ance thereof by the Sangha. For second and third time the great Pajāpati Gotami made the same request, and the Blessed One responded in the same manner.

Whereupon, the venerable Ananda said, Deign to accept Lord the two new cloths brought by the great Gotami. Great had been the favours shown by the great Gotami to the Blessed One, as a mother, and nurse, who gave milk when the mother of the Blessed One died, and from her breasts, the Blessed One sucked milk, and the Blessed One has been of great help to the great Pajāpati, for she has taken refuge in the Buddha, Dhamma and Sangha; and she has abstained from destruction of life, from stealing, from sensual corruptions, and from intoxicating drinks, and her faith in the Blessed One is firm, and she has no wavering doubt in the four noble truths. Verily it is so Ananda, verily it is so Ananda.

In fourteen different ways are charities bestowed on individuals.

1. To the fully-enlightened Buddha, the Tathagata.
2. To the Pacceka Buddha.
3. To the Arhanta disciples of the Tathagato.
4. To him who is trying to realise the fruits of Arhatship.
5. To the Anāgami.
6. To him who is trying to realize the fruit of Anāgami.
7. To the Sakadāgami.
8. To him who is trying to realize the fruits of Sakadagami.
9. To the Sotapatti.
10. To him who is trying to realize the fruits of Sotapatti.
11. To the one who is in possession of the five psychical accomplishments.
12. To the one who is free from moral impurities, abstaining from an unrighteous livelihood.
13. To the one who is living a sinful life, violating the virtues.

14. To all living kinds of living animals.

Giving to animals the results are a hundredfold, giving to unvirtuous the results are a thousandfold, giving to the virtuous the results are ten thousandfold; giving to the psycho spiritual the results are a ten million and ten thousandfold, giving to the one who is trying to realize the fruits of the Sotapatti the results are immeasurable, how much more it is when given to the Sotapanna, how much more when given to the one who is trying to realize the fruits of Sakadāgami, how much more to the one who tries to realize the fruits of Anāgami, how much more to the one who is trying to realize the fruits of Arhatship; how much more to the Arhat disciple of the Tathagato; how much more to a Pacceka Buddha, how much more to the fully enlightened all perfect Tathagata Buddha.

A further elucidation of the variations of charity in connection with gifts enumerating the virtues of the donor and the donee.

143. ANATHA PINDIKOVADA SUTTAM.

අනාථ පින්දිකවද සුත්තං.

Savatthi.—The Blessed One was staying at Jetavana. At that time the householder Anatha Pindiko was suffering from a painful illness; and the householder summoned a man and directed him to go to the Blessed One, and in his name to pay homage to the Blessed One and to say that Anatha Pindiko is suffering from a painful illness and that he worships the feet of the Blessed One, and then to go to the venerable Sariputta, and to convey to him that Anatha Pindiko is ill, and that he worships his feet, and it would be well if the venerable Sariputta would arrive at the house of Anatha Pindika, in compassion to him. The messenger did as he was directed, and the venerable Sariputta together with the venera-

ble Ananda arrived at the house of the householder Anatha Pindiko, and sat on the prepared seats and the venerable Sariputta inquired of Anatha Pindika's illness and the latter answered that he was suffering from excruciating pain all over the body, and he felt very ill.

In this wise, householder then should learn, I will not let the eye be made a vehicle to craving desire, there will then not arise the consciousness dependent on the eye, Thus thou shouldst learn about the ear, nose, tongue, body and mind. Thou shouldst also learn similarly about objective form, and the consciousness that arises in dependence thereof; about sound and the dependent consciousness thereof; about smell, taste, touch and of phenomenal arisings in connection with the mind. Thou shouldst learn that no craving will be made whereby the eye-consciousness as well as the ear-consciousness, nose-consciousness, no tongue-consciousness, no body-consciousness, no mind-consciousness will be stimulated for the arisings of desires. Thou shouldst also learn that no vehicle of contact in connection with the eye shall be reproduced whereby a resultant consciousness will arise, and so on with the other organs of contact. No feelings depending on eye contact will be created, and no resultant consciousness will then arise, thou shalt learn thus. So with the other sense organs. Thou shalt learn thus:—Let there be no clinging to the earth elements, let there be no dependent consciousness arising therefrom. Similarly with bodily form, feelings, perceptions, volitions and thoughts. Similarly thou shouldst learn thus "I will not crave for immaterial desires based on Ether Space, then the consciousness dependent thereon will not arise" thus I will learn; and similarly with the Basic Elements of consciousness, with the existence of things in the realm of Immateriality, and in the Realm of Semi-Perception. Neither will I desire for things of this world, nor of the other world. Nor for

things seen, heard, cognised, sought by the mind. When all this was said, the householder burst into tears, and when Ananda soothed him, the householder said, "Long did I associate with the master, and the learned Bhikkhus, but had never heard a discourse like this before." And Ananda said that this kind of Doctrine is not for the white-robed householders but for the homeless ascetics. Lord condescend to teach this kind of doctrine to the householders also. Having exhorted the householder the venerable Sariputta and Ananda came away, and a little while after Anatha Pindika died and was born in the Tusita heaven. And in the middle watch of the night the angel Anatha Pindika, illuminating by his radiance the grounds of Jetavana, came to the Blessed One and uttered the gatha:—

Idam hitam Jetavanam Isl sangha
nivesitam a vuttam dhammarajena Pitē
sarijananam mama kammam vijjāca
dhammanka silam jivita muttam etena
macca sujhantē na gottena na dhanena
va.

The Devaputta emphasising that the virtues of righteousness, wisdom, uprightness, purify a man not rank nor wealth and worshipping the Blessed vanished.

144. CHANNOVADA SUTTAM.

ජනනොච්ඡ සුත්තං.

Rajagaha.—The Exalted One was staying at Veluvana in the Squirrels' Grove. At that time the venerable Sariputta and the venerable Maha Cunda were staying at the Gijjakuta Hill; and at that time the venerable Channo was suffering from a painful illness. And the venerable Sariputta having risen from his evening meditation approached Maha Cunda and requested him to accompany him to Channo to inquire about his illness. They both went to Channo, and having taken their seat inquired of Channo about his illness; and Channo answered

and said that he is suffering from unendurable and terrible pains, and that he wishes to use the weapon to put an end to his life. But Sariputta dissuaded him from using a weapon. If Channo is in need of medicines, food nursing, etc., that he will have them supplied and that he will himself nurse Channa. Channa declines all that, and says that he had lovingly attended on the Great Teacher, and that it should be declared that Channa had attended on the Teacher with felt love, and that Channa without blemish has taken to the weapon. Thus this should be understood by the venerable Sariputta. Then Sariputta expressed his desire to ask Channa some questions, and Channa permitted him. And Sariputta addressing Channa, said, "the eye, the eye-consciousness, and the objectivised subject is thus perceived, "that is I, that I am that is my unchanging ego," and so on with the ear, nose, tongue, body, and mind that "it is I, that I am that is my unchanging ego." Channa answered the eye, the eye-consciousness and the objectivised subject there is "no I, I am not, and that is not my unchanging ego" thus so I perceive." Why does Channa say that he does perceive there is no I and there is no unchanging ego asked Sariputta? In having seen emancipation and having realized emancipation in the doctrine of the non-ego. After having exhorted Channa the venerable Sariputta and the venerable Maha Cunda went away. After they had gone Channo used the knife. The venerable Sariputta came to the Buddha and said that Channa had used the weapon, what is his condition where has he been reborn. Without blemish he lived among the Bhikkhus. But there is the Pubbajira, a village in the Vajji country where Channa's relatives and they will feel the blemish "Sariputta, no blemish attaches to them" said the Blessed One, Blemish there would be if after this life he is born again, but Channa is free from that. In making use of the wea-

pon no blemish attaches to Channa, said the Blessed One.

145. PUNNOVADA SUTTAM

ಪುನ್ನವಾದ ಸುತ್ತಂ.

Sávatthi.—The Exalted One was at Jetavana. After rising from the afternoon *siesta* the venerable Punno came to the Exalted One and having paid homage sat on a side, and said, "It would be well, O Lord, if the Blessed One would give such exhortation whereby he would, living alone, make the strenuous attempt. The Blessed One then exhorted in this wise: There are forms which seen by the eye produce passion, and the eye revels on them whereby lustful desire is created, where there is lustful desire (*nandi*) there arises pain. This I say. And so on with the sounds heard by the ear, smells inhaled by the nose, tastes tasted by the tongue, friction produced by the contact of body to body, phenomena produced by the subjective consciousness and each of these produces lustful desire, and desire produces pain. Where there is no lustful desire created, there is emancipation from pain. Now this is my exhortation to you Punna, in which territory are you going to reside? There is a territory called Sunáparanta, there I am going to live. But Punna the inhabitants thereof are harsh and cruel, what, if they abuse and revile you, will you do? If they do abuse and revile me I will think thus. Good are the people of Sunáparanta in that they only abuse and revile me without giving me blows. What, but if they do give you blows, what will you do? Lord, if they give me blows by the hand, then I will think, excellent are the people of Sunáparanta in that they do not use bricks and stones. But if they do use stones what will you do? Lord, if they do beat me with stones, I will think, excellent are the people of Sunáparanta in that they do not use sticks to beat me. But if they do use sticks what will you

do? I will think that the people of Sunáparanta are good in that they do not use weapons, to injure me. What, if they use weapons, will you do? I will think, good are the people of Sunáparanta, in that they do not use a sharp instrument and kill me. What if they do kill you? I will think that this body, so loathsome, has to be rejected, and it has been destroyed by an instrument and the consummation has been reached. Excellent, Excellent, Punna, you are able to live in Sunáparanta dominating your senses. Punna having taken leave of the Exalted One went to Sunáparanta and lived there. He had organised a community of 500 upāsakas and taught them and exhorted them. Later on Punno attained parinibbāna.

The Archaeological Survey of India.

ANNUAL REPORT 1907-8.

The handsomely bound, clearly printed, elaborately written Report of the Archaeological Survey of India has been published, and thanks to the indefatigable Director-General of Archaeology, we have been favoured with a copy thereof. It is printed at the Government Printing Office, Calcutta, and the price per copy is Rs. 25 or 37s. 6d. Those who can afford to spend this amount on so interesting a subject as Indian Archaeology should at once write to the Archaeological Survey Office, Calcutta or to any one of the well-known Oriental Booksellers, and get a copy of the Report, for it is full of information of the work done during the year, as the contents of it will show, viz :

Conservation; The Akbari Mahall in Agra Fort, The Rang Mahall in Delhi Palace; Takht-I-Akbari at Katanur; Notes on Conservation in Burma; Exploration and Research (General); Excavations at Sarnath; Excavations at Saheth Maheth; Excavations at Takht-

I-Bhai. A Buddhist Monastery on the Sankaram Hills; Excavations at Ram-purva; The Ancient Temples of Aihole; Chaumukh Temple at Ranpur; The late St. Colonel James Tod; Epigraphy; The First Vijayanagar Dynasty, Viceroys and Ministers; A Forged Copper-Plate Inscription from Eastern Bengal; Historical documents of Kulu; Two Chinese Inscriptions from Bai in Central Asia. The large size demy quarto volume contains 277 pp., and 86 Plates.

The letter press of the brilliant article on Conservation is from the pen of the Director-General of Archaeology, Mr. J. H. Marshall, and any thing written by him is of especial value to the student of Archaeology for he has a kind of intensive knowledge to enunciate his ideas so accurately and scientifically. Perhaps he is incamated in this life to do the especial work of Indian Archaeology. This principle may be equally applied to his coadjutors, viz. J. Ph. Vogel, Sten Konors, D. B. Spooner, and A. Rea. We must not omit to mention the name of Daya Ram Sahin, the able scholar who is deputed unravel archaeological mysteries whenever discovered, at different historically ancient sites in the Gangetic Valley. That these scholars born in countries where Buddhism does not exist as a living religion should be so successful in their researches lends weight to the Buddhist teaching of *purva janma abhyāsa*.

The Excise Bill.

The Select Committee appointed by the Legislative Council met last Tuesday at the Council Chambers. The meeting commenced at 11 a.m. and the Committee sat all day with an interval for lunch, which was served in the room. The Committee comprise Sir Hugh Clifford, (Colonial Secretary), the Hon. Mr. L.W. Booth (Acting Controller of Revenue), the Hon. Mr. Anton Bertram (Attorney-General), the Hon. Mr. Bernard Senior (Treasurer), the Hon. Mr. J. G. Fraser (Acting Government Agent W.P.), the Hon. Mr. G.S. Saxton (Go-

vernment Agent, C. P.), the Hon. Sir Allan Perry (P. C. M. O.), the Hon. Mr. A. Fairlie (European Urban Member), the Hon. Mr. E. Rosling (European Rural Member), the Hon. Mr. P. Ramanathan (Educated Ceylonese Member), the Hon. Mr. Hector VanCuylenburg (Burgher Member), the Hon. Sir, S.C. Obeyesekere (Senior Low-country Sinhalese Member), the Hon. Mr. A. J. R. de Soysa (Junior Low-country Sinhalese Member), and the Hon. Mr. A. Kanagasabai (Senior Tamil Member).

Last Tuesday's was the first meeting of the Sub-Committee which was appointed on April 16th. The Committee again met on the following day.

The Maharaja of Patiala.

The young Maharaja of Patiala has made a lavish distribution of funds in commemoration of his title of G.C.I.E., viz, 1½ lakhs for the improvement of towns, Rs. 30,000 for female education, Rs. 30,000 for primary education, of which Rs. 10,000 is recurring, besides the opening of a number of schools, tree grain markets, etc.,. Recipients in Burma of titles and honours had better take a leaf from the book of this public-spirited Prince.

Council of Legal Education Meeting.

At the meeting of the Council of Legal Education held on Monday afternoon at Hultsdorf, the following motion which was proposed by the Hon. the Attorney-General and seconded by the Solicitor-General was passed unanimously.

MOTION.

"A Solicitor, Attorney, Writer to the Signet or Proctor in any of the Superior Courts of Record in Great Britain or Ireland or a procurator in any Court of Record in Scotland may, at any time after the expiration of a period of five years since his admission as such be enrolled an Advocate of the Supreme Court upon payment of a fee of Rs100 to the Secretary and upon passing the examination provided for in Rule 49."

BUDDHISTS AND THE EXCISE BILL.

PUBLIC MEETING AT ANANDA COLLEGE.

Following on the mass meeting held at the Vidyodaya College, Maligakanda, under the auspices of the Ceylon Temperance Union early last week, a public meeting of Buddhists was convened at the Ananda College on last Saturday afternoon at 3 o'clock to protest against the Excise Bill and the multiplication of facilities for intemperance. In response to the notice published in the newspapers, a large gathering assembled within the hall and every point of vantage within and without was occupied. It can safely be stated that there were over a thousand people present. The Buddhist priesthood was largely represented and nearly all the leading Buddhist laymen were there. The proceedings commenced shortly after three o'clock and terminated at six o'clock; great enthusiasm prevailed throughout the meeting. Mr. W. A. de Silva, J.P., presided. The Ven. M. Nanissara High Priest, Principal of the Vidyodaya College and other priests present were accommodated with special seats on the platform, while the conveners of the meeting were seated opposite. Mr. C. T. Strauss, a Buddhist visitor from New York, was an interested spectator of the proceedings.

The Chairman was the first to speak and he was followed by several other speakers among whom were the Anagarika Dharma-pala, W. Harischandra, Advocate Senanayaka, C. Batuwantudave and Martinus C. Perera. Several important resolutions were passed and a strong Committee was appointed to carry out those resolutions. With a vote of thanks to the chair which was earned with acclamation the meeting terminated shortly after 6 p.m.

Saraswathi Literary Association.

The fourth Half-yearly General Meeting of this Association took place on Saturday the 18th instant at 6-30 p.m.

Dr. M. M. Cumarasamy F.R.C.S. the President presided Preliminaries being over the Report for the half year ending April 1912. was read. The President moved the adoption of the report commenting at length on the successful work of the Association

and was seconded by Mr. S. Somasundram Proctor S.C. Messrs S. Vytianathan, M. Kanapathipillai S. Elaiappa and M. Subramaniam representatives of the Darley Students Union passed comments and were suitably replied by Messrs S. S. Kanapathipillai B.A. and C. Gurusamy. This over two resolutions were passed one to record the appreciation of the services rendered by Mr. R. M. Thevathasen and another to pass a vote of thanks to the Press. The office-bearers retiring Messrs S. S. Kanapathipillai B.A. and C. Navaretnam were elected pro-tem Chairman and Secretary respectively. At this stage Mr. K. A. Veeravagu arrived from Jaffna and so he entered the Hall received an ovation. The Chairman resuming, the following office-bearers were elected for the current half year.

Patron for life:—The Hon. Mr. P. Ramathan K.C., C.M.G.; President:—Dr. M. M. Cumarasamy F.R.C.S.; Vice-presidents:—Dr. John Rockwood M.R.C.S.; Mr. S. S. Kanapathipillai B.A.; S. Somasundran Proctor S.C.; K. A. Veeravagu, Hon. Secretaries:—T. Muttucumar; V. Sivaprakasam Hon. Treasurer:—T. Rajanayakam; Auditor:—V. S. Annamalai; Librarian:—S. S. Ambikai Pagan; Executive Committee:—Messrs C. Gurusamy, A. M. Thevathasen, S. Mylvaganam, A. Gundrampillai, S. Rasappa, C. Canagasundram and M. Chellaiya.

Dr. M. Sinnetambi, M. D. and S. Thambyah were elected Hon. Members. The following were enrolled members. Messrs S. Periyatamby V. Mailvaganam R. P. Shorraud, V. Karthigasu K. Sangrapillai, W. T. Jekasothy Kasipillai Arulpragasam and Ramasamy.

All business being over the President rising amidst applause congratulated Mr. K. A. Veeravagu on his happy marriage and spoke at length on the sterling qualities of the guest and the invaluable services rendered in connection with the Association. The Secretary then stepped to forward and after paying a glowing tribute in eulogistic terms to the work done by the guest, read the congratulatory address, the embodiment of the members of the Association. A presentation on behalf of the Association was presented by the President. The Address is a highly artistic one written in

bold gold characters and was drawn by Mr. C. Canagasundram. Refreshments were then served lavishly and the gathering after having enjoyed a merry evening dispersed at a very late hour.—Cor.

We publish the following letter addressed to the Manager Maha-Bodhi Society :—

The Manager Maha-Bodhi Society.

Dear Sir,

Please convey to the Anagarika and the Maha-Bodhi Society for the honour they have done me in electing me a Committee Member of the Temperance Union. I shall be most glad to act in the committee and to do all in my power in furtherance of the object in view.

May I draw attention to the following which appears in the "What people say" column of to-day's *Independent*: "It is... untrue that the opponents of the Excise 'reforms' intend organizing another Temperance Campaign... if they do, the arrack and toddy-taverns will soon have to shut up shop, but there is not the least likelihood of such a boycott. Such a boycott is impossible among a people who cannot or will not combine to help themselves... Were the Ceylonese a united people, no Government in the world would have dreamed of establishing a net work of taverns throughout the country."

It will for us now to show that we can unite. "Boycott" should indeed be an watchword in this crisis. The Temperance Union will be able to do more towards bringing Government to its senses by a general boycott of taverns, tavern-keepers, tavern patronizers than by spending large sums of money in sending memorials and Deputations. We should "decree that :

(1) No man should buy a tavern or toddy kaddai rent.

(2) No man should enter such tavern or kaddai.

(3) No man should personally or by agent buy arrack or toddy from any *licensed* tavern or kaddai.

(4) Every man who does any of things above prohibited shall be shunned and boycotted by his fellows. He shall not be served by a dhoby or barber. No one shall buy from or sell to such a man. *In short* he shall be an outcast from Society.

We should have a fund to finance the boycott. Money will be required to appoint Vigilance Committees : and watchers to report culprits, whose names should be posted up in all public places, especially boutiques which should be induced or "bribed" to refuse to sell provisions to those who do not obey the Union's decree.

Yours faithfully,

C. E. COREA.

Chilaw, 25th May 1912.

EDUCATION IN CEYLON: CLAIMS OF CEYLON UPON INDIA

1—An Appeal from the Secretary of the Ceylon Maha-Bodhi Society.

Colombo, February 5, 1912, Ceylon.

To

THE EDITOR, DAWN MAGAZINE,

DEAR SIR,

Since last July I have been in Colombo working for the welfare of the Sinhala people. My sojourn in Calcutta for nearly 15 years has given me the insight to differentiate as to how we stand as a civilized people. We are greatly obliged to you for the excellent series of articles you have written in the "Dawn Magazine" about Ceylon. India and Ceylon were united by the ties of faith and race for 2558 years. The relationship ceased absolutely in the year 105 when the whole Island came under British sway. For three generations the Sinhala people have been trained under Christian traditions and the result is that the gulf between the Indians and the Sinhalese is wide.

In Ceylon the schools are very inferior, the educational vote for the whole people who number 3,494,317 is Rs. 1,442,464, which when proportionately divided, you will be astonished, comes to about half anna per month per head. There is no university, no technical college, no industrial school, no weaving school, no art school, and the boys who are poor can't afford to pay the exorbitant rate of Rs. 15 per month as school-fee which is charged at the Government School. The Christian missionaries have opened a few high schools but admission to these sectarian schools means that

the Buddhist pupil loses his faith in the Lord Buddha and laughs at the Aryan customs and comes out as a throughbred Eurasian. This is most deplorable. In the ancient days, Bengal Pandits came to Ceylon and helped the people. But now all that is stopped. What we need now is greater union with Bengal, and the only way to bring this about is by means of education. The Bengalee graduates will find Ceylon an admirable field to open schools. If a hundred Bengalee graduates come and begin to teach English, in a few years the whole situation might be changed. The Buddhist vernacular schools will welcome the teachers from Bengal, and they will have to do the very work that the Christian missionary teachers are doing. The grant that the schools get will be divided and the managers of such Buddhist schools will be glad to give a share of the grant to the Bengalee teacher. Besides, the teacher can charge a monthly fee from each pupil,—a school-fee as obtains in the missionary schools. Here is a splendid field just opened, and you will I hope do all you can to save the poor Sinhalese who number 2,441,605. Here is an opportunity to save the race. If we lose this opportunity, the Christian Missionary Societies will be able to educate this large population according to their lights, and an ancient race who have kept up the traditions of Aryan learnings for 2358 years will have vanished and a hybrid race of Eurasians will have come into existence.

We are now the most backward race in all Asia, but our history is well-known and it is our only comfort, and we claim the blood-relationship with ancient Bengalees and Magadha people who came 2455 years ago to Ceylon. A noble race should not be allowed to come to extinction; hence my appeal to you. Translate this letter and print it if you please in all the Bengalee papers. Make the Sinhalese,—Hindus; that is better than making them Christians and Moslems. The outlook is gloomy. The Sinhalese people are between the deep sea and the devil. They have either to accept Christianity or become Moslems. We require at the present moment a number of noble-minded Bengalees fired with the spirit of chivalry and speaking for myself I undertake to do all that I am capable of to save an ancient race that has maintained its

individuality for 2358 years.

I am yours sincerely,

THE ANAGARIKA DHARMAPALA

(Secretary, Maha-Bodhi Society)

11—EDITORIAL NOTE ON THE ABOVE

In the foregoing letter to the Editor of this magazine, Anagarika H. Dharmapala, Secretary of the Maha-Bodhi Society, makes a feeling appeal to the Hindus of India, and particularly to the Hindus of Bengal. The appeal relates specially to the question of how to prevent the denationalisation that has set in Ceylon through the instrumentality of Christian Missionary Education Societies in that Island. We are in strong sympathy with this primary object of the Maha-Bodhi Society's appeal and are convinced that only through well-directed educational efforts to preserve the moral personality of the Sinhalese people, could the forces of disintegration be hoped to be arrested. Ceylon in days gone by was an integral part of Hindu India, and the civilisation of the island to no small extent was and has been an offshoot of the greater civilisation in the mainland of India. (This point was brought out in great detail in this magazine (volume for 1910) in parts VI, VII, and VIII of the series of articles entitled—*Swadeshi India or India without Christian Influences: An Exposition and a Defence.*) Since the beginning of the last century or thereabouts, Ceylon, however, has drifted away gradually from all those ties of association and kinship and unity with Hindu India which, if they had continued to subsist in vigour, would undoubtedly have opposed the domination of a non-Buddhist culture which is sapping the foundations of the historical personality of an ancient people. Ceylon is mainly a Buddhist country, but owing to the growing Christian Missionary influence which has been steadily acquiring a baleful ascendancy in respect of the education of its people, serious apprehensions are entertained that the future of the indigenous culture of the island,—which is associated with and is but part of the wider culture in the mainland of India, is well-nigh doomed. As an antidote, a Buddhist Education Movement was started in the eighties of the last century through the initiative and help of the late Colonel Olcott,

—which has succeeded to some extent to stem the tide of educational disorganisation which has set in in the island. This Buddhist Education Movement in Ceylon has appeared to us to be a most hopeful movement, and is a striking object-lesson to India,—but more specially to Bengal, whose recent organized efforts under most distinguished Bengali leadership, to build up a new type of teaching-university education, controlled and directed exclusively by Bengali leaders, has met with such ignominious failure.

(To be continued.)

A MESSAGE TO THE YOUNG MEN OF CEYLON.

I have been asked to deliver a message to you, and now that a crisis in the history of our nation has arrived, it is proper that we the heirs of our beloved Lanka, should gird our loins, and put our shoulders to the wheel, and arrest the decay that is visible on all sides. It is a crisis of a stupendous kind, and patriots of Lanka, should give their most earnest consideration to take such steps as are necessary to avert the terrible catastrophe which is fast approaching. It is a question of to be or not to be. We have to ransack the literature of the science of patriotism to learn to act as patriots should for the preservation of our nation, our literature, our land, and our most glorious religion, at whose source our forefathers drank deep for nearly seventy generations, which had preserved their vitality to fight against foes since the time of our heroic and patriot king, the righteous Dutthagāmini, who with the help of his mother and his patriotic followers, and blessed by the association of the Bhikkhu Sangha, reinvigorated and revitalised the nation, 161 years before the birth of Jesus Christ whose followers, from the West came to our blessed land, 1505 years after the Nativity, and laid waste our fertile lands bringing ruin and desolation, from whose effects the country is still suffering.

We Sinhalese should remember that our ancestors came from Lāda, a territory between Bengal and Kalinga about 2400 years ago, and that they settled down in that part of the land now, known as Anurādhapura.

That the Sinhalese are an Indian race there is not the least shadow of doubt. Whether they came from Gujarat or from Vanga we have yet to decide. But studying the history of our own race which is embodied in our Mahavansa, there is sufficient ground to trace our origin not to Gujarat but to the Gangetic valley. Our first king, Vijaya, the Conqueror, left no issue, and the second to be consecrated was Panduvasadeva, nephew of the Vijaya, who came to the Island with thirty two noble youths and landed at Gonagamaka tirtha, in the garb of ascetics wearing the yellow dress. It is said that these youths were received by the inhabitants of the place. Our first king ruled the land for thirty eight years, who with his 700 Sinhala followers, had built villages in various parts of Ceylon. It is said that King Vijaya and his followers not finding women of equal rank in Ceylon sent a message to the King of Madura asking for wives, and that King Pandava gave his own daughter to the king, and to his followers daughters of the nobility. The 'lion race' of Ceylon, whose marvellous achievements are recorded in the Mahavansa, came into being from the union of the nobility of Vanga and Madura, the former in the Gangetic valley, the latter situated on the banks of the river Vegavati in South India. In the fortieth year of the Buddha's Parinirvana came Panduvasadeva to Ceylon, and it so happened that at this time a princess of the Sakya family, a grand daughter of the Sakya prince Amitodana, paternal uncle of Buddha, with a number of noble virgins, arrived in Ceylon, and these were married to the prince Panduvasadeva and his followers. The ruling families of Ceylon henceforward till the time of King Dhatusena belonged to the Mahavansa, the great race. Ceylon politically and religiously is associated with the Sakya family. From the year 504 B. C. to 1815 A. C. Ceylon's royal house remained loyal to the Royal ancestors of the Gautama Buddha, and yet amidst disintegrating catastrophes the descendants of the first colony of Sinhalese of Sinhapura, remain loyal to the name of the Great Teacher whose religion was introduced to this island by the son and daughter of the great Buddhist Emperor, Asoka, of righteous memory in 310 B. C. A small portion of the Sinhalese nation, under compulsion

of the invading freebooters and pirates in the 16th century of the Christian era adopted the religion of the Roman Pope. The Portuguese, Dutch and British vandals destroyed completely the majestic structures that had been built by our ancestors, during a period of three centuries, and today, we have to weep and lament seeing how far low we have fallen from the ancient magnificent heights politically, morally, industrially, socially and commercially.

When the ancestors of the present holders of our beloved Island were running naked in the forests of Britain with their bodies painted, and later on when their ancestors had gone under the imperial rule of Rome, and some of them were being sold as slaves in the market place of Rome, our ancestors were already enjoying the fruits of the glorious and peaceful civilization whose seeds were sown by the scions of the Sakya house 540 B. C.

Sir Emerson Tennent writing about the Portuguese in Ceylon says "There is no page in the story of European colonisation more gloomy and repulsive than that which recounts the proceedings of the Portuguese in Ceylon." About the Dutch Policy Sir Emerson was equally strong, and it is good to read what he has written about them in 1859. In the 2nd volume of his "Ceylon" he writes, "Throughout all the records which the Dutch have left us of their policy in Ceylon it is painfully observable that no disinterested concern was ever manifested, and no measures directed by them for the elevation and happiness of the native population."

Fortunately for us we have the written records of Cordiner, Percival, Tennent and others to know about the policy of the Dutch and we have also the records of the Dutch accentuating on the selfish policy adopted by the Portuguese. Not one kind word have the British writers on Ceylon to say for the Dutch during the long sojourn in the Island. With the help of the Dutch settlers the King of the Kandyan provinces was able to drive out the Portuguese, and when the Dutch began to take the place of the Portuguese the King of Ceylon was glad to form an alliance with the English who were then masters of Coromandel coast and Bengal. The Dutch had to transfer the Ceylon settlements to the British in 1796; and by the treaty of Amiens in 1802 March 27th, the

Dutch settlements in Ceylon were finally ceded to Britain.

The history of the conquest of Ceylon by the British has yet to be written. Neither Cordiner, Percival, nor Tennent has given the true version of the perfidious conduct of the first British governor and of the first British Major General in their dealings with the King of Kandy. To get a glimpse of the correct version of the abominable and shameful conspiracy between the Kandyan ministers and the British administrators between 1799 and 1815 we have to read Marshall, Knighton, Cordiner, Lord Valentia, "Unpublished Diary of Andrews" in the Library of the Colombo Museum, "Account of Major Johnstone's expedition to Kandy in 1804," and the several chapters in the different volumes of the Ceylon Literary Register, from vol. I to vol. VI., as well as the pamphlet on 'Ehalapola' by Pohath Kehelpannela. For nearly three generations the Sinhalese have been told by the British administrators that the last King of Kandy, Sri Wickrama Raja Singha, was a tyrant, a despot, a drunkard, and that it was to save the Sinhalese nation from the tyrannical power of the King that war was proclaimed in January 1814. At first North conspired with the traitor Pilima Talawwe, soon after the young prince who was then only 18 years old, was set on the throne, in 1798. In dealing with orientals no nation has succeeded so well as the British. A combination of circumstances made the conquest of Ceylon easy for the British. For nearly one thousand nine hundred seventy-six years the Sinhalese maintained their independence by the strength of their arm. The first arm conflicts began at the time of Duttagamini in 161 B. C., and the last conflict ended in November 1818 with the execution of the leaders of the Kandyan chiefs. Keppitipola and Madugalla. Had not Ehalapola turned traitor against the king in 1814 the British would never have ventured to proclaim war against Sri Wickrama Rajasingha. The ambitious intriguing Ehalapola entered into a secret agreement with the British Governor, the latter promising Ehalapola the crown on certain conditions. To this trap the villainous Ehalapola entered, never suspecting the lot that was in store for him. Ehalapola was known to the people as the *deveni* "rajjuruwo," the second king. They had no idea that the

perfidious minister was going to enslave them for ever. Lieut. General Sir. C. Brownrigg writing to Earl Bathurst says "*They (British soldiers) have been every where received by the chiefs and inhabitants with unfeigned welcome, assisted with supplies and means of carriage and their camps frequented by all classes of the natives with extraordinary familiarity. Your Lordship will readily perceive the happy tendency of this kind of behaviour in encouraging and propagating that confidence on the part of the inhabitants of their provinces, in the justice and moderation of his majesty's government and the protection which served to invite and attach them to the cause in which they were engaged, and led to a conquest, the attempting of which has in former instances proved so fatal, as to leave terrible lessons of caution and forbearance to future invaders; an enterprise which I have no hesitation in saying, could not with any common prudence have been entered upon, except with the most credible assurances of the concurring wishes of the chiefs and people, nor could ever have been brought to a successful issue without their acquiescence and aid.*" "*Monthly Literary Register*," vol. I. P. 205.

(To be Continued.)

BUDDHIST LOANS TO CHRISTIANITY

WITH SPECIAL REFERENCE TO RICHARD

GARBE.

In the October *Monist* Professor Garbe, of Tübingen, admits a Buddhist Basis for the Christian legends of Saints Christopher and Eustace. In the early part of the same article he also admits Buddhist influences in the Christian Apocryphal Gospels, but denies it in the canonical ones. I herewith submit two passages from the Gospel of Luke which appear to me to agree as closely with the earliest Buddhist texts as do the saint-legends admitted by Garbe.

The first parallel is taken from my now forgotten pamphlet of 1905, *Can the Pali Pitakas aid us in fixing the Text of the Gospels?* The second is from my *Buddhist and Christian Gospels*, as indicated in the first edition (1902) and partially printed in the third and fourth (Tokyo, 1905, and Philadelphia, 1908.)

THE ANGELIC HERALDS AND THEIR HYMN.

Luke ii. 8-14.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of *great joy* which shall be to all the people: for *there is born* to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace, divine favor among men.

Sutta Nipato, Mahavagga, Nalakasutta (known only in Pali, but with analogues in later Buddhist books.)

[To be continued.]

News & Notes.

The Day of Buddha was celebrated in London by the Buddhist Society of great Britain and Ireland. The meeting was held in the Dore Gallery—a well-known art exhibition—and was attended by a number of members and sympathetic friends. Mrs. Rhis Davids M.A., gave an elevating address on "The gift of Truth." Free public meetings of the Buddhist Society continue to be held every Sunday evening at the Emerson Club, Buckingham Street, Strand.

Chinese Republic.

It will soon be necessary for the formal announcement of the establishment of the Chinese Republic to be made to the Powers, and it is likely that this mission will be entrusted to Dr. Sun-Yat-sen. A correspondent in Peking who is in close touch with him writes that he recently received a letter in which Sun-Yat-sen expressed his intention of making a prolonged tour in Europe shortly, and it is hinted that this may mean that he will go not only to make this formal announcement, but to arrange for the loans which will have to be raised to start the Republic upon a useful and progressive career. The same authority also mentioned as a fact of the highest importance that the colony of Chinese *litterati* at Foo-Chow (to which place retired officials migrate, much as Indian civilians do to Cheltenham) were unanimously in favour of the Republic. They were, he said, the one class who by tradition and upbringing might have been expected to have opposed reform, and the piece of news was, he considered, of the happiest augury.

Romance of Pen Industries.*

"Romance of Pen Industries" by Dr. R. N. Saha, M. C. P. S. Benares, is a manual devoted to the manufacture of writing materials. Dr. Saha needs no introduction as he is well-known as the inventor of the Luxumy Stylo-Pens which are gaining in popularity. The system of manufacture of writing ink and paper and steel pens is so technically described that manufacturers will find it very useful. About the manufacture of stylo-pens Dr. Saha can speak with great weight. How vulcanised rubber is manufactured and rubber stamps made are explained in detail and then follow the process of the manufacture of led pencils. Chapters are devoted to photo-engraving and also to stenography or shorthand. Detailed history is given of the Press both in Europe and India. The chapters headed "Indian Theology: its history"; "Technical Education in India"; "The History of the Factory system"; "Drain Theory"; "Sea-voyage and Maritime Commerce of Ancient India"; "Indian Political Economy—its history" and "The Romantic side of Invention, Industry and Science" are very informing and exhibit

great research on the part of the author. The book will be of immense use to all Indian business men, bankers, merchants and traders.

Madras Standard—9th April 1912.

Vidyodaya Oriental College.

The Vidyodaya Oriental College, which had been closed for the Sinhalese New Year and Wesak for more than a month, was reopened on Monday last.

This Institution has removed to 222, Lower Circular Road, where arrangements are being made to accommodate fifty inmates. It is hoped that the School will shortly be declared under the Police Act as a proper place for the reception of blind people. Visitors are welcome during all hours of the day and the poor inmates trust that ladies and gentlemen will give them a look-up as they pass their gate.

The Education Committee.

The Education Committee completed its labours with the lengthy sitting of Friday last, which lasted "from morning till night." The Committee sat from 10 a.m. till 4-30 p.m. practically continuously and finished the consideration of its Report, which will now be signed and forwarded to Government probably this week. Its early publication is generally desired, in fairness to the public.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on the receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,
COLOMBO, CEYLON.

* Romance of Pen Industries, By Dr. R. N. Saha, M. C. P. S., Benares.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good. for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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BUDDHIST LOANS TO CHRISTIANITY

WITH SPECIAL REFERENCE TO RICHARD GARBE.

[Continued from our last issue.]

The heavenly hosts rejoicing, delighted.
And Sakko the leader and *angels* white-stoled

Seizing their robes, and *praising* exceedingly.

Did Asito the hermit see in noonday rest.
(He asks the angels why they rejoice, and they answer:)

The Buddha-to-be, the best and matchless Jewel,

Is born for weal and welfare in the world of men,

In the town of the Sākyas, in the region of Lumbini:

Therefore are we joyful and *exceeding glad*.

The parallel is further carried out in the narrative. The hermit, like the shepherds, goes to pay his reverence to the newborn Saviour.

Considering that between the Greek of Luke and the Pāli of the Sutta Nipāto there may lie some lost book, the words in italics are practically identical. The Pāli words *hita-sukhataya* ("for blessing and happiness") are a convenient phrase, often recurring in the texts. We here translate them "weal and welfare" for the sake of

poetic effect, but they mean much the same as the English phrase, "peace and prosperity." Now if Luke, or rather his Oriental intermediary, did actually use the Pāli poem, it is evident that omitting *Jato* ("born,") we find a very good equivalent of the line:

Manussaloke hitasukhataya Jato,
in the line:

It is thrown into the form of a Hebrew parallelism, in which peace on earth and divine favor among men are interchangeable terms. It is well known that the oldest manuscripts of the New Testament are at variance here over the word. Some read genitive) and then we must render: "among men of good will" (or the divine favor, i. e., the elect as Alford says.)

This is the reading of the Vulgate and of the English and American Revised Versions. It is because in the Septuagint means so often the divine good pleasure that the Revised Version has "men in whom he is well pleased." But the old King James reading (following the *textus receptus* afterwards fixed by the Dutch printers Elzevir) is borne out by the analogy of all Hebrew parallelisms. This is therefore a passage wherein the Pāli Pitakas can probably aid us in fixing the text of the New Testament.

This parallel is ignored by Garbe, though he mentions that of Asito and Simeon, which is connected with it in the Pāli. But the Lalita Vistara and other late books relied on by Garbe, and by Sanskrit scholars gene-

rally, do not contain the Angelic Hymn. I admit the weakness of the Asito-Simeon parallel, when taken by itself; but its strength consists in its organic connection with the Angelic Hymn, both in Luke and the Sutta Nipāto.

In *Buddhist and Christian Gospels* (4th ed. only) I have shown that Luke's alteration of the Buddhist legends is no more than his alteration of the Synoptic tradition (Mark xvi. 7, compared with Luke xxiv. 6.)

When all this has been studied as carefully as older points of Gospel criticism, the day will come when school-children will know that 'Peace on earth, good will to men' is a Buddhist text.

THE LORD'S THREE TEMPTATIONS.

In the Wilderness.

Luke iv. 1-3.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit *in the wilderness* during forty days, being tempted of the devil. And he did eat nothing in those days; and when they were completed, he hungered.

Classified Collection, Book of Temptations (Pāli and Chinese).

At one season the The Lord was staying in the land of the Kosālā, *among the Himalayas*, in a log-hut. While thus living *in hermitage retired*, the reflection arose within him: "It is really possible to exercise dominion by righteousness, without slaying, or causing slaughter; without oppression or the making thereof; without sorrow or the infliction thereof."

Temptations to Assume Empire and Transmute Matter.

(In different order in Luke and the Pāli).

And the devil said unto him, If thou art the Son of God, *command this stone that it become bread*. And Jesus answered unto him, It is written, Man shall not live by bread alone. And he led him up,* and shewed him all the kingdoms of the world in a moment of time. *And the devil said unto him, To thee will I give all this authority*, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If though therefore wilt worship before me,

it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then Maro, the Evil One, perceived in his heart the thought which had arisen in the heart of the Lord and he approached the Lord and *spoke thus*: "Lord, may the Lord exercise dominion; may the Auspicious One exercise dominion by righteousness, without slaying or causing slaughter; without oppression or the making thereof; without sorrow or the infliction thereof."

"What seest thou in me, O Evil One, that thou speakest thus to me?" "Lord, the Lord hath practised the four principles of psychical power, hath developed them, made them active and practical pursued them, accumulated, and striven to the height thereof. So, Lord, if the Lord desired, *he could turn the Himalaya, the monarch of mountains, into very gold, and gold would the mountain be.*"

(Buddha replies:)

"The whole of a mountain of gold, of fine gold,

Twofold, were not enough for one: Let him who knoweth this govern his life. He who hath seen Pain and whence its rise, How could such a one bow to lusts? He who knoweth that the substratum of existence is what is called in the world 'Attachment,'

Let that man train himself in the subdual thereof."

Then Māro, The Evil One, said, "The Lord knows me; the Auspicious One knows me." And he vanished thence, unhappy and disconsolate.

Temptation to Commit Suicide.

(Continuous in Luke).

And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, to guard thee: and

On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. Book of the Great Decease: Long Collec-

* Matthew has: *unto an exceeding high mountain* (thus agreeing with the Pāli idea of the Himalayas).

tion, Dialogue 16; Chinese, No. 2. (Three months before Buddha's death).

Now not long after St. Anando had gone, Māro, the Evil One, approached the Lord, and standing beside him, addressed him thus:

"O Master, let the Lord now die the death of an Arahāt* let the Auspicious One die the death of an Arahāt: now, O Master, is the time for the Lord to die this death; and moreover this word was spoken by the Lord: 'O Evil One, I shall not die the death of an Arahāt until my monks and nuns, my laymen and lay-women become wise and trained disciples, reciters of the Doctrine, walking in the doctrine and the precepts, walking consistently, living out the precepts."

"And now, Master, (is this the case. O Master, let the Lord now die the death of an Arahāt, let the Auspicious One die the death of an Arahāt; now, O Master, is the time for the Lord to die this death!"

When he had thus spoken, the Lord said unto Māro, the Evil One: "O Evil One, be content; the Tathāgato's Arahāt-death will not be long: at the end of three months is the time for the Lord to die the death of an Arahāt."

The Devil Disappears.

And when the devil had completed every temptation, he departed from him for a season.

Classified Collection (in sequence above.)

Here we have, in the Pali and the Chinese of the Classified and long collections, representing two Buddhist sects of great antiquity, the following root-ideas

1. Appearance of the Tempter to the Saviour in a wilderness.
2. Temptation to assume empire.
3. To use mystical power to transmute Matter.
4. To commit suicide.
5. Disappearance of the Tempter when foiled.

Now Luke has these same root-ideas, though expressed differently in the third case (or, in his text, the first:) viz., the transmutation of stones into bread instead of into gold. Matthew also has them, but he

* *Parinibbātu*, literally "become extinct," conveying the double idea of physical and passional death. See note in *Buddhist and Christian Gospels*, fourth ed., Vol. II, p. 99.

interpolates Luke's third temptation (that of suicide) between them. I therefore give the text of Luke, because it agrees with the Buddhist association, as Luke so often does.†

It is imperatively necessary to study these parallels by means of their earliest sources; viz., the Pāli and Chinese Hināyāna texts on the one hand and the Greek Gospels on the other. Seydel made the great mistake of dealing with late books like the *Lalita Vistara*, without distinguishing its lesser value for the comparison. Even so learned a scholar as Garbe still holds to the Seydel tradition, and consequently makes short work of the Temptation parallel by quoting these later legends (*Monist*, October, 1911, pp. 517, 518.)

I maintain that there is as much striking agreement between Luke and the Hināyāna texts as there is between the Jātakas and the legends of Saints Christopher and Eustace, except that the latter are much longer and furnish more details for comparison.

In the temptation story there is the same Christian coloring as in the saint-legends, and yet the root-ideas agree. The Christian coloring consists in making the Master quote scripture, whereas the Buddhist idea requires him to state some truth. Again and again in the Jātakas do we find the same magical efficacy ascribed to the calm enunciation of a truth which the Brahmans ascribe to the words of the Veda and the Jews to those of the Torah. In the Zend-Avesta the Tempter uses a similar sacred word, but, as hinted elsewhere (*Buddhist and Christian Gospels*, 4th ed., Vol. I, p. 106,) the Mazdean temptation story is only like the Christian one in its theism and its quotation of scripture. The earliest account of the temptation of Zoroaster is in the Vendidad, and it consists of only one, viz., that of empire. Before the temp-

† See the article *Luke and Buddhism*, in the General Index to the fourth edition of *Buddhist and Christian Gospels*. Of course there is the possibility that the Temptation scenes of Luke and Matthew (they are not in Mark, though he mentions the Temptations) belong to a lost book whereto both are indebted. I believe scholars generally consider that these scenes were not in the Logia source. My own belief is that Luke was the first to introduce them, and the editor of Matthew adopted them from his text.

tation the friend makes a vain attack on the prophet's life, and after it the prophet declares that he will defeat the forces of evil by two things:

1. The eucharistic utensils and sacred drink;
2. A magical word taught him by the Godhead in a past eternity.

(To be continued.)

ALBERT J. EDMUNDS.

PHILADELPHIA, PA.

EDUCATION IN CEYLON: CLAIMS OF CEYLON UPON INDIA

11—EDITORIAL NOTE ON THE ABOVE

(Continued from our last issue.)

The history of this Buddhist Education Movement in Ceylon was narrated by us at some length in the pages of this Magazine (January, February, April and June 1911 numbers;) and those who are interested in the preservation of the historical personality of an Indian people—for the Ceylonese are an Indian people—will do well to scan this narrative. The progress of this Movement, although it has been sufficiently striking, it must be confessed, would have been greater still, if the workers in the cause of Buddhist Education had been able to join hands and co-operate with each other. As it is, they are now divided, and desire, to work independently of each other. The Theosophical Society of Ceylon and the Buddhist Maha-Bodhi Society,—these are the two bodies which have taken up the work in right earnest, and it is necessary that they should co-operate heartily, if the cause on which they have set their hearts should make a rapid advance and be crowned with a far more deserved success. For now both these Societies in their departments of educational activity in Ceylon are confronted by a common danger. For, since the passing of what is known as the *Rural Schools Ordinance of 1907*, which came into force in 1908, all registered rural schools—and there have been no less than 220 Buddhist Schools working under the supervision and care of the Buddhist Theosophical Society in Ceylon with an attendance of 35,000 pupils†

† Vide Report of the General Manager of Buddhist Schools, appearing in *The Theosophist* February, 1912, pp. 120-123.

—all such registered rural schools have had to be conducted as "Public Vernacular Schools" at which attendance of children has been compulsory, necessitating additional accommodation and appliances, which could only be provided for by the supervising Theosophical Society in Ceylon at considerable annual expenditure. In the August, 1910 number of *The Theosophy in India*, which is the organ of the Indian Section of the Theosophical Society, Mrs. Besant, as President of the Society, made the following appeal for funds in aid of these Buddhist Rural Schools in Ceylon:—"A very heavy debt, increasing every year, has been allowed to accumulate for very many years on the village schools in Ceylon, the founding of which was due to the energetic work of Colonel Olcott. The Government has now made education compulsory and has laid down rules to which the schools must conform; the Buddhist schools can only continue to exist if the debt be lifted off them; if this is not done, they will be handed over to other bodies, chiefly missionaries, supported from America and England with plenty of money, and Colonel Olcott's great work for Buddhist education will perish. Mr. Moore has been made Manager with a strong Sinhalese Assistant, and vouches for the continuance of the Schools if the debt is lifted off. The sum needed is £2,500. I ask each member: Will you help?" From the latest Report to hand of Mr. M. U. Moore, General Manager of the Buddhist Schools in Ceylon, working under the Theosophical Society of the island, we find that debt of over Rs. 32,000 has been paid; but although this is so, the outlook is still by no means very bright. Observes Mr. Moore:—"On assumption of duties as General Manager last year, I found, as was already stated in the last Report, that the salaries of teachers, etc., to the extent of over Rs. 32,000 were in arrears, and as a consequence, the teachers were demoralised, local managers indignant, the Buddhist public disconcerted, the Society distressed, and the working officers harassed. The ready response of the friends of the late lamented Colonel Olcott to the appeal by our dear President has enabled us to settle most of the debts, with some local help. The teachers themselves have contributed one month's salary. Our grateful thanks are offered to the President for the timely

crumbled away last year, perhaps never to be rebuilt. At the same time, it must be confessed that the outlook is by no means bright. A good deal of money will have to be spent in repairing and rebuilding various school premises, and where the money is to come from I do not know. Government requirements are more exacting now than formerly and several of the schools will have to be closed, if the money cannot be found to put them in possession of adequate buildings. The real fact is that the money provided by the Government is meant as an aid, and is not supposed to be enough to maintain the schools; and the Society is endeavouring to support the schools almost entirely on the money it gets from Government.†

In the above state of things, there could be no gainsaying that the two Societies interested in the cause of Buddhist education in Ceylon should heartily join hands and co-operate, for unless the greatest combined efforts are made, it would hardly seem possible to prevent the disintegration and disorganisation of Sinhalese national individuality, which has already set in as the result of the growing ascendancy of a non-Buddhist culture in the island. We were able to show in a previous article (*April, 1911 number* of this magazine,) that the difficulty in the matter has arisen from the fact that the Maha-Bodhi Society stands forth as the representative and champion of non-Theosophical Buddhists, while the Ceylon Theosophical Society, on whose behalf Mr. Moore has been managing his 220 Buddhist rural schools stands for the Sinhala Theosophical Buddhists,—Buddhists who are part of the Theosophical organisation; and the two bodies, instead of working together in the field of Buddhist education in the island, have been working apart under conditions of considerable friction. In the General Report for 1909 of the Colombo Buddhist Theosophical Society (contained in the General Report of the 34th Anniversary of the Theosophical Society, p. 62,) we find the following direct reference to this question:—"It is proposed to accede to the

wishes of the Buddhists to bring about a satisfactory reconciliation between the Maha-Bodhi Society and ourselves. The matter by this time, it is believed, has reached the President, and it is hoped that this heart-burning question will come to a satisfactory issue, with her approval. The chief objection raised by a section of the Buddhists, both laity and clergy, is about the name of our Society, and it is hoped that a definite statement will be made at an early date." Mr. Moore, the General Manager of Theosophical Buddhist Schools in Ceylon from whose report we have already quoted, in course of the same Report (p. 123) refers also to this conflict and makes an important recommendation to bring about a *rapprochement* between the two parties, the Theosophical Buddhists, and the non-Theosophical Buddhists represented partly by the Maha-Bodhi Society and others working in the interests of Buddhist education in the island. The recommendation of Mr. Moore is as follows:—"I am of opinion that the Education Board of the Buddhist Theosophical Society should be strengthened by the incorporation of influential members of the Buddhist community, *who need not necessarily belong to the Buddhist Theosophical Society*; and that unless this is done, the work can never be satisfactorily carried on. I am constantly urging this on members of the Society. If only my suggestions were adopted in this particular, and if further the members of the Buddhist Theosophical Society could be induced to sell their present Headquarters, and provide themselves with new and more suitable premises, all might go on well." With reference to this particular recommendation of Mr. Moore, Mrs. Annie Besant, President of the Theosophical Society, makes the following observations:—"There is no reason why this should not be done. I think it would be better if the Board (Educational Board of the Buddhist Theosophical Society) took the name of "Buddhist Educational Board" simply. There is really no Buddhist Theosophical Society in Ceylon, and local Theosophists will continue to work as they do now, and the Theosophical Society will help as before, although a name which does not describe a fact should be dropped." It appears that Mrs. Besant, in recommending the formation of a Buddhist Education Board for all

† *Vide* Report of the General Manager of Buddhist Schools, appearing in *The Theosophist* February, 1912, pp. 120-123.

Ceylon without any sort of reference to either Theosophical Buddhists or to pure Buddhists, has been only following the lines of the late Colonel Olcott, Founder-President of the T. S. Thus, in the pages of the *Theosophist* (Madras) for July, 1899 we read:—"On the 10th and 11th June, Colonel Olcott, presided at a Convocation of delegates from the three chief Provinces,—the Central, Western and Southern—which unanimously accepted his plan to consolidate all the Buddhist Educational work for the Island into the hands of a "Buddhist Education Board," which shall ultimately become the one official channel of communication with Government—and recover and distribute all grants-in-aid to schools, all subscriptions, gifts and other items of revenue."

Now, therefore, that the need for the organisation on a non-party basis of a central Buddhist Education Board comprising Theosophical Buddhists and pure Buddhists has been definitely recognised, we would suggest to the authorities of the Maha-Bodhi Society to take advantage of the occasion and give the lead in the formation of such a non-party organisation and to push forward the educational work so well begun in the 'eighties of the last century and carried on through difficulties and in the face of enormous opposition* from rival Christian Missionary Societies who had already almost monopolised the field of education in Ceylon. The recent passing away of that

*The extent of encouragement afforded by the T. S. towards the advancement of the education of Buddhist children in Ceylon will be understood by reference to the following facts gleaned from the Annual Administration Reports of the various Directors of Public Instruction in the island. In 1880 when the Buddhist Education Movement was inaugurated by the late Colonel Olcott, the number of schools was 4; and then there was a marked and progressive increase every 5 years from 1880 to 1905 as per list below: (1880)—4 schools; (1885)—8; (1890)—18; (1895)—54; (1900)—142; (1905)—155. Then during the period 1905—1908 the number rose to 206; and in 1909, according to the Administration Report, the number stood at 220.

But if we take account of non-Theosophical Buddhist Schools under private management, the total number of Buddhist Schools in Ceylon came up to 400 in 1909, with an estimated attendance of 50,000 pupils.—*Vide* Report for 1909 of the General Manager of the Theosophical Buddhist Schools appearing on p. 58 of the General Report of the Theosophical Society for 1909.

shining light of Buddhism in Ceylon, High Priest Sumangala, Principal of the Vidyodaya College, Colombo, has been a great blow to the cause of indigenous culture in the island; and there is, therefore, the greater need at the present moment for the Buddhist leaders in Ceylon to concentrate and economise their whole strength in order that, as the Anagarika Dharmapala so feelingly puts it, an "ancient race who have kept up the traditions of ancient learning for 2358 years may not vanish and a hybrid race of Eurasians may not come into existence."

While making the aforesaid suggestions, which we consider to be extremely important, we are not unalive to the fact that India owes a debt immense of endless gratitude to Ceylon, and it appears that the present time provides a unique opportunity to India to help the Sinhala people with men and money in the great work of education to the promotion of which Sinhala's best sons have set their hands. India is indebted to Ceylon in many ways, but not least for the preservation (both in translation and original) of a vast body of Indian literature bearing on the culture and civilization of one of the most glorious, periods of Indian history, but for which the story of the continuity of the historical life of India might not have been handed down to posterity in the way it has been.—*The Dawn*, May, 1912

The First Fifty Discourses.

From the collection of the Medium Length Discourses (Majjhima Nikaya) of Gotama the Buddha freely rendered and abridged from the Pali by the Bhikkhu Silacara.

PROSPECTUS.

In view of the great and rapidly increasing interest now being taken in the religion founded by Gotama the Buddha, every new book bearing on that subject or offering a translation of the actual words spoken by the founder of the religion must be worthy the atten-

tion of all who wish to keep in touch with every advanced movement in modern thought: and the appearance of such a book must be considered an important event.

To this class of book belongs the translation of *The First Fifty Discourses* from the Collection of the "Medium-length (*Majjhima-Nikaya*) Discourses of Gotama the Buddha," now offered for the first time in their totality to the British reading public. A perusal of these Discourses will at once bring the reader into close and living contact with the entire circle of the Buddha, his leading disciples, and the times in which he lived. Thus, at the outset of the volume, one finds Gotama laying down the fundamental and root principles of all his teaching that is to follow. Further on, one finds interesting conversations and discussions between prominent pupils of Gotama concerning important points in his doctrine and system of training. Another discourse throws interesting sidelights upon some of the manners and customs of the age and clime. Other discourses again, display a keen sense of humour on the part of the compiler, with their quaint allusions to the behaviour of superhuman beings in whose existence only few Occidentals of the modern scientific age believe, but which were believed in by the vast majority of the population of ancient India, and so were used by Gotama to adorn his discourses and give a point to his moral.

Occasionally also, in these discourses, one finds Gotama Buddha chiding his pupils for their shortcomings; sometimes, giving them encouragement in the good way they are going; but always making clear to them by many ingenious and extremely apt similes and illustrations, what is his true teaching and what is not his true teaching. And it is in this fact that the modern reader will find the book of most value: that it gives him a reliable account from a well authenticated source, of the veritable

speeches of the Buddha; and therefore he will find it most valuable in settling at once any dispute as to what is the genuine Word of the Buddha, which is a very necessary thing in these times when so many quite erroneous notions about Buddhism are being spread abroad by many who have never studied the genuine and indubitable sources of Buddhist truth. To all who wish to know what that truth is, this book can be confidently recommended. Indeed, it is not too much to say that it is a book they cannot afford to go without; and if its reception is sufficiently good, the translation of the remaining discourses of the Collection will at once be taken in hand, and published in due course.

It may be said in addition, that the English in which this translation has been made is simple, and free from all awkward expressions. It is, in fact, England's English, not Pāli English, and will be a pleasure to read to any Englishman who loves his native tongue and likes to see it well written; and this will be so, even although he may take only a little interest in the subject that is written about.

This translation also avoids all those repetitions found in the original Pāli, and which, while they are necessary and in their proper place in a spoken discourse, when that discourse is set down in a printed book, are only too likely to produce a feeling of great weariness and tedium in the European reader's mind; here the reader can follow the course of the argument straight forward without being pulled back again and again to what has been said before.

But although wearisome repetitions are all left out, scrupulous care has been taken not to miss out any essential portion of the argument of each discourse, or any, even the least variations that may occur in the course of a repetition, so that the translation can be depended upon as a faithful rendering of the original,

Moreover, wherever there could be any doubt as to the meaning of some word or passage, the translator (he is a native of Great Britain who has become some years ago a Buddhist monk in Burma) has in all cases consulted a learned monk or layman in Burma for their opinion; and thus his version is to some extent a reflection of the living modern Buddhism of Burma, which is the most truly Buddhist of all Buddhist countries to-day, as all who have lived there very well know. The translator has also consulted a learned Thera of Ceylon, wherever he has met with difficult passages that were hard to understand.

The eminent Pāli scholar of England, Professor Rhys Davids, has said with prophetic truth that a day will come when the discourses of the Buddha will rank in the curriculum of Occidental universities alongside the dialogues of Plato. When that day comes, it will certainly be the Discourses contained in the Majjhima Nikāya, the Medium-length Collection, that will be chosen as the textbook,—that Collection of which this present volume is a first, tentative version in English. But even to-day everyone at all interested in the noble teaching of the Buddha, ought at once to possess themselves of a copy; as well as every library which wishes to have on its shelves a complete set of all the most important books that deal with the religion of the Buddha Gotama.

BUDDHISM—A Few Words About it.

As an Honorary member of the Maha-Bodhi Society, interested to a certain extent in the cult and creed of the Great and Good Buddha, I wanted to pay visits to the countries Buddhistic, during my travels in the world. Before I visited these places, they had much charm for me. But now, when I saw them, with my own eyes, I say and say with regret, that the charm is gone and gone perhaps for ever. The eyes have

been opened to the realities of the present state of affairs. Nowhere could I find living examples of piety and learning, which could be expected from the adherents of the Great Religion. Buddhism though it could count millions of followers among the races of the world, it cannot be the confessed that it is not now a living force and it exercises no influence whatever upon the lives of those who profess it. They may be Buddhists, but they are so only in name. The Christian influence predominates every where and if the Buddhists do not arise to the occasion all will be lost and that too not at a remote period. The antagonistic forces are at work to demolish its stronghold, amazingly beautiful though it had been in the past. The walls are yielding to the constant blow of the pickaxe of the assailants; the bricks are flying all around; the doors and windows are being knocked down. Christians are reaping the harvest and the so called Buddhists are being converted to the teachings of Christ by hundreds and by thousands. And who can blame the Missionaries? There is no life, whatever, in the Religion of the Noble Buddha. Death and apathy rules supreme. If Buddhism ceases to be a living factor, as it seems at the present time, some other order, inferior though it may be from the standpoint of the Great Arya Dharma, must take its place. It is but natural. I visited Burma, I saw China, I beheld Japan. All are alike in this respect. I know nothing of Ceylon and so say nothing about it, but in the countries, named above, Buddhism is in a topsy-turvy condition. The lay members possess no knowledge, the priests are deplorably ignorant. In Burmah there are more than forty thousand priests, living on the charity of simple folk and rendering no service at all for the alms they receive. They themselves practically know nothing of the Great Religion and consequently are unable to teach its tenets to the followers. There may be some learned and pious Buddhist Bhikshus among them, but I came in contact with none though, wherever I went, I tried to make their acquaintance and addressed them in Sanscrit, expecting some Pāli Scholars to understand me.

The Chinese Buddhists are the worst. They are more given to eating and drinking than any thing else. Every possible superstition exists among them and is fostered

with so much care and cunningness, that men and women both come to them not for spiritual consolation, but to obtain charms to circumvent fate or to win in gambling to which they are so much addicted.

The same thing is done in Japan. In Kyts, the ancient capital of Nippon, there are more than 800 Buddhist temples. Some of them are very beautiful and majestic. But the presiding priests there are as ignorant as elsewhere. I was present on the occasions of religious ceremonies, taking note all the while of their observances. Religion here as elsewhere consists in reciting hymns and performing rituals only. The priests do nothing and contribute nothing to the welfare of the nation. In India, we have fifty two lakhs of parasite monks, who vividly paint the downfall of a religious nation. I was thinking that such will not be the fate of Buddhistic countries, and one can easily imagine, how keenly I would have felt the deplorable spectacles that attacked my eyes, in these countries.

In Kyoto, I had a friend, named Mr. Junichi Swadā, the Editor of the Worlds' Guide. I purposely went to that town to see him. He is a Buddhist and has travelled a great deal in the western countries. I generally sent contributions from India to his monthly Journal, believing that he might be doing something in the cause of furthering the interests of Buddhism in his country. I love this young man and entertain esteemed regard for him, but to my consternation and great amazement, I found, that like other people, he too, was utterly ignorant of the real teachings of the Master. When with him, an Editor of a daily paper paid me a visit. We had much talk on Buddhism and the good man confessed now and then that he veritably knew nothing of his religion. I am told, he produced the conversation we had had, in his daily paper.

(To be continued.)

SHIV BART LAL,

(Editor the Sadhu, Lahore—India
travelling in the West.)

San Francisco,
U. S. America.

ORDER.

We, the undersigned, Mahagoda Sri Nanissara, High Priest, Principal of the Vidyodaya College in Colombo and Vice-President of the Maha-Bodhi Society, and the Anagarika Hewavitarnē Dharmapala of "Alce Avenue," Colpetty, Colombo, the General Secretary of the Maha-Bodhi Society, not being Christians, do hereby affirm and declare, that the only Society within the boundaries of the German Empire which has the right to call itself the Maha-Bodhi Society or Maha-Bodhi-Gesellschaft and use the name and seal of the said Maha-Bodhi Society is the Society now existing in Leipzig under the name of the "Maha-Bodhi-Gesellschaft (D.Z.)," and whose present president is Dr. F. Horn~~ing~~ in Leipzig. This and no other Society or combination of persons whatever has the right to use this name. In case any other Society or combination of persons should pretend or claim the rights and privileges above enumerated within the Empire of Germany, the above-mentioned Maha-Bodhi-Gesellschaft (D.Z.) in Leipzig or Dr. F. Horn~~ing~~ are hereby specially authorized by us to take all steps which they or either of them consider necessary or proper to prevent such abuse.

(Signed) M. NANISSARA,
High Priest.

(Signed)
ANAGARIKA H. DHARMAPALA,
General Secretary,
MAHA-BODHI SOCIETY.
(Seal.)

Affirmed to before me :

W. A. DE SILVA,
Justice of the Peace.

Colombo, the 12th day of June, 1912.

The Fundamental Teachings of the Tathagato.

The Teachings of the Blessed One were given to a sin-burdened ignorant world with the object of bringing happiness to the many. It is not the object of Buddhism to go into the domain of speculation of the whence, whither and what am I? Questions regarding the cosmic process were allowed to remain unanswered, but the most strenuous emphasis was laid on the all absorbing subject of the freedom of the mind. There is ignorance, there is mind, there is truth, these none can deny. We think, we feel, we perceive we know by reflection and analysis that there is good and bad. We know that we are capable of producing suffering and giving happiness to others. There is good and there is bad. That which gives pain to self and others may be condemned as evil, that which gives solace to others and brings comfort without giving pain is good. We know that all aim at happiness, and they wish to realize happiness here and also hereafter. Religions above the animistic type teach that there is a future, and that happiness may be got by conforming to certain virtues which are common to many civilized races. The pre-Buddhistic religion of India did emphasise on the rituals and insisted that these rituals are necessary to get the blessing of the gods. The most elaborate rituals were formulated, and sacrifice was also a part of the ritual. The priests became a necessity to minister to the gods, and the former became mediators between man and gods. The Buddha having experienced the hollowness of the sensations of the hedonistic life made the effort to discover whether there is any advantage in the life of asceticism. For six years the Bodhisat in the hope of discovering truth and achieving happiness made the most strenuous exertion in the domain of rigid asceticism.

When it was found that asceticism had conferred no material benefits in the evolution of the human mind, the Blessed One abandoned the course and began to reflect which would be the path that would ultimately bring the realization of the highest enlightened happiness in perfect consciousness. At last the knowledge of the usefulness of the Middle Path dawned upon Him, and then He made the exertion. Buddhism is not a theology, nor does it speak about the gods as beings who could give wisdom to the seekers of truth. The gods of the ancient Brahmanism were so many muddled beings, and by worshipping them emancipation from the trammels of ignorance could not be obtained. In the *Maha Tanhà sankhya sutta* commentary it is said that the devas are completely sunk in ignorance. "*devà nàma mahà mulhà honti.*"

The Buddha emphasised the perfect *Brahmachari* life. It is for the realization of the highest perfected life that He instigated His *Bhikkhus* to make the most strenuous effort. Activity in doing good deeds, in speaking good and beneficent words, in thinking loving thoughts *Nirvāna* could be realized. It is not a post mortem existence that we have to look to when we speak of *Nirvāna*. It is not absorption in *Brahma* that the disciple of the Blessed One seeks. It is loathsome and disgusting to desire for heavenly happiness after death. The effort which we are asked to make is for the realization of a nobler condition of exalted wisdom in this life in perfect consciousness. This is *Nirvana*. Every good motive, every good thought, every good word spoken, every good act performed helps to reach the goal. Charity absolute, perfect moral conduct, renunciation of sense pleasures, such as are obtained by giving pain to others, acquiring wisdom to know what is Truth, strenuous exertion, preferring death to a defeated life of evil and cowardice, searching Truth even at the sacrifice of life, forgiving patience, sustained will

power to reach the desired goal, universal love showing mercy to all, and an enlightened equanimity happy under all conditions, hoping for nothing here and hereafter. What is life for except to do good, and to bring happiness to those who are still in darkness. Buddhism is therefore no ordinary creed. It is not a religion of slavery. It is only for the profound strenuous thinker, disgusted of the ordinary methods of the ascetic, of the hedonist and of the pantheist. It is not a religion of prayer to a god, or a demon. It is not a religion for the muddle-headed imbecile. It is a philosophy for the strenuous exerting hero. The Blessed One left every thing for the good of the world. He was no territorial patriot. His was a world patriotism. Why should not all be happy, why make a few happy and the rest miserable, hating each other, coveting each other's goods? To make the world happy, to bring solace and comfort to all, man, god, and animal, that was the object of the Buddha. The life of Renunciation, of absolute self-sacrifice, of giving up comforts with a willing heart in love for the others, to bring happiness to others, to make them enlightened,—such was the glorious mission of the Tathagato.

His moral code was perfect. There was no god to atone for, no demon that was unconquerable, no eternal hell where a foolish god is able to torment those who did not care to go after him. God who damns ignorant people are the co-adjutors of the denizens of hell! Gods and devils are companion at arms. The former help the latter!

The especial Doctrine of the Buddha is embodied in the Noble Four Truths. He does teach this especial Doctrine to such as are able to comprehend the higher truths. It is only when the heart is prepared for the reception of the Noble Truths that he transcends the domain of ordinary morality and heavenly happiness. He speaks of Dana, Sila,

Sagga, Adinava, Nekkhamma, first and when the mind is prepared then only that He elucidates on the Nirvana Dhamma. Popular Buddhism is in sympathy with such religions as are moral and celestial. Buddhism as understood by the ordinary people is in harmony with the purified Brahmanism. The ordinary morality of Buddhism is in sympathy with the purified morality of the Brahma Rishis and Rajarishis. It is only when the Buddha begins to expound with the transcendental philosophy of "Maha Kamma Vibhanga" that He says that there is no god or Brahman who had elucidated them before the Buddha. Hence the supreme position that He occupies in the domain of philosophy. Those who do good deeds are born in noble families. The pure Brahmachari is in his next birth born in the Brahman family. The impure Brahmachari is born in the Kshatriya family. Hence the morality of the Brahmachari is productive of good birth. Those who have done evil karma are reborn in a state of poverty and also in unsocialable classes. This is the result of evil karma. Once born in a poor family of no high social position, there is no evolution into the higher if he continues to do evil. Therefore the Blessed One comes as a Saviour to show the way to reach the Consummation of Nibbana. The Order of the Bhikkhu Sangho is the ocean where individualization ceases. The great Spiritual Order is compared to the vast Ocean. All differentiations cease in the Order just as individualisation of rivers cease when their waters enter the ocean. You are born in a good family because you have been doing good karma in the past birth. But wealth and social position is of no consequence to enter the great Order of the Lord. The only obstacle is bodily health and a sane mind. A healthy body and healthy mind are all that are needed to enter the Order. Belief in a god, or in a soul or in a plurality of gods or in no god is immaterial, provided

you have the desire to go through a course of spiritual discipline of body and mind, bringing the sense under control of the law of Buddhas wonderful wisdom. How sublimely superior is the Law of the Tathagato to the animistic pagan unpsychological morality of heathen gods. How utterly vain are the stupid prayers recited in congregation led by the muddle-headed theologian asking the most puerile favours from a god who does not know his own beginning! It is the prayer of the selfish father who only wishes to get the protection for himself and his wife and his son and his wife! And the civilised nations of Europe, what else do they do except to destroy their neighbours. What are the Dreadnoughts for except for the work of destruction? The poor, and the weak have no place in this world on account of the abominable selfishness of these great Powers whose one mission is to destroy. In the wilds of Africa the hippopotamus is not safe. In the Himalayan forest the elephant is not safe from the rifle of these European hunters. Mercy is unknown to them. Self and pelf are the gods they worship. Hypocrisy and cant are great weapons to-day. The unoffending tribes living peacefully in their own country are not safe from the depredations of the civilized freebooter.

Will the day ever come when righteousness will bring protection to the helpless races and weaker nations? It all depends on the people who are weak? The weaker races and the weaker nations have to develop the higher virtues of manhood, and train themselves in the school of moral discipline. And this Discipline in accordance with the teachings of the Tathagato are here enumerated :—

The Panca sila or the Five Daily Rules.

To abstain from killing.

To abstain from stealing.

To abstain from immoral sexuality.

To abstain from intoxicants.

The Domestic Rules of Morality are ten :—

To abstain from killing, from stealing, from sexual and sensual indulgence. To abstain from lying slander, harsh words, and from gossip. To abstain from covetousness, from ill-will, and from unscientific cosmic and immoral speculations.

The altruistic Rules of daily life are ten :—

Charity, moral conduct, development of altruistic thoughts, honouring, reverencing, and paying homage to elders, performing necessary duties of hospitality, attending on the sick, etc., asking others to share in the good works, receiving with a good heart what is given by others, hearing the Good Law, preaching the Good Law, adjusting one's views scientifically in accordance with the Good Law.

The Upasatha Rules to be observed by the student to realize the Brahmachari life are eight :—

To abstain from killing, from stealing, from any kind of sexual intercourse, from lying, from alcoholic drinks, from eating after the sun passes the meridian, from shows, theatres wearing garlands, using scents, unguents, etc., high beds and luxurious seats, etc.

The principles of the Noble eightfold Path are :—

Right knowledge of the existence of Sorrow, of the origin of sorrow, of the Cessation of Sorrow, of the Path leading to Freedom, Peace, Enlightenment, of the Law of Dependent Causation.

Right Aspirations cherishing desires of loving kindness, of mercy, and of renunciation from immoral desires.

Right Speech abstaining from lying, slander, harsh speech, gossip, and using words of loving kindness, gentleness, unity, harmony, peace Right Actions abstaining from killing, stealing, sexual and alcoholic attachments.

Right Livelihood abstaining from immoral professions and occupations, viz., selling animals for the sake of flesh

slave dealing, dealing in intoxicating liquors, in murderous weapons, and from poisons. Right Persevering effort, to abandon existing, evil to make the effort not to create new evil; to exert to increase the existing good, and to create unborn good kusalas. Right Attentiveness. Establishing the mind by psychological effort on a stable basis by analysing the constituents of the physical body; by analysing the variations of sensations of good, bad and undifferentiated; by analysing the differentiating volitions of the mind; and by analysing the phenomena hostile to the consummation of Nibbana and vice versa.

Right Focussing of good thoughts, based on the first, second, third and fourth Dhyana illuminations, resulting in the acquirement of psychical powers of the six Abhinna, ending in the conscious realization of infinite Nibbana.

The Five Principles which give power for the realization of Nirvana are, Faith in the Buddha, in the Law in the Holy Arhats and in the purity of one's own life; attentiveness in every thing that one does, walking, sitting, lying down, eating, drinking, etc.; in the activity of mind and body; in the development of good thoughts; in the acquisition of higher psychical knowledge.

These therefore are called Powers. The five seats of Psychical Consciousness are also based on Faith, Attentiveness, Activity of mind and body, in the concentrated development of good thoughts, in the acquisition of the higher wisdom of Nibbana.

The fourfold foundations for the acquirement of psychical powers are the intense desire, the strenuous exertion, the development of psychical thoughts, and the investigating consciousness.

The fourfold strenuous exertions are:—Exertion to destroy existing evil, Exertion to prevent new evils arising, Exertion to develop existing good qualities, Exertion to generate new good qualities.

To Sevenfold Qualifications for the Development of the attributes of Wisdom are:—

Constant watchfulness over mind and body;

Analysis of the five powers, the six seats of Consciousness, the four foundations of cosmic evolution, the four Noble Truths, the Sevenfold qualities of Enlightenment, the 12 links in the Chain of Dependent Causation;

Ceaseless exertions to prevent evil, and generate the good;

Cheerfulness based on the realization of one's own perfect conduct by the fulfilment of the moral rules of life;

Serenity of consciousness neither being elated at the praise given, nor showing signs of despair at criticisms levelled;

Concentration of all good thoughts; Equanimity.

The five obstacles which are to be removed by the strengthening of the five opposites are:—

Craving desire for the enjoyment of sense pleasures:

Ill-will, engendering hatred towards others; Lethargy of mind and body, Excitability, and Scepticism showing a want of faith in the Buddha, in the Law of Truth, in the Holy Brotherhood, and in one's own moral power, and unbelief in a future life and in the operations of the Law of Cause and Effect.

The Ten Fetters which bind the ignorant individual to the cosmic process are:—Belief in the permanency of an ego outside of the five skhandhas, or holding views that after death there is annihilation. Both these views are considered fetters. Scepticism is a fetter. Holding moribund views on the utility of animalising asceticism and practising the ascetic habits in imitation of the fowl, dog, cow, bat, etc., is a fetter. The craving desire for sense pleasures is a fetter. Hatred and ill-will are fetters. Desire to be born in the material heavens is a fetter. Desire to be born in the spiritualised states where

only consciousness exists is a fetter. Pride is a fetter. Excitability is a fetter. Nescience of the Law of causality and of the four noble Truths is a fetter.

To get rid of the craving desire for sensual enjoyment renunciation of such pleasures is necessary, to get rid of hatred and ill-will it is necessary to cultivate the bhāvanā of loving kindness; to destroy the lethargic feeling it is necessary to awaken the inward light; to destroy internal irritability it is necessary to cultivate the bhāvanā of serenity, to destroy the spirit of scepticism it is necessary to analyse the philosophy of religion.

Rammohun Library.

On Saturday evening in the presence of a large and representative gathering the Maharajadhiraj of Burdwan performed the ceremony of laying the foundation-stone of the new buildings for the Rammohun Library and Free Reading-room at 265, Upper Circular Road.

Professor Promotha Nath Banerjee, Secretary gave a history of the institution and said that it had now become a matter of supreme importance to give the present existing institution a habitation of its own—a suitable building which would meet all the requirements of the case, costing about Rs. 30,000. Contributions to the building fund amounting to Rs. 8,200 had been given by generous donors before whom the scheme had been placed. He was glad to inform the meeting that Mr. Damodar Goverdhan was. of Bombay paid Rs. 5,000.

Mr. S. P. Sinha, as president of the executive committee, requested the Maharaja of Burdwan to lay the foundation-stone.

Sir Guroodas Banerjee, seconded the motion.

The Maharaja then, with a silver trowel, performed the ceremony of laying the foundation-stone, and declared it well and truly laid.

The Secretary then announced the following donations:—The Hon Maharaja of Burdwan Rs. 2,000, Hon. Raja of Dighapatia Rs. 1,000, Hon. Raja of Pithapuram

(madras) Rs. 500, Maharaj-Kumar Rishee Case Law Rs. 1,000, Raja of Santosh and his brother, each Rs. 500, Mr. Satyendra Nath Tagore Rs. 1,000 and Sir Guroodas Banerjee Rs. 100.

With the usual vote of thanks to the Chairman the proceedings were brought to a close.

The Condition of Japan.

COUNT OKUMA'S GLOOMY VIEWS.

Count Okuma, the ex-Premier of Japan, has an article in the latest number of the "Tokio-Taiyo," an influential monthly, dealing with the burning question of the day, the rise in prices and the condition of the masses. He writes:—"There is widespread discontent among the lower orders, due only to high prices and crushing taxation. Though wages have in many cases been raised, they have not risen in the same proportion as the prices of commodities. It is unreasonable to expect our workmen and farmers to live the lives of dogs in this the 45th year of Maiji. The present distress is not confined only to the lower classes. Shopkeepers, teachers, professional men are all suffering from the high price of commodities and the taxes. Crime is vastly on the increase. Last year our prisons contained 20,000 more convicted prisoners than ever before. Disease is making its ravages amongst us. From 10 to 15 per cent. of the deaths in this country are due to tuberculosis and by far the greater proportion is among the teachers in the schools.

"The political condition is hopeless. The Diet does nothing to accomplish reforms. To me it seems that the country is in a bad way. And this whether regarded from the political, the social, or the economic point of view. Whence is deliverance to come? Not from the Government not from educationists, but from the people. The nation must be awakened to a sense of its responsibilities. If representative government is ever to be more than a name then first something must be done to make our elections pure. It costs anything from £300 to £1,000 to become a member of Parliament, and the greater part of the money goes in bribery and corruption. Is it any wonder that our Diet is not respected?"

A MESSAGE TO THE YOUNG MEN OF CEYLON.

(Continued from our last number.)

The Portuguese came to the Island in 1505, and with the help of the Dutch the Portuguese were driven out in 1658. From 1658 to 1796 the Dutch were in possession of the maritime districts. In 1782 the English made an unsuccessful attempt to gain possession of Ceylon. In certain places "Kandyan dominions came down to three miles of sea." In 1803 Kandy was captured by the English, and yet the English were ignominiously defeated by the King. This defeat taught the English "terrible lessons of caution and forbearance."

"The last decade of the 18th century," says a writer in the "Encyclopædia Britannica," article "India," *"the British deluded by their avarice still cherished ideas of Indian wealth, nor would they listen to the unwelcome truth. Enormous sums were exacted from Mir Jaffir. The company claimed 10,000,000 rupees as compensation for losses, for the British inhabitants 50,000,000 rupees, Armenian 2,000,000, Indian inhabitants 1,000,000 for the squadron 4,500,000 rupees, and an equal sum for the army; Mr. Drake and Colonel Clive 280,000 rupees each; Mr. Beecher, Mr. Watts, and Major Kilpatrick 240,000 rupees each."* p. 408, *India. The officers, civil and military alike were all tainted with the common corruption.*" India with its teeming millions fell an easy prey to the British, and with the mercenary sepoys by the thousands it was easy work for the British to harass the people of this small island. But the mountain fastnesses and the heroism of the Sinhalese prevented the Portuguese and the Dutch and the British from invading the *Kanda-uda rata*. For full three hundred and thirteen years the Portuguese, Dutch and the British laid waste the land wherever they went. In 1804 Adjutant General Mowbray ordered Captain Johnstone that *"you will in junction with the other detachments concert such measures as will*

best tend to effect the greatest devastation and injury to the enemy's country." Johnston says about the Sinhalese "so strong is their attachment to their ancient governments, laws, language, manners and religious opinions that three centuries of European domination have not diminished its force." p 35. Wherever the British went they burnt the country, the houses, and in September and October burnt the two beautiful palaces of the king at Paranagama, and Coondesaly. And writing on this devastation Johnston says "the King had every cause to be exasperated in consequence of our having burnt his favourite palace of Coondesaly." p 90.

Dr. Marshall writing about the last King of Kandy says "The deposed King lost his popularity with the principal chiefs in consequence of his having made some severe examples for the purpose of restraining their abuse of power, more especially their oppressive manner of administering justice." The sober truth is that the king was liked by the people and hated by the Pilima Talawa family and by Ehalapola. They were ambitious, they wanted the throne, and the King realized the situation. Ehalapola found the opportunity and the intriguing British governor ready to do anything that was mean and unbecoming, and with retainers like the Sabaragamuva sycopants, ready to do any act of treachery on behalf of Ehalapola, the work of deposing the king was easy. The Kandyans says Marshall "hate the government of the maritime provinces, and the epithet used by them against the English was "Beef-eating slaves begone." p 183.

I have extracted the following from the MS Diary of Andrews now in the Colombo Museum:— "The establishment of the Portuguese in this island must first be examined, the various instances of persecution, avarice, tyranny, intrigue, and injustice which marked their reign. To this power succeeded that of the Dutch, where we see nothing to admire, and almost every cause for censure, if not abhorrence, which very fully appear by viewing merely the outlines of the system they began and ended with. The English nation then makes an easy conquest of the island of Ceylon—the more miraculous this achievement appears in their eyes, the more it displays the greatness of our power—the more naturally does it suggest itself to them that we must also

surpass the Portuguese and Dutch in iniquity and apprehension," p 49.

His description of the palace and the King is as follows:—We now entered the palace and a sudden transit from the thundering sounds abroad to the perfect stillness that succeeded prepared the mind in some measure for what ensued—a scene the most marvellous that faried fancy could well picture, and one which impressed me with more of unusual sensation, whether of wonder, horror or disgust than I had ever experienced at any time of my life. p 77.

"Within this arch at the short distance I already mentioned was the King seated on his throne—in all the pomp, magnificence and luster that it is possible to conceive. The king magnificently dressed, but his robes so bedaubed with gold, and so played upon by the counteracting luster of innumerable gems, that I cannot be particular in ascertaining any part of it. I could observe that contrary to the general principle of dress in Candia his sleeves reached as low down as the wrist something very ponderous or unwieldy hung from his neck to the lower part of which and about the place where our watch chain makes its appearance was affixed an emerald of the largest dimensions I had ever heard of." p 82. On the whole his position was graceful and highly magnetic though for sometime he looked a perfect statue; one very gentle motion of his body and the left hand brought up twice to his forehead. discovered that Candian divinity existed. . . . The Crown was also of solid gold, light and elegantly constructed—it seemed of quadrangular form from each point of which issued a prong ornamented with precious stones. In short the Crown, Throne and dress of the king appeared to be made up of every sparkling and precious quality that the mineral world had to bestow." p 84.

The Sinhalese government was a constitutional monarchy. The king was elected by the people and ruled the people according to the *Dasa rajadharma* or ethics of royalty. The will of the people was supreme. But the ministers wielded enormous power sufficient to remove the sovereign with the consent of the people. The last king was surrounded by foreign foes and their chief was a consummate master of Machiavellian diplomacy. Ehalapola, relying on the verbal promises of the British governor, who was

more than a match to him, escorted the British to the Kandyan capital and helped to capture the king. Little did he anticipate that within three years from the banishment of the king that he will be arrested and deported to a distant island and there to die in misery and want !

The study of history I consider is of the utmost importance for the development of the patriotic consciousness. No nation in the world has had a more brilliant history than ourselves. What is more the stupendous monuments whose remains still are living evidences of our former greatness testify to the wonderful accuracy of our records. The Sinhalese have for nearly a hundred years followed the path of stagnation. In the Revolution of 1818 the best of Kandyan patriots were shot and killed otherwise. Since then the people had been slowly deteriorating. In 1815 the British deposed the King with a view to deliver the people from alleged tyranny, and in the name of the King of England, the British Governor "PLEDGED THE CONTINUANCE OF THEIR RESPECTIVE RANKS AND DIGNITIES, to the PEOPLE RELIEF FROM ALL ARBITRARY SEVERITIES AND OPPRESSIONS WITH the fullest protection of THEIR persons and property: and to all classes the inviolable maintenance OF THEIR RELIGION AND THE PRESERVATION OF THEIR ANCIENT LAWS AND INSTITUTIONS, with the extensions of the blessings resulting from the establishment of justice, security and peace, which are enjoyed by the most favoured nations living under the safe guard of the British crown." M. Literary Register, p 22, vol. V.

Before the British advent the Sinhalese were a distinctly sober people. Johann Von Der Behr writing about the Sinhalese says: "Their drink is generally only water. They do not willingly allow Christians to drink from their drinking vessels. For they are always afraid lest one should perchance have eaten swine or buffalo's flesh." Literary Register vol VI, p 92.

Duarte Barbosa writing in the 16th century says "the king of Ceylon is always in a place called Colombo which has a river with a very good port at which every year many ships touch from various parts to take on board cinnamon and elephants. And they

bring gold and silver, cotton and silk stuffs from Cambay &c."

In the Revolution of 1817 the following Sinhalese chiefs were captured and executed:— Ellepola Adigar, and his wife, Ambagaspetty Lekam, Marakora gedara korāla, Nannakore korāla, Muhandiram pange Arachchy. Gajanavaka and his son, Godangedera Adigaram, Medagastalawa mohottala, Bootewe raterale, Hannasgedera mohottala, Ireiyagama, Kandelaya mohottala and his brothers, the whole of the Kappitipola family, 15 mohottalas and 12 other headmen, Kalugalpitiya mohandram, Pettewella lekam, two Golegodda, Kiripitiya mohottala, Neyagamma Dissawa, Wellepille mohottala. To grasp the situation it is well to know the number of British officers engaged in putting down the revolution, and in going through the volumes of the Ceylon Literary Register, vols. 2 and 3 the names of the following officers were found therein :—

To be Continued.

H. H. THE GAEKWAR.

On the 27th May a garden party was held in the Public Park at Baroda, followed by a grand dinner in the Sayaji Vikar Club, in honor of the 37th Anniversary of the Installation of His Highness the Maharajah Gaekwar. The function was rendered the more notable by a felicitous speech by Dewan Bahadur Samarth who recounted in enthusiastic but just and discriminate language the several services rendered to his people by Sayaji Row Gaekwar extending over a long series of years and the many claims he has on the grateful recollection of his subjects. Mr. Samarth commenced his speech by alluding to the honourable traditions of friendship between the Royal House of Baroda and the East India Company extending to upwards of hundred years and proceeded to remark that the alliance entered into by the ancestors of the Maharajah and the representatives of John Company was the basis of the present day relations between the Throne of England and His

Highness—an alliance which has resulted in friendship, amity and loyalty of the Baroda rulers to the British Crown and to the mutual advantage of the parties. Mr. Samarth's reference to the childhood of the Gaekwar amid the obscurities of village life in a small village, Kaviana, and to the circumstances connected with his being selected for the musnad after the promulgation of the decree deposing Mulhar Row Gaekwar for continued misgovernment, is interesting. Under that able Bombay civilian Mr. F. A. Elliot, the Gaekwar made such excellent progress that when he took over the reins of administration from the veteran administrator, Rajah Sir T. Madhava Row, he had no difficulty in tackling the several intricate administrative problems that confronted him and in carrying on the administration of the state on the lines laid down by the Dewan Agent. In 1875, King Edward VII, the Prince of Wales, visited India, and the youthful Prince who was selected just then for the Baroda throne was taken to Bombay to meet him and the following account of the minor Gaekwar's deportment before the Prince of Wales, by an observer, will be found interesting.

"Here we may note what to a European may seem one of the most marvellous features of the whole affair namely wonderful self-possession of the Young Gaekwar. This boy, aged 12 years, who a few months ago was only a village lad in comparative poverty, bears himself with perfect composure and dignity and appears to his inferiors every inch a King, as though he had sat on the *gadi* for half a century while he felt naturally and with genuine gracefulness into a tone of perfect equality and frank boyish cordiality, well blended with dignity, in his intercourse with the Prince of Wales."

Such was the man selected by the Government of India of the day to rule over the people of Baroda and nobly has

he fulfilled his duties to the people entrusted to his care, as the whole world knows. Mr. Samarth's estimate of the Gaekwar's labours for the people under him is contained in the following simple words. "His great mission in life, his great aim, was to give a civilized Government to the people of Baroda and he has given it." His Highness never spares himself in his endeavours to lift his people and he has been ever devising some new scheme for advancing the prosperity of his people. Now he is planning some comprehensive scheme of primary education, at another time he is evolving a plan for the social advancement of his subjects, another time he is busy evolving a well considered system for the reclamation of youthful offenders, while also he strives to promote the material welfare of his people by starting new industries, or to raise the depressed classes, etc. His marvellous restless energy has always been exercised with a view to raise the people under his care in every possible way and it is no secret that for the achievement of this he has not hesitated to forego some of his prerogatives as an oriental ruler not responsible to his people. In fact the one outstanding feature in his career was his readiness to submit his work to the judgment of the Indian public and in this respect his example may well be followed by rulers of other states.

The following extract from Mr. Samarth's speech will be read with no little interest:—

"One great principle running through the character of His Highness was high purpose and a persevering industry that knew no relaxation. As a boy he was up early in the morning at 4 o'clock and then went through the routine of study and mastering of the exacting details of administration till late at night with very little interval for rest or relaxation. No task was too great or too tedious for him. Even up to that day he had kept up that strenuous life begun so early as that and his great industry was an ins-

piring example to them all. He had the Biblical ideal before him, "he who would be great among you should be smallest." If one is to be a master he must first be a servant. His Highness, though a great master of theirs, looked upon himself ever as a great servant of the public. He was the first and the most hard-worked of all the servants—was servant first and master afterwards. He was thinking, devising schemes, fretting, worrying himself daily for the good of all his subjects. He was great servant of his people."

Another trait in the Gaekwar of which Mr. Samarth makes mention deserves to be alluded to. Unlike the relatives of most Indian princes who are generally allowed to lead an idle, object, less existence, the Gaekwar's relatives are made to take a due share of their responsibilities. The Gaekwar's brother, Sampat Row, has been taking a leading part in the social life of Baroda and he has endowed a public library at the capital. We may be sure that when the Gaekwar's sons who are now receiving their education in Eton and Harvard return to Baroda, they will not be allowed by their distinguished father to rot in idleness. In Sayaji Row, Indian administrative talents may be said to have reached the highest water-mark of efficiency. An apt and willing student of politics under the Indian Turgot, as Sir T. Madhava Row was called, His Highness Sayaji Row Gaekwar in some respects has eclipsed that veteran administrator in the boldness of his designs and the vigour with which they have been executed. For several generations to come the work of this illustrious ruler of Baroda will be remembered by his subjects with feelings of gratitude and devotion.

A Munificent Donation.

Everybody in India having the work of education at heart will have learnt

with no little pleasure of the munificent donation of over *seven lakhs* of rupees which has been made by Mr. Taraknath Palit to the Calcutta University in the aid of technical education, and among other things for the establishment of Professorships in Chemistry and Physics. It is not often that a gift on this magnificent scale is made by Indians in the promotion of any public object, so that the legacy now handed over to the University may be said to be one of the greatest acts of public generosity which has been witnessed in the city of Calcutta or in many other cities for that matter. The gift likewise appears the most appropriate in these days when education is much to the front; when the Hon'ble Mr. Gokhale has been making an effort to give the people free compulsory elementary education and when the thirst for knowledge among Indian students is growing greater and does not seem easy of quenching. At a meeting which was held about a week ago at the Calcutta University in order to give an expression of thanks to the liberal donor, there was reasonable enthusiasm, and everybody will echo the sentiment expressed by the Hon'ble Justice Sir Ashutosh Mukerjee that the gift of Mr. Palit to the University is an event unique in its annals. In these days when many Indians are agitating for rights of one sort or the other which they believe will be for their country's good, the action of Mr. Palit is not without its significance, as it demonstrates the good that can be effected in a quiet and unostentatious manner and by which many of the people of India will be able to profit. A large number of people must be aware that when the needs of technical learning in this country were considered to be great, it was Mr. Palit who came forward and again most unostentatiously established the Technical Institute. His generosity in the direction of affording facilities for technical education, however, seems not to have been appeased, and he has now

left a sum which sets technical education in Bengal on a sound basis. The learned Vice-Chancellor, in paying a tribute to the munificence of Mr. Palit could well say, as he did, that the gift is without a parallel in the history of the University. The Calcutta University has not been poor in the gifts given to it, and a few of these may be here mentioned to advantage. The Bombay millionaire, Mr. Premchand Roychand endowed it with *two lakhs* not long after it had come into existence. Some two years after this, Prosanna Coomar Tagore of the great and liberal Tagore family gave *three lakhs* for the foundation of a Chair of Law, and which is known to-day as the Tagore Law Professorship. Guruprasanna Ghose, belonging to another wealthy Calcutta family, gave the University *two lakhs* for the purpose of having young Indians trained in Europe, America and Japan in the Arts, Sciences and Industries of these countries. Again about four years ago, H. H. the Maharajah of Darbhanga gave a sum of *two and half lakhs* for the building of a University library. All these gifts have been great and noble ones, but they have been eclipsed by the amount which has now been given to the University. There scarcely appears to be a parallel in Bengal, at least in the vastness, of the gift which has just been given to the Calcutta University. In Bombay, however, there is the remarkable instance of the late Mr. J. N. Tata who left an immense fortune for the foundation of a Research Institute.—*Indian Nation.*

The Calcutta University.

A GENEROUS GIFT.

Calcutta, June 22.

At a meeting of the University Senate this afternoon, it was stated that Mr. Taraknath Palit had made over to the University property worth over seven

lakhs of Rupees for the foundation of two Professorships, one of Chemistry and other of Physics, and for the establishment of a University laboratory. The gift is composed of twelve bighas of land and a building valued at $2\frac{1}{2}$ lakhs and about 4 lakhs 60 thousand Rupees in cash, and in land. The University will supplement the gift by $7\frac{1}{2}$ lakhs from the reserved fund, and with a total of $9\frac{1}{2}$ lakhs are in a position to take the first step towards the foundation of a University College of Science and Technology, which will mark an era in the history of education in India.

Sir Ashutosh Mukerjee moved that the donation be accepted with thanks, on the terms mentioned in the Trust Deed, that two Professorships to be called the Taraknath Palit Professorships of Chemistry and Physics, respectively, be instituted, and that on the land given to the University, a laboratory be erected to be called the Taraknath Palit Laboratory.

The Resolution was adopted,

Mental Tonics.

The sweetest of all revenges is to return good for evil.

The English middle and upper class as a rule mean well, but do not think at all well.

A man who does not hold his own is a poor creature at the best.

For one man who thinks too much of himself there are a hundred who think too little.

The best way to purify the homes of the people is to purify the laws that govern the people.

It is not the way of courage but the way of war to attack just those who cannot escape.

If you keep your face towards the sun-shine the shadows will always fall behind you.

Whoever tenders a man takes from him the divine gift of independence.

The weakness of man is a lesson which we learn only to forget; and the instability of human affairs is a fact too familiar to remain impressive.

—o—

The Alphabet of Success.

Baron Rothschild had the following alphabetical list of maxims hanging framed on the walls of his bank:—

Attend carefully to the details of your own business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right: fear to do wrong.

Endure trials patiently.

Fight life's battles bravely, manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration,

Make few acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Temperate be in all things.

Use your leisure for self-improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Extend to everybody a kind salutation.

Yield not to discouragement.

Zealously labor for the right.

Blessing the Harvest in Siam.

We reproduce the following from *The Siam Observer* which throws some light on the similarity of national celebrations and religious ceremonies between those in Burma and Siam:—In the presence of His Majesty the King the Raaknah Ceremony, signalling the beginning of seed time, took place at Phya Thai yesterday morning (Sunday April 21), beginning at 28 minutes 36 seconds after nine o'clock precisely.

The festival with its ornate ritual, robed priests and officials, processions, soldiers and animated crowd presented a spectacle not easily matched.

There was a great gathering, large numbers of spectators having waited from early morning to witness the proceedings, and perhaps to secure a few grains of the seed which was scattered, to ensure the bountiness of their land in the present year.

On Saturday last the preliminary proceedings in connection with the Ploughing Festival were carried through, the image of the Buddha being borne in solemn procession from the Royal Palace to Dusit Park Palace.

On the scene of the ceremony at Phya Thai a special pavilion was erected for the reception of the Buddha and the procession proceeded thither to deposit the image.

In the Aphisek Dusit Hall in the evening ten priests chanted prayers invoking the blessing of Buddha on the forthcoming harvest. His Majesty the King attended, as well as His Excellency Chao Phya Yomaraj, the latter, who was delegated to hold the plough at the festival receiving the sprinkling of holy water.

Animated Scene.

The scene on Sunday morning was most animated, crowds of spectators wending their way towards Phya Thai,

among them being many Farangs. The Buddha Pavilion and the Royal Pavilion were gaily decorated, and in the centre of the clearing stood the ancient plough, with its attendant bullocks, and also the symbol of the five tiered umbrella. There were many Brahmin prests and Temple followers, and the Thamruet Guards with blue panung, red belt and tassel and dark head dress, embroidered with gold gave an added touch of colour to the scene.

Music was heard faintly sounding in the distance, and soon the motor car containing the King and his attendants appeared, those present paying their loyal homage.

His Majesty's dog was conspicuous in the car, and followed his Royal Master to the dais, sitting beside him there for a few moments. A blast of a bugle resounded, and the clattering of hoof beats announced cavalry approaching, and soon the Royal state carriage, drawn by four black horses from the King's stable dashed up, bearing His Excellency Chao Phya Yomaraj, the attendant cavalry pulling up and raising their swords in the salute.

His Excellency descended from the carriage, and a procession was formed, priests and umbrella bearers leading, moving forward to the music of conch-shells and the beating of drums towards the Royal Pavilion, approaching from the rear. His Excellency Chao Phya Yomaraj then advanced towards His Majesty, making obeisance thrice. The procession reformed and proceeded round the enclosure toward the Buddha Pavilion, and on arrival, His Excellency was met by a high priest, and receiving a lighted candle proceeded into the building.

To the sound of a single sustained note of a conch shell the procession moved out again towards the Royal Pavilion, halting in front of the King's dais, His Excellency Chao Phya Yoma-

raj again making obeisance thrice to His Majesty.

Ploughing the Land.

Accompanied by the music of conch shells, the procession proceeded towards the centre of the clearing, two of the four bullocks standing by being yoked to the plough. His Excellency then took the handle of the plough, and the ceremony of turning over the soil proceeded.

The procession with the plough went round the enclosure several times, the completion of each circuit being signalled by the blowing of conch shells. The procession was headed by a priest sprinkling holy water, prayers being recited invoking blessings in the coming harvest. Umbrella bearers and banner bearers followed, and then came the plough guided by His Excellency Chao Phya Yomaraj, the attendants of the bullocks being dressed in red. There were many priests in attendance.

The sowing of the seed now began. Ladies came out bearing baskets of seed, and the procession again went onward, His Excellency guiding the plough with one hand and scattering seed with the other, the ladies also sowing, officials of the Ministry of agriculture assisting. His Excellency then left the plough, and accompanied by others resumed the scattering of the grain from the baskets which were now laid on the ground, in the propitious direction.

The ceremony being now concluded, obeisance was again made to His Majesty. A general rush of spectators from all points ensued, even banner bearers from the procession joining with old and young, men and women many of latter carrying babies, in the scramble to obtain some of the scattered grain to use it in the sowing of their own seed, with a view to ensuring a bountiful harvest.

Music again burst forth and the bullocks which drew the plough being brought before His Majesty, baskets of food were given them to eat. The food

selected by the bullocks was grass, which is an important augury, as it is an omen of medium prosperity with regard to fruits, vegetables and fish. It is interesting to note too that when three papungs were offered to His Excellency the one selected haphazard to be worn at the festival proved to be a five kun one, which not reaching too low, symbolizes a good and not superabundant rainfall.

The presentation of the report on the ceremony to His Majesty then took place, the stately procession coming round towards the Royal Dais, His Excellency Chas Yomaraj again approaching and making obeisance, and thus the Raaknah ceremony closed.

His Majesty the King left the scene in his motor car. His Excellency Chao Phya Yomaraj was escorted to his carriage on his departure by a large procession, to the accompaniment of the music of pipe and conch shell and the beating of drums.

The general crowd then dispersed. Refreshments provided for the guests at the festival were partaken of at the close of the ceremonies.

Prof. B. K. Sarkar's New Method of Studying Sanskrit.

Professor Benoy Kumar Sarkar of the *Bengal National College* has done a conspicuous service to the country by his new method of learning Sanskrit.

The fundamental position, says our contemporary of *The World's Messenger*, which Prof. Sarkar takes up, as indicated in his *Bhasa Shiksha* or lessons on study of languages, is that any language whether inflectional or analytical, living or dead can be learnt in the method in which we acquire our mother tongue. No preliminary training in the rules and definitions of grammar is need-

ed. This is surely a quicker method of studying a language and is positively an improvement on the existing method. According to his method the students are to acquire the knowledge of sentences as unities of thought and expression. These general principles contained in his "Study of Language" have been unfolded in his 'Lessons on Sanskrit' as well as in his "Lessons on English." The study of language and grammar has been simultaneously dealt with and an attempt has also been made to facilitate the other branches of learning such as history while studying language.

Now the Government has taken up the cause of oriental learning in right earnest and has decided to encourage Sanskrit scholarship. We can reasonably hope that a fair trial be given to the new manuals of Professor Sarkar.

The New method of studying a language we believe will be of great use to those of our countrymen who have the diffusion of Sanskrit learning at heart. They will find in Professor Sarkar's Pedagogic series many original suggestions which if taken up by the learned world will render an invaluable service to the cause of education in this country.

The "*Burma Critic*," an Anglo-Indian paper, in the issue of 26th May, 1912, in a leader under the title of "Missionary Societies and Thin Workers," among other things, says :—

"Considering the usually practical nature of Western peoples and the amount of vice and crime prevailing in every large town in Europe and America, it seems strange that the gross absurdity of sending missionaries to other places, where there is so much less of all that is evil, has not struck people at home. Surely, in these days it is admitted that how a man lives, not what he believes, is of infinitely more importance to his fellow-citizens than anything else. But if Christian mis-

sions are still to proceed in the 20th century, as they have in the 19th, we should at least take most thorough means to prevent young enthusiasts being entrapped into such a hopeless cause. Before they attempt to meddle with faiths infinitely older than any existing in Europe, they should try and make the people of European cities more Christ-like and less criminal and vicious. In this land of Burma this is specially patent, this haste to try to remove the beam out of Burmese eyes before English and American missionaries have managed to take the mote from their own people's eyes. There are no "stums in Burma, and there is no vice, no sordid degradation of humanity, swinish drink-sodden debauchery, a hundredth part so awful and heart-breaking as that which disgraces the great cities of England and America. Missionaries are needed in London and New York far more than they are needed in Rangoon or Mandalay."

CATTLE IN INDIA.

The following is a copy of a memorial submitted to H. E. Lord Hardinge by Mr. K. S. Jasawalla :—

"May it Please Your Excellency :—I beg leave to send your Excellency five copies of my pamphlet on the question of the slaughter of cattle in India, and I must earnestly pray your Excellency to give a few moments of your very valuable time to the consideration of the important problems therein treated.

The "British Association for the Protection of Indian cattle" of which I am the President Founder have been doing valuable work in this country. As your Excellency is already aware, cattle form the very life of Indian agriculture, and are hence, India's prosperity. It is, therefore, the bounden duty of anyone who has any interest in the welfare of

India, to see that the cattle are protected.

It was on account of this great value of cattle to Indian agriculture that the Sages and Seers of Ancient India sang the praises of the cow, and have held her sacred. The pamphlet has been distributed by me all over India to draw the attention of the people to the great economic value of the animal, and the need for preserving and improving its breed.

I propose, in the first place to substitute very largely in India imported Australian or Madagascar meat for consumption instead of Indian beef. A Joint Stock Company has been started for this purpose, and the Government and the people of Australia have been favourably considering my views.

My second proposal is to buy up from time to time, lands for grazing of cattle, so as to provide ample pastures, and I hope to start fodder stores all over the land for use in times of famine. Therein we shall require the help and co-operation of the ever-helping Government of India.

My third proposal is to start funds all over India by appealing to the people of India. I propose that the funds be entirely kept in the Post Office Savings Bank and that the Government may manage them largely, or even entirely. I believe and trust that the Government of India will graciously accept this fresh responsibility just as they at present manage the Agricultural Banks and other Institutions of a like nature.

Trusting that your Excellency will give your earnest and favourable consideration and approval to the outlines of the scheme set forth in the pamphlet, and that you may express your desire to invite Government officials and high personages to interest themselves in this movement."

The Education of a Business Man.

The following is an essay, read by U May Oung at the rooms of the Rangoon Young Men's Buddhist Association on Sunday, May 26, 1912.

"It is hardly necessary to point out to members of the Y.M.B.A. the unmistakeable signs of the re-awakening which is coming to pass among Burmans at the present day. In ancient days, even before our first contact with Europeans, this country had a regular and flourishing trade with China, India, Ceylon, Malay and Siam, while internally, in spite of the deficiency of communications, business was no mean factor in the life of the people. Although according to the political ideas of those times the King and his ministers were supreme, yet we find in history that the merchant and the trader were by no means ignored in the Councils of the state; *thutes* of old were in many ways the equal of the most influential *Imu-mats*. With the advent, however, of Western civilisation, ideas and methods, there came about a gradual change in the relative positions of the official and commercial classes. We have all seen how men who had acquired a modern education to a greater or less degree have sought for careers, both high and low, in the public services, while the traders have mostly been recruited, so far as they may be said to have been recruited, from the ranks of those whom we know as "vernacular" men. To a great extent this is what is happening even to-day. Speaking generally, we find that those with the brightest intellects and the best training prefer an appointment under Government to a mercantile life, and it is mostly only the failures who, if their parents or parents-in-law happen to be well off, turn to trade; and even then almost wholly to one line—the paddy trade. As a natu-

ral consequence, we see that the non-Burman merchants, with their wider knowledge and more comprehensive view of the world of commerce, enjoy the predominant position in the business life of the country, while the Burman with the narrower outlook which springs from lack of knowledge is unable to cope with the competition which is pressing him still further and further backwards.

"All this is slowly changing. The youth of to-day has begun to realise the important fact that he lives not only for himself but also for his country, that he is indeed a poor sort of man who walks comfortably through life without having done anything directly and materially to benefit his fellows. And who are they who have been the greatest benefactors? Look in every country of the world and you will see that the wealthy merchants are the people to whom we owe the most acknowledgements for their public gifts and charities. The official who earns a monthly salary merely looks on, he cannot himself get rich, nor can he enrich or even provide for the needs of others. These and perhaps some other considerations are beginning to weigh with our young men, those who have left school or college and are at the threshold of life, hesitating as to course they should follow. Some have taken the plunge, and their progress is being watched with great attention and some anxiety by many who would like to follow but as yet dare not. It is to these wavering youths that this brief essay will possibly prove of some use, though primarily it is submitted for the consideration of parents and others who are entrusted with the guidance of the young.

"First of all, I wish to deal with two preliminary points regarding which we should come to an understanding. It has been stated from time to time that a good general education is sufficient to prepare oneself for business of any kind. This is the stock argument advanced by

theorists against nearly all forms of specialised instruction, but one which has been proved over and over again to be unsound. No better answer can be found to it than the fact that Germany, Austria, France, Belgium, the United States, and, more recently, Great Britain, possess large flourishing institutions which impart Higher Commercial Education and which are controlled chiefly by the Chambers of Commerce or the Merchants Guilds of those countries. The individuals who are interested in these instructions are mostly the great bankers, merchants and manufacturers, all practical men whose acknowledgement of the need for such education is conclusive evidence against the advocates of general education. For the sake of comparison, let us take the cases of two youths, one who has merely taken an "Arts" degree and another who has gone through a business college. Place them in a large mercantile house, and you will find that the former will take years to acquire, bit by bit and disjointedly, a fundamental notion of the various ramifications of Commerce, while the latter would begin with his eyes wide open and all that would be necessary for him to learn would be the details of the particular trade in which he was engaged. All that we need, therefore, to silence objectors, is to ensure that the commercial course shall have a real educative value besides imparting the special knowledge which directly bears on the student's future career.

"The second point is one which we often hear raised by young Burmans. "I cannot go in for trade because I have no capital" is the usual cry. The other day, a friend said to me, "What would be the use of commercial education if, after graduating, I do not possess the capital to trade with?" This sets out the problem, is it absolutely necessary that a young man should have a large sum of money with which to begin life as a trader? What are we to say regarding the scores, many hundreds, of

men who have started with nothing and died millionaires? Those of you who drink tea will at once think of the world's greatest purveyor of that commodity. To look nearer home here in Rangoon we have numerous instances of patient, persevering men who from the humblest beginnings have risen to positions of cease and affluence. The only capital required, then, is health, energy, perseverance, and a constant application of the mind to the object of your quest so that no opportunity will slip by unperceived. If half-educated, persons with no other outlay than these qualities can amass riches, how much easier would it be for the poor but diligent youth who has been specially trained on the lines which have been indicated!

"What then is the kind of education that is required for a business man? Very hazy notions of it are entertained in this country by those who have not gone thoroughly into the subject. Most people think, as they thought in India about a quarter of a century ago, that the teaching of Book-keeping, Commercial Correspondence, Commercial Arithmetic, and the bare outlines of Commercial Geography is sufficient. It is indeed sufficient for the purpose of turning out clerks, but no more. What we really need is Higher Commercial Education of a University type such as is given, for instance, by the London School of Economics, whose system "stands in the same" relation to the life and calling of the manufacturer, the merchant, and "other man of business as the medical schools of the Universities to "that of a doctor," a system which "provides a scientific training in "in the structure and organisation of "modern industry and commerce, and "the general causes and criteria of prosperity, as they are illustrated or explained in the policy and the experience of the British Empire and "foreign countries." At the same time, the character of the education must be

what is termed "liberal," that is, the work must include a sufficient general preparation for life,—just as much as the ordinary "Arts" or "Science" course,—with this difference, than the subjects taught will tend in the direction of the practical rather than the abstract.

To be Continued.

"Self-reverence, self-knowledge, self-control,—

These three alone lead life to sovereign power.

Yet not for power; that of itself

Would come uncalled for; but to live by rule,

Acting the rule we live by without fear,
And because right is right to follow right

Were wisdom in the scorn of consequence."

Errata.

In the Maha-Bodhi Journal for May, 1912, page 150, column 2,

line 8—*then* read *thou*

line 14 from below, *defendent*, read *dependent*.

line 4 from below, *ot*, read *of*.

The gāthā on page 151, should be as follows.—

Idam hitam Jetavanam
Isi sangha nivesitam
ā vuttam dhammarājena
Piti sanjananam mama
Kammam vijjāca dhammanca
Silam jivitamuttamam
Etena macca sujjhanti
Na gottena na dhanena va.

Mr. Lloyd George's Pledge to Wales.

"APPLY OUR PRINCIPLES FEARLESSLY."

For Heaven's sake let us apply our principles fearlessly. (Cheers.) We have been called "robbers." (Laughter.) I would reply by saying that the honour of a Nonconformist peasant is as precious as that of the proudest baron in the land. (Cheers.) So long as charges are made against the Welsh people of sacrilege, robbery, theft, and greed, we will press the charges home. Why, vessels consecrated to the sanctuary are still on their sideboards. (Cheers.) The meat dedicated to the altar stock their larders to-day. The richest land in England and Wales is land which was consecrated to the service of God and His poor which they have got to-day. There are 5,000 parishes where tithes have been so confiscated. The greatest people in England own land which at one time belonged to the poor and to the service of religion. Go to Primrose League meetings, and look at the platforms. One-third of them there are probably people who have got Church land. The very primroses which adorn their button-holes are plucked from land consecrated to the service of the altar, yet when we ask that money which belongs to the poor should be returned they have the effrontery to say we are robbing God. These people are raising wider issues than they know when they challenge right of the people of Wales to reconsider the application of trust property. It is not only the trust in land which has been betrayed. In South Wales hundreds of thousands a year are paid in rents and taxes, and the men of South Wales jeopardize their lives to pay these exactions, and when they come up into the sunshine again to seek rest and restoration they are met with disease and degradation. The men for whom they work grudge them every inch of sunlight space, of breathing ground.

That is a trust that will be looked into. (Cheers.) They claim a right to it, but who gave it them? It is not in the Law nor in the Prophets. (Laughter.)

TEN THOUSANDS TSARS.

I will tell you what is the matter with this country. There is one limited monarchy here, but there are ten thousand little Tsars. (Cheers and Laughter.) They hold an absolute autocratic sway. Who gave to them this trust and property? We mean to examine the conditions of it. (Cheers.) It is a flight full of hope for the democracy. (Cheers.) We are asking nothing unreasonable. We are asking nothing we are not fit for. We are not a nation of pirates seeking pillage. (Laughter.) We seek but our own. The counties which originated this movement and the counties which have sustained it are the counties which have presented white gloves to Judges. The religious denominations that demand and support it to-day are the denominations which contribute less to the statistics of crime in this country than any religious denomination in Christendom—not even excepting the Church of England. (Cheers.) We are not a nation of Atheists encompassing the downfall of Christianity. Nonconformity is covering the land with altars to the Most High. Nonconformist chapels follow the people amid the mountain storms. In the hills the State is seldom seen except when gathering taxes. Nonconformity is there to train the young in the grand old ideal of a life guided by faith and of a death freed from fear. These are the people who for 40 years have stood at the bar of Parliament with this humble petition that, throughout their native land, from the banks of the Severn to the rugged shores of the Irish Sea, from the hilly parts of Arfon to the rich valleys of Glamorgan, they shall be free from the bondage of the State and that the inheritance of the poor shall be restored unto them. (Cheers.)

Digest of the Majjhima Nikaya.

—o—

146. NANDAKOVADA SUTTAM.

නන්දකොවාද සුත්තං.

Savatthi.—The Blessed One was staying at Jetavana, and the Bhikkhuni, Mahā Pajāpati Gotami with 500 Bhikkhunis came to the Buddha, and having paid homage, said, "Lord, may the Blessed One exhort the Bhikkhunis, and may He preach the Dharma to them." At that time each elderly Bhikkhu, by turn was exhorting the Bhikkhunis. And the Blessed One summoned the venerable Ananda and inquired whose turn was it to exhort the Bhikkhus that day. All the Bhikkhus have each by turn exhorted the Bhikkhunis, except Nandako, and he does not desire to exhort them, and the Blessed One summoned Nandako and said "Nandaka, exhort the Bhikkhunis, give them advice again and again, preach the Dhamma O Brahmana to the Bhikkhunis." And the venerable Nandako having assented went his round to receive alms from the people of Savatthi. Having finished his meals Nandako without any escort came to the Rajakārama, and the Bhikkhunis saw from afar that Nandako was approaching, and they prepared a seat and placed water to wash his feet. Having washed his feet Nandako sat, and the Bhikkhunis paid homage to him and sat on a side, and Nandako said to them "Sisters, we shall engage in discussion in the form of question and answers, and response should be made according to the understanding, and when you do not understand you should ask me to explain. Sisters, what do you think, is the eye changing or not?" Changing, Lord. That which is changing does it produce sorrow or happiness? Sorrow. "That which is changing and producing sorrow and subject to the law of viparināma, would it be well to think of it, that is I, that I am, that is my

ego." No Lord. And so on with reference to the ear, nose, tongue, body and mind. Lord we did not understand it so before this, but now we see that the internal seats of senses are changing. It is well, Sisters that the Aryan disciples should thus think so. What do you think Sisters, the material form that you see is it changing or not? Changing. That which is changing does it produce misery or happiness? Misery, Lord. That which is changing and is productive of misery and subject to the law of change, is it well to perceive, that this is I, that I am, this is my Ego? No Lord; and so on with sound, smell, taste, tactual feeling, and mental phenomena. They are changing, etc. Before this, Lord, we did not see in the way of Yathabhuta; but now we see that the external sense impressions are changing. And so on with the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness: all are subject to change, productive of sorrow and following the law of change; it is not well to say, this is I, that I am, this is my ego.

It is like the burning of an oil lamp: the oil is changing and is undergoing the process of change, the wick is changing and going through the process of change, the flame is changing. Now if some one should say: this burning light is changing, the oil is changing, the wick is changing, but the flame is eternal, unchanging and is subject to the law of unchange, would you think that is rightly said? No Lord. In the same way if some one would say: the internal six sense organs are changing but the effect thereof which is felt, whether pleasant or unpleasant or neutral, that is, permanent, stationery, ever the same and not subject to the law of change, will that saying be right? No Lord.

Take the case of a big tree standing and full of life, its root is impermanent, its trunk is changing, its branches are

contact or impact, is it eternal or not? Not eternal, Lord. That which is not eternal does it produce pain or happiness? Pain, Lord. That which is not eternal, and productive of pain, and undergoing the process of disintegration, is it well that you should perceive thus "this is me, that I am, and this is my self (attā)"? No Lord. What think you Rāhula. The impact produced by the contact of the eye and the object produces feelings, perceptions, volitions, consciousness are these eternal or not? Not eternal, Lord. That which is not eternal does it produce pain or happiness? Pain, Lord. That which is not eternal, and productive of pain and undergoing the process of disintegration, is it well that you should perceive thus "this is me, that I am, and this is my self (attā)"? No Lord. So with the ear, nose, tongue, body, mind, Dhammā, mind-consciousness, and the mental impact, and the sensations, perceptions, volitions, consciousness produced thereby, they are not eternal, productive of pain, going through the process of becoming, and therefore not to be associated with the idea of "this is me, that I am, and this is my self." Thus does the Ariyasāvaka listening nobly to the Doctrine dissociate himself with the eye, with the objective form, with the eye-consciousness, with the eye impact, and with the feelings, perceptions, volitions and consciousness resultant of the impact. So with the ear, nose, tongue, body and mind and with their corresponding resultants.

148. CHA CAKKA SUTTAM.

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Savatthi.—The Blessed One was staying at the Jetavana. He taught them the Dharma excellent in the beginning, excellent in the middle, excellent at the end, good in letter and in spirit, sweet in its consummation, perfect in the enunciation of the life of absolute holiness, which connote the six wheels, viz.,

The six internal subjective seats of evolving activity.

The six external objective seats of organic activity.

The six consciousness bodies.

The six contact bodies.

The six sensation bodies.

The six reproductive desire bodies.

What are the six internal seats of organic activity? the eye, the ear, the nose, the tongue, the body, the mind: this is the first wheel.

What are the external seats of organic activity? Material forms, sounds, smells, tastes, contact, mental phenomena; this is the second wheel.

What are the six consciousness bodies? The eye-consciousness resulting in the impact of the eye and the objective impression; the ear-consciousness resulting in the impact of the ear and the external sound; the nose-consciousness producing the impact brought on by the contact of the nose and smells; the tongue-consciousness which is the result of the contact of the tongue with objects of taste; the body-consciousness being the resultant of the contact of the body with tactual bodies; mind-consciousness, result of the mind coming in contact with phenomena. This is the third wheel.

What are the six Contact bodies? The eye falling on the form produces the eye-consciousness and by the coalition of these three contact is produced. Same with the ear, nose, tongue, body and mind. This is the fourth wheel.

What are the six sensation bodies? The eye-consciousness arises in consequence of the eye and the object coming together, and the conjunction of the three produces contact, and contact gives rise to *vedanā*, feeling, and so with the ear, nose, tongue, etc. This is the fifth wheel.

What are the six reproductive desire bodies, *tanhā*?

The eye-consciousness arises in consequence of the eye and the object, and the three coming together produces contact, contact produces feeling sensation, and sensation produces reproductive desire. So with the ear, nose, tongue, body and mind. This is the sixth wheel.

He who perceives and sees through the rise and decay of the eye can cling to no ego, it is the same with form, there is no ego attached to the form, when one sees the rise and decay of form; it is the same with the eye-consciousness, for there can be no ego attached thereto when one sees the rise and decay of the eye-consciousness; it is the same with the contact, for there can be no ego attached to contact, when one sees the rise and decay of things that were the result of contact; it is the same with the feelings, etc.

The path of reproductive egoism is brought into play by reflecting in this wise:—The eye, that is me, that I am, and that is my soul: the form that is me, that I am, that is my soul; the contact that is me, that I am, that is my soul; the feeling that is me, that I am, that is my soul; the reproductive desire that is me, that I am, that is my soul. So with the ear, nose, etc.

The path of emancipation from reproductive egoism is obtained by reflecting thus:—the eye that is not me, that I am not, and that is not my soul; the form that is not me, that I am not; that is not my soul; the eye-consciousness, that is not me, that I am not, that is not my soul; the eye contact, that is not me, that I am not, that is not my soul; the feeling, that is not me, that I am not, and that is not my soul; the reproductive desire, that is not me, that I am not, that is not my soul. So with the ear, nose, tongue, body, mind, phenomena, mind-consciousness, the mental contact, etc. The eye-consciousness is produced by the coming together of the eye and the form, and the conjunc-

tion of the three results in contact, and the feeling of sensation is produced in three ways:—pleasant, unpleasant, and neutral. When the sensation is of pleasure there is a delightful clinging, and the desire of lust is created. When the sensation is unpleasant sorrow is manifested, distress is caused and then hatred is produced thereby. When the feeling is neutral the process of becoming is not known for the knowledge of analysis is lacking, and Ignorance is created. The pleasant sensation that is productive of lust without being abandoned, the unpleasant sensation productive of hatred without being abandoned, the sensation that is undifferentiated based on Ignorance without being destroyed, and wisdom without being created, in this life that all sorrows could be annihilated, such a thing could not be.

News and Notes.

The Bihar National College, Bankipore has got a grant of Rs. 35,000 for the building of a Hostel for its students. The governing body of the College has selected the compound to the North-West of the College as the most suitable site. We understand that the B. N. College Committee has requested the new Director of Public Instruction Behar and Orissa, to grant Rs. 25,000 more so as to enable the College to acquire the Female Hospital which is just to the west of the College. We trust the Government will be pleased to sanction the amount paid for.

The Hon'ble Pundit Madan Malaviya has had successful tour in Ajmer-Merwara in connection with the Hindu University scheme. The total subscriptions up to date from the District amount to over fifty thousand rupees. Pandit Sukhdeo Prasad, C.I.E., retired Minister of Marwar, has promised Rs. 10,000.

Invitations have been issued by Mr. J. W.

The Kadugannawa Buddhist School.

Bastian de Silva, Manager Anulawathi Anglo-Vernacular Buddhist Girls School, for the first anniversary meeting of the school to be held on the 9th instant, when the laying of the foundation stone for a new school Building will be performed by Anagarika Dharmapala, Secretary, Mahabodhi Society.

Mr. J. D. Brown, Police Magistrate and Commissioner of Re-

The Excise Department. quests of Kurunegala, had, it is stated, been drafted on to the staff of the Excise Department and Mr. M. T. Archibald, C.C.S., from Batticaloa succeeds him. Mr. Brown took leave of the members of the Bar and thanked them for their valuable assistance to him in the administration of justice during his tenure of office.

By the Anagarika Dharmapala. This is a clear and concise account of the Life and Teachings of Lord Buddha. Written by a well-known Buddhist authority and in a style specially intended for non-Buddhists, the book is bound to be widely circulated and appreciated. With an appendix and illustrations. Price As. 12. To subscribers of the "Indian Review" As. 8.—G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Life and Teachings of Buddha.

It is now alleged that the £70,000 worth of jewels found in the residence of the retired missionary, Liebe, who committed suicide here towards the end of last week, were stolen from the monastery of Czenstochowa, in Poland. Liebe served as a chaplain in Silesia, where he became associated with the Russian monks concerned in the sensational robberies from the Czenstochowa monastery. The gemencrusted chalice, valued at £20,000, found among Liebs's belongings, has been identified as one stolen from the Metz Cathedral.

A meeting of the above Association was held on Saturday the 11th instant at 6.30 p. m. with M. C. Gurusamy in the chair.

Sarasvathi Literary Association.

Twenty two members were present Master V. Thura Raja gave a lecture on "Gray's Poems." Remarks were passed by R. Sabapathy, S. Vytia Nathan M.R.A.S.O.M., Subramaniyam a visitor.

The annual general meeting will take place on the 18th instant and a reception will be given to Mr. K. A. Veeravagu on his return after marriage on the same date.—Cor.

During his recent tour at Bazar in Behar Dr. D. B. Spooner, of the Archaeological Survey, discovered a

An Asoka Seal.

curious seal which is believed to have belonged to the period of Asoka. Basar was at the time of Asoka known as Baisali, and the name "Baisali," is written in proper Asoka characters on the seal. It is evident that the seal was used by the Provincial Governor of Bazar while on tour. It is well-known to students of history, that Asoka being himself very fond of touring recommended that every Provincial Governor should make systematic tours in the provinces.

The half-yearly general meeting of the Buddhist Brotherhood was held last Sunday at Ananda College.

The Buddhist

The chair was taken by Rev. Suriyagoda Sumangala in the unavoidable absence of Ven. Sri Nanissara. The Secretary read his report for the past half year and the Treasurer submitted their accounts for the same period. The office-bearers were mostly re-elected and the following gentlemen were elected to serve on the committee:—Messrs. D. S. Wijesinghe, J. Ratnasara, B.C. Cooray, H.A. Wijetunga, P. W. Jayasinghe and J. N. Jinendradasa. The Chairman then addressed the gathering for about half an hour and the meeting terminated with a vote of thanks to the chair proposed by the Secretary and seconded by Mr. A. Rupesinghe.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 7.

Thiridhammathawka Mingyi.

In the course of a lengthy article on "Asoka, the Great Buddhist Emperor" in the current number of *The Buddhist Review*, after describing the state of India in the pre-Buddhist times, Mr. Zen, the writer, sketches the progress of the country after the advent of Buddhism and discourses on the numerous edicts of Asoka, so well-known to Burman Buddhists as Thiridhammathawka. He says:—

The system of government was an absolute monarchy, the Emperor regarding himself as the father of his people. In the Provincials' Edict Asoka says:—

"All men are my children, and just as for my children I desire that they should enjoy all happiness and prosperity in this world and the next, so for all men I desire the like happiness and prosperity. There are individuals who have been put in prison or to torture. You must stop all unwarranted imprisonment or torture."

Officials and learned men were summoned at stated intervals to inform the King of all measures likely to benefit humanity. This was an excellent feature of the administration of the Buddhist monarchs of India. Even

aboriginal races were not exempted from the kindness and consideration of the Compassionate King. On this point Mr. Zen observes:

This shows how vastly superior Ancient India was to Modern Europe from a moral point of view, for care for weaker races is quite a modern development in European civilisation; too often they have been regarded merely as savage beasts to be exterminated. In the Borderers' Edict Asoka gives rules to his officials for the government of the aborigines:—

"If you ask what is the King's will concerning border tribes, I reply that my will is this concerning the borderers that they should be convinced that the King desires the borderers to be free from disquietude. I desire them to trust me and to be assured that the King bears them good will, and I desire that (whether to win my good will or merely to please me) they should practise the Dharma, and so gain this world and the next. Understanding this, do your duty, and inspire these folk with trust so that they may be convinced that the King is unto them even as a father, and that, as he cares for himself, so he cares for them, who are the King's children."

The writer then gives numerous quotations from the famous Chinese and Grecian travellers on the several aspects of the country and its administration. The personal care and solicitude of the

sovereign for the welfare of his subjects are clearly illustrated by the many remains of the Asokan pillars, so famous in the history of India. Thus some thirty-four Rock Edicts were inscribed in different parts of the Empire besides hundreds of pillars with various rules of life inscribed in them for the guidance of the people. Law and order were strictly enforced, so that trade and industry might prosper. The Emperor himself set the example of diligence. In Edict VI, he says.

I have arranged that at all hours and in all places—whether I am dining or in the palace gardens—the official reporters should keep me constantly informed of the people's business, which business of the people I am ready to dispose of at any place Immediate report must be made to me at any hour and at any place, for I am never fully satisfied with my exertions and my despatch of business. Work I must for the public benefit—and the root of the matter is in exertion and despatch of business, than which nothing is more efficacious for the general welfare. And for what do I toil? For no other end than this, that I may discharge my debt to animate beings, and that while I make some happy in this world, they may in the next gain heaven. For this purpose have I caused this pious edict to be written, that it may long endure, and that my sons, grandsons, and great grandsons may strive for the public weal; though that is a difficult thing to attain, save by the utmost toil."

To live under such a King is a real boon Mr. Zen says enthusiastically:—

Could we but ascend the river of time, and select that age of antiquity in which would be inclined to choose the forty years, 272 to 232 B.C., when Asoka ruled in India We may truly say of him. "a righteous man, who ruled in righteousness, the protector of his people," and the best we can wish for future social development, is that ages to come may realise the gorgeous dreams of the Indian sages. of a benevolent despot raised above his subjects by his pre-eminent virtues, ruling by force of goodness over a world of universal harmony.

A MESSAGE TO THE YOUNG MEN OF CEYLON.

(Continued from our last number.)

Lt. Philips, Ensign Lidwell, Lt. Conradi, Lt. Hingstone, Lt. Stutzer, Lt. Col. Moffat, Lt. Col. Clothier, Lt. Watson, Captain Raper, Lt. Trydell, Lt. Wentworth, Major De Latre, Lt. Col. Kelly, Lt. Manger, Lt. Holmes, Major Macdonald, Lt. Raymond, Lt. Soweale, Captain Blankenburg, Captain Glenholme, Captain Kittlewell, Lt. Hingeton, Lt. Sloper, Capt. Bonkus, Lt. Wilkinson, Lt. Col. Hook, Lt. Crofton, Capt. Stace, Brevet Major Hext, Captain Truter, Captain Stace, Lt. Hope, Major Bayley, Capt. Reed, Lt. Burke, Lt. Stewart, Major Caxon, Lt. Gray, Captain Drew, Capt. in Fraser, Col. Spawforth, Lt. Anan, Lt. Hughes, Ensign McNabb, Capt. Hardy, Lt. Lewis, Lt. Irwin, Lt. O. Neil, Major Bailey, Lt. Campbell, Capt. Fletcher, Capt. Coane, Capt. Ritchie, Lt. Manger, Lt. Mac Bean, Lt. Trancheel, Captain Mylius, Capt. Kitson, Lt. Norton, Capt. Cleather, Lt. Bruce, Lt. Fritz, Lt. Sweeting, Lt. Tennent, Capt. Townsend, Lt. Wright, Lt. Lloyd, Lt. Thistleton, Capt. King, Capt. Dobbin, Lt. Bell, Lt. Denison.

The patriots who fought for their country are Keppitipola, Godegedera late Adikaram, Ketekala Mohottala, Maha Betmerala of Kataragama, Kuda Batmerala, Palagolla Mohottala, Wetekala Mohottala, Polgahagedera Rehenurala, Passarawatta Vidana, Kivulgedera Mohottala, Yalagamuwa Mohottala, Udamadura Mohottala, Kohukumbure Raterala, Kohukumbure Walawwe Mohottala, Butawe Raterala, Maha Badullegammena Raterala, Bulupitiya Mohottala, Palle malheye Gametirala. Some of these were executed and some sent to Mauritius.

All this is past history. But there is hope for the Sinhalese under the laws of righteousness, if only they would make the strenuous exertion to walk in the Noble Eightfold Path as enunciated by the Tathāgato. All Asia is seething with a new life. Japan has shown the way how to achieve greatness by strenuous activity in the path of education.

After a hundred years of British rule the Sinhalese as a consolidated race is on the decline. Crime is increasing year by year, the ignorance of the people is appalling,

without local industries the peasant proprietor is on the verge of starvation, cattle are dying for want of fodder, for the pasture lands and village forests have been ruthlessly taken away from him and made crown property, and sold to the European to plant rubber and tea. The Government is forcing the poor villager to drink intoxicants by opening village liquor shops by the thousands, in opposition to the united voice of the whole people. It was the British Government for the first time for the sake of filthy lucre opened liquor shops in the year of Christ 1801 in Ceylon! Since then with muddle-headed indifference the Government has continued to give liquor to the illiterate villagers, and to-day the prison is full of criminals. The number of convicted prisoners in the island of Ceylon according to the Report of the Inspector-General of Prisons for the year 1910 is 8050, and the cost *per day* to feed one prisoner is Rs. 1 and 78 cents. While to educate a child the government spends *per annum* Rs. 5.44 in a government school, and gives as a grant in aid *per annum* for each pupil Rs. 3.52! For the Ceylon Police force the Government spends *per annum* Rs. 1,832,516, and for the education of a population of about four millions the Government spent in 1909 Rs. 1,441,767. One thousand lakhs of rupees from tea and rubber went to British pockets in 1910. And this amount was realized in Ceylon from tea and rubber plantations. Now that every effort is being made by the Ceylon Labour Commission to induce the Sinhalese villager to work in European tea estates in Ceylon, the following extract from the "Review of Reviews," January, 1912, p 15, is interesting:—

"A THREATENED OUTRAGE ON HUMANITY."

"The same correspondent warns us that an attempt is being made to force on the native facilities for getting drink that the best of them do not want. The reason is disguised under various platitudes, but the *real* reason was given by a Dutch cynic in the *Transvaal Leader* a few days ago, Writing re the shortage of native labour. this gentleman maintained that the only way to make the native work harder was to multiply his wants, so that he must work to supply them:—

The white man drinks and sinks, the native abstains and is thrifty, and he rises..... Soon we shall see what we had hints of already—the low white working for the native: ergo the native must drink and sink—let his race die out. Give him liquor, and he will soon sink down to his original savagery.

"A more damnable doctrine was never enunciated in Hell."

Two things are before us, either to be slaves and allow ourselves to be effaced out of national existence, or make a constitutional struggle for the preservation of our nation from moral decay. We have a duty to perform to our Religion, to our children, and our children's children, and not allow this most holy land of ours to be exploited by the liquor monopolist and the whisky dealer.

We are blindly following the white man who has come here to demoralize us for his own gain. He asks us to buy his whisky, and we allow him to bamboozle us. He tells that we should drink toddy and arrack separately, that we should teach our children Latin and Greek and keep them in ignorance of our own beautiful literature and that we should think like the Yorkshire man and not like our own Dutugemunu and Parakrama Bahu and Sirisangabodhi, and that we should discard our own national dress which was good for our noble and spirited ancestors, and dress according to the dictates of the fashion makers of London and Paris.

We purchase Pears soap, and eat cocoanut biscuits manufactured by Huntley and Palmer, and sit in chairs made in Austria, drink the putrified liquid known as tinned Milk, manufactured somewhere near the South Pole, while our own cows are dying for want of fodder, and grazing grounds and our own pottery we have given up for enamel goods manufactured in distant Austria, and our own brass lamps we have melted, and are paying to purchase Hinks lamps which require a supply of fragile chimneys manufactured in Belgium! Our own weavers are starving and we are purchasing cloth manufactured elsewhere!

The government that we have is of the colonial form. The Secretary of State for the Colonies sends us as governor a man who had done service for the empire; he may be humane, or he may rule despotically going against the united wishes of a whole people. And as the government is con-

ducted on colonial lines, the Britishers who are supposed to be the colonists have the voice, and the permanent population are looked upon as "aborigines," and for the protection of the latter, there is in London a Society for the Protection of Aborigines. Our own leaders who have been educated under British influence in England are indifferent to the welfare of the Sinhalese. Our wealthy landowners, plumbago dealers, rubber and cocoanut planters, though comparatively few, yet may do substantial service, if they would unite and work harmoniously to elevate the rising generation. Christians and Buddhists should unite and work for the elevation of the Sinhalese people. Religion should in no way hinder our patriotic activities, and it had not prevented Sunyat Sen, the son of a Chinese Christian, from working for the elevation of the Chinese people. Self denial is a grand principle for the Sinhalese people to practise. Rich and poor, literate and illiterate should once in a year for a week practise self denial, by giving up luxuries, and the money thus saved should go to form a National Educational Fund for the promotion of industrial and technical education among the Sinhalese.

It is time for the Sinhalese to weep with the exiled Jew and to say with Jeramiah "He hath led me and brought me into darkness but not unto light." He hath filled me with bitterness, he hath made me drunken with (arrack and toddy) and he has made me as the offscouring and refuse in the midst of an alien people. Our inheritance is turned to strangers, our houses to aliens. We have drunken our water for money our wood is sold unto us." Lamentations chap. 5, 4.

My message to the young men of Ceylon is: attadipāviharatha attā saraṇā anañña saraṇā, dhamma dipāviharatha dhamma saraṇā anaññasaraṇā. Believe not the alien who is giving you arrack, toddy, whisky, sausages, who makes you to buy his goods at clearance sales; avoid contact with the man who is immoral and acts against the ethics of the Most Noble Path discovered by the Tathagato, the great Friend of Man. Enter into the realms of our king Dutugemunu in spirit and try to identify yourself with the thoughts of that great king who rescued Buddhism and our nationalism from oblivion. Think that you are now surrounded by a host of enemies who encompasseth your

destruction, who is trying to make you a slave in your own land by giving you to drink the poison of alcohol. The scientists who master the science of eugenics are of opinion that alcohol poisons the germ of vitality, and the parent who drinks alcohol is an enemy of the child, his own progeny. And I consider the alien white who for the sake of filthy lucre gives us alcohol as a national foe. We have to follow the exhortations of our great and loving Master, the supreme Buddha. In an unfortunate hour Ehalapola intrigued with the early British settlers, about whom we know so very little. It is here that history comes to our rescue, and it is with the object of stimulating the historical consciousness which the modern Sinhalese greatly lacks, that I have quoted extracts from records buried in oblivion. It is said that "nations grow great upon books as truly as do individuals. We know how that heroic young Queen, Louisa of Prussia, perceived that the downfall of her country was not due to Napoleon alone, but also to national ignorance, and that if Prussia, were to rise it must be through the study of history. So she sat herself to work at the history of modern Europe during that sojourn at Memel when she knew poverty as a peasant woman knows it." Study the history of Italian independence, and the lives of patriots of Italy and you will get the inspiration to work for the welfare of your country. We must learn to stand on our legs and not depend on the alien. We must revive our industries, give work to our countrymen first before we feed the distant Austrian and Belgian who supply us with his manufactures. We allow our own cow to die of starvation in our own field and we are feeding the cow in distant Switzerland and Denmark whose milk and butter we use. Behold the Asiatic trader who sells us rice and curry stuff and maldivian fish. Cut off from the whole world we live in this land like the Andaman islanders, and we are not enterprising enough to visit other lands and pastures new. Those who go to England for pleasure and do nothing for the progress of our people are drones. We must unite and work in harmony to increase the wealth of our people. We are custodians of our posterity. We have to look to the future and protect the interests of the coming generations of Sinhalese. We must work systematically having before us the goal of self-government and Home Rule

under British protection for Ceylon. We must agitate constitutionally with ceaseless vigour. Consider the man who gives you alcohol as your deadly foe not only of yourself individually, but also as the enemy of your posterity. Avoid alcohol, avoid beef, and go back to the traditions of our successful forefathers who immortalised themselves by their wonderful architectural achievements whose vestiges are seen to-day at Anuradhapura, Polonnaruwa, and admired by those who see them. Under the rule of the white man we have learnt to drink, to use "clearance sale" goods of European make, to use the knife at the smallest provocation, but we have forgotten the noble spirit of the ancient Kshatriyas, who were never cowardly in their behaviour. We have lost the spirit of patriotic independence and we depend too much on others. Let us take the Japanese as our example, let us be enterprising, let us cultivate manliness, and make every effort to develop our brains and our bodies. Stand up for your rights, and learn to love your starving, poor, neglected Sinhalese brother, the village *goiya*, for after all, it is the agricultural and the labouring class that form the backbone of the Sinhalese nation. A few barristers, and doctors with British qualifications do not go to make the Sinhalese nation. We require men of education with brains to lead the people, and to defend their interests from the western freebooters who come here to ruin our people by giving them alcohol. Unite, be strong in body and mind, and work for the welfare of your country and your religion in that spirit of noble self-abnegation, which was the characteristic feature in the life of the Prince Siddhartha, who became the Buddha, whose great Religion has been our heirloom for 2,200 years, for without Buddha's Noble Doctrine the Sinhalese will be like the Basutos of Africa. With Buddhism Ceylon shall yet become the beacon light of Religion to the World. It would be good for you and for the country, if, a thousand Sinhalese youths leave Ceylon for the United States, Japan, Germany, India, Hongkong, France and England to learn technical sciences and scientific agriculture, irrigation, and return to Ceylon to begin the work of national elevation.

Referring to the atrocities committed on Ehalapola's family by order of the last King of Kandy the British authors who had written

on Ceylon express horror at the "awful tragedy." But let us look at the butcheries committed by the British on the Scotch and especially of the act of cruelty, which is described by a writer, and has passed into history. Here is the account as given in the *Historian's History*, vol. XXI. p. 80, "Wallace was condemned to death. He was drawn through the streets of London at the tails of horses until he reached a gallows of unusual height, there he was suspended by a halter, but taken while yet alive, he was mutilated, his bowels torn out and burned in a fire, his head then cut off, his body divided into four, and his quarters transmitted to four principal parts of Scotland. The four quarters of Wallace's body were stuck up at Newcastle, Berwick, Perth, and Aberdeen. His head was placed on a pole on London bridge. Thus ignominiously perished the man whom Scotland has ever revered as one of the purest and bravest of her patriots."

During the time of Cromwell English soldiers were hanged even for stealing chickens, and this was done, according to the writer for the maintenance of "strict discipline." Green in his "History of England" says "we find the magistrates of Somersetshire capturing a gang of a hundred at a stroke, hanging fifty at once on the gallows, and complaining bitterly at the council of the necessity for waiting till the Assizes before they could enjoy the spectacle of the fifty others hanging beside them," p. 393. The English people to us although appear as embodiments of justice, yet were not so even at the time of Elizabeth, and Green writing about them says, "gallants gambled away a fortune at a sitting, and sailed off to make a fresh one in the Indies;" and about Elizabeth this is the picture which he gives of her; "nothing is more revolting in the Queen, but nothing is more characteristic, than her shameless mendacity. It was an age of political lying, but in the profusion and recklessness of her lies Elizabeth stood without a peer in Christendom. A falsehood was to her simply an intellectual means of meeting a difficulty," p. 373. We are told of the glories brought into existence by the influence of the teachings of Christ, but read Lecky, who in his "Map of Life" p. 54 says "it is not Christianity but Industrialism that has brought into the world that strong

sense of the moral value of thrift, steady industry, punctuality in observing engagements, constant forethought with a view to providing for the contingencies of the future, which is now so characteristic of the moral type of the most civilized nations." And after eighteen hundred years' profession" says Lecky, "of the creed of peace, Christendom is an armed camp." The conflict that is visible to-day in Europe and America between Capital and Labour is progressing daily, and yet what has Christianity done to solve the labour problems. Look at England to-day the great strike of the miners, and the monstrous efforts made by the women of England to gain their rights politically and on whose behalf some of the greatest men in England are willing to work. Mrs. Besant the upholder of all that is loyal to the British Throne, who is preaching to the people of India gentleness and obedience yet in England, speaking on behalf of the Suffragettes says, "Europe looks on amazed as crowds of well-born well-bred women go patiently to prison for the sake of their sex. The scandal caused is too great to be prolonged, and there is only one way out—the granting of the vote. The Prime Minister can stop it by bringing in and passing a Woman's Suffrage Bill. "That would be yielding to violence." To what else have politicians yielded? There would be no Home Rule Bill if landlords had not been shot and cattle maimed. No Reform Bill of '32 without riot and bloodshed. No later Reform Bill if Hyde Park railings had not gone down. It is all abominable, but it is true. Violence is the recognized way in England of gaining political reforms." London Times, weekly edition, March 15, 1912

What we need in Ceylon is a body of men who, with enthusiasm, will go forward to awake the sleeping people of Ceylon who are now living a moribund life. "I go, said Cyriac of Ancona, to awake the dead!" We must restore our lost place in the history of the world. Once we were great, we were never conquered, and to-day we would have been an independent nation, at least like our neighbour state Travancore, or like Baroda had not the traitor Ehalapola sold the country to the British, which according to H. C. P. Bell "extinguished for ever Sinhalese independence." Archaeological Report of Kegalla, 1892

Youngmen of Ceylon it is left for you to do this great work of reviving and restoring our lost individuality to the great place we once occupied. Speaking of Rajasinha, Bell in his "Archaeological Report" says, "Then ensued one of the hardest fought battles Ceylon has ever known." But Sinhalese impetuosity could not force back "the disciplined troops of Europe, and Rajasinha saw his soldiers slowly yielding ground." "The king," says the Rajavaliya, "would not permit his army to retreat," but again urging them on, at length drove a way into the midst of the Portuguese. The Portuguese, unable longer to lead their guns, clubbed them and met the foe hand to hand. That day blood flowed like water on the field of Mulleriyawa. The Portuguese further pressed in flank and rear, "could not retreat one foot," and left 1600 killed in the battlefield. The "disciplined troops of Europe" yielded and Rajasinha won a signal victory. But the Sinhalese to-day being ignorant of the valourous deeds of their noble ancestors, have lost all hope of development. Our ancestors like the ancient Greeks were free from pride, envy, crime and luxury. There were no capitalists and landowners, but every one had his own garden, *hena* field, and the village forest, and the village pasture ground gave them the right to graze their cows and cut firewood. Buddhism gave them the religion of the Middle Path, and the Sinhalese did care for wealth but cared more for virtue and courage. It was this spirit that made the Sinhalese brave, for, of them the Dutch wrote "they are full of courage, live hard, and consequently make good soldiers." Monthly Literary Register, vol. II, p 48. Youngmen of wealthy families should band themselves together to practise the loftier virtues of self-abnegation and heroism. We should see that every child born of Sinhalese mothers and fathers receives a liberal education. We have lived nearly a hundred years under British rule, and it is a melancholy fact that as yet we have not in the island, even a high grade technical college where industries are taught. We are ignorant of the first principles which regulate the production, distribution and exchange of wealth. We consume; but we do not produce fresh wealth. Our ancestral wealth we squander in luxuries, and we do not find fresh fields to increase our wealth by industries. For nearly seventy genera-

tions the Sinhalese have been experts in the science of construction of tanks to hold water for irrigating fields, and yet we get aliens to do our work! Look at our Railways, with our money railways are built, but everything is imported from England, and for a half century what have the administrators of the government done to our people? How many officers are there of the higher grade drawing high salaries? Look at the Administration Report of the General Manager of Railways of the Ceylon Government, p. C 4.

Revenue for the year ending June 1911:

	Rs.	cts.
First Class	458,070	18
Second Class	555,941	06
Third Class	3,851,658	55
Coolies	145,656	14
Total receipts for the	Rs.	cts.
whole year	13,583,160	00
Working Expenses	6,337,583	00
Profit	7,245,577	00

Tamils, Cochins, Hambankarayas are employed in large numbers to the *prejudice of the people of the island* sons of the soil, who contribute the largest share. We have not even an agricultural college, and the government has to go begging to the different agricultural colleges in India. Our highly paid officials begin life without experience as cadets in a government agent's office, and then go up step by step gaining no higher knowledge, except the experience of bureaucrats. In England experts are there for any project, but here any official is good for any work. Take the Colombo Municipality and its head and examine him about his capacity to administer municipal affairs. What civic experience has he had before taking up the duties of the office of municipal chairman? Look at the Philippine Islands and look at our fertile island run for the gain of the British planters and civilians?

Remember we have a duty to perform to our nation, to our religion, to our country and to our national literature. The Britishers love their children and they make enormous sacrifices for their future advancement. It is the sacrificing spirit that has made the Britisher great, and he loves his own nation and his own child. But the Sinhalese in

this respect is the least worthy of appreciation. He gives his child to a foreigner to be trained, and no wonder that when the child comes out of the school has no love for the nation, or for his country. Every nation has its own individualising temperament, and the man who goes against national aspirations is abhorred by all right thinking men. We should therefore make the most earnest effort to organise our resources and get our people to contribute each his mite for the emancipation of our people from ignorance. Education is the only remedy that will save our people. Not the education that makes us what we are; but the higher scientific education that will make us engineers, architects, manufacturers, scientific agriculturists, &c.

All Asia and all Europe are moving towards progress, and we who belong to a superior race, whose ancestors had achieved the highest possible social progress, why should we not put our shoulders to the wheel, and make the supreme effort to raise our people from the miasma of social and industrial and moral degradation? Have no fear, have faith in the triple Gem of Supreme Wisdom, of perfect Truth and of harmonious Co-operation and work for the welfare of the world.

This is my message to you, young men of Ceylon, and now a few words to the British public who control the destinies of the people of Ceylon. The people of Ceylon are of the Aryan race, they have remained loyal to the King of England since 1818, and yet they have made no progress in other directions which are so necessary for the development of a nation. Being physically weak and ignorant of the first principles of political agitation the Sinhalese people at the first provocation hasten to use the deadly weapon in the form of a knife. The education that the village folk receive at the hands of the British Government is unworthy of a civilised administration. The village folk are compelled to lead an aimless life for want of an intelligent plan of industrial education. Their ancient industries have been destroyed by a well organised competition fostered by the British. The only occupation they now have to depend on is agriculture, and now that the obnoxious Waste Land Ordinance is in operation to the annihilation of the inde-

pendence of the Sinhalese peasant proprietor very soon the Sinhalese nation will be reduced to a sort of semi slavery. The land that was held in perpetuity by the Sinhalese whose possession was acknowledged by the British since 1815 was for the first time declared to be Crown property in 1897. For the whole period of British occupation since 1815, the people of Ceylon have remained without making progress in the domain of industrialism and scientific achievements. All that the Sinhalese people have learnt from the British is to indulge in liquor, which was first introduced by the British in 1801 for the purpose of gaining a revenue at the expense of the moral welfare of the people. The revenues from liquor is increasing by leaps and bounds, and the money thus raised is spent not for their welfare but for the advantage of the white Settlers of Ceylon. There is not in the island a well equipped agricultural college, nor a well equipped technical College, nor a weaving institute, where the Sinhalese youths may learn the higher technical arts which will make them a manufacturing people. We were an independent people for 2358 years, during which period, being masters of the land, we got everything we required locally. The people were happy and they were unconcerned with the political disturbances of the Court, and in this they were guided by the principles of the religion that they professed, for the Bhikkhus of the religion lived the communal life, and the peasant proprietors of Ceylon following the religion of harmonious co-operation got together to farm the land each one helping the other dispensing with hired labour, for co-operation became the principle of merit. The people are now on the verge of ruin, except a few capitalists, and the descendants of heroic ancestors to-day are following the calling of hired coolies which the Sinhalese loathed to do twenty or thirty years ago.

We were an independent free people until the Europeans came to the island and the wars between the Portuguese and the Sinhalese, and the Dutch and the Portuguese, and the Dutch and the Sinhalese and finally between the British and the Sinhalese from 1516 to 1817 reduced the Sinhalese in number and in strength. Our

ancestors having followed the advice of certain ministers inimical to the King were willing to exchange the Sinhalese King to that of the British because they were promised "that their religion shall be held sacred and their temples respected, and their ancient laws and institutions preserved."

Self-government under British protection should be our aim taking New Zealand as our example. I would ask you to study politics, philosophy, history, and industrial economics, and go to the root causes of our national decay. That we are rapidly deteriorating is testified by the Inspector-General of the Ceylon Police, who in his Report for 1911, says, :—"I can only repeat what my predecessors have so often stated before, that cases of murder and stabbing are crimes over which the police can exercise little control and to prevent which is almost impossible. The causes are hard to detect. Stabbing is the national way of fighting in Ceylon. Not until a radical change in the nature of this national custom is effected can much improvement be expected. To effect such a change it is essential to begin with the children." p B5. The cause is as has been again and again repeated, drink. In Ceylon people are dying of parangi, fever, anchylostomiasis, malaria by the hundred thousand annually, the school children attending village schools are underfed, ill-clad, and in the town of Colombo thousands of poor children are living like vagrants without any kind of control over them.

Another important matter that I have to bring to your notice is that for 2358 years our ancestors had always been in communication with the people of North and South India. Never was that relationship suspended during this long period, and for the first time the people of Ceylon were allowed to remain isolated since 1815. We have now the devil and the deep sea between us. I would therefore ask you to once more resuscitate the forgotten relationship with our Aryan Cousins of Bengal, Behar, Kalinga, and South India. We must come in contact with illustrious men like Gokhale, Dr. Rash Behari Ghose, B. Chakravarti, A. Chaudhri, Sarada Charan Mitra, Surendranath Bannerjea, Justice Chandravakar, Justice Sankar Nair, Sachchidananda Sinha,

Munshi Ram, Madan Mohan Malaviya, &c., who are working for the welfare of the teeming millions of India. The education that we get in our local scholastic institutions does not make us men, but ill paid clerks, and to get a higher education, as it is impossible in Ceylon, I should ask you to migrate to Madras, Calcutta, Benares, Bombay, Lahore, Aligarh or Rangoon. Men who pass examinations in either of the Indian Universities are employed as Judges of the High Court with a monthly salary of Rs. 4000, and the cost of education is three times lower than what you have to pay in Ceylon. What we get in Ceylon is a bastard education without a solid foundation, and the quicker you abandon the local colleges and go to India the better for you if you wish to be men. In the most glorious days of our beloved Lanka our ancestors were in close touch with our Indian cousins, but now we are estranged on account of our anglicised habits, so utterly unsuited to the Aryan spirit. Let us therefore follow the path trodden by our Indian Aryan brothers, and also agitate that we should be brought under the Government of India for so long as we remain under the Colonial Office so long we shall be treated as coolies. You should attend the Indian National Congress which is held annually in one of the central cities of India. By religion, by race, by traditions, by our literature we are allied to the Aryan races of the Gangetic Valley. Our Buddha Ghosa came from Magadha, our Sri Rama Chandra-bharati came from Gaur, our great Apostle came from Pataliputra, modern Patna, our Bodhi branch now at Anuradhapura was brought from Bodhi Gaya, our Abhidharma-sangaha was composed by Anuradha of Tanjore, our Tikas were composed by Dhammapala of Kanchipura, our Buddha's Tooth Relic was brought from Puri, our very ancestors came from Sinhapura in Vanga and our Bhikkhus who are learned in Sanskrit get their knowledge from the Sanskrit publications issued from the printing presses of Calcutta, and we eat the rice of India, and the curry stuffs are imported from India. Our Buddha was born in India and the future Buddha Maitreya is expected to take birth not in London but in Benares. Myself, I have spent twenty years of my life in the Gangetic Valley and I consider it a very useful education. We were once a very great race, although numerically small, and I have hopes

that we will again become great if we follow the path of the Middle Doctrine dissociating ourselves from the demoralizing influences under which we are now suffering. We shall remain loyal to our King George V, who rules in the place of our Kings of old. This is my message to you and may you prosper and live up to the ideals of true manhood is my *prarthana*.

BUDDHIST LOANS TO CHRISTIANITY

WITH SPECIAL REFERENCE TO RICHARD GARBE.

(Continued from our last number.)

While all this is of fascinating interest to the student of religion and of the New Testament in particular, yet it is by no means so close to the Christian stories as are the *earliest* Buddhist ones.

The Classified Collection and the Decease Book represent homegrown primitive Buddhism. And with these does Luke agree rather than with the geographically and theologically nearer Zoroastrian account.

In two other cases does Garbe neglect important parallels from the Pali Nikāyas. On page 521 he gives us interesting evidence, from his Sanskrit reading, of the Hindu character of the idea of walking upon the water, and says (as since amended) that it "belongs not only to the India of Buddhism, but to that of Brahminism also." He ought to have added that the power to walk on the water is among the gifts of a pious Buddhist, ascribed to him by Buddha himself, in the sixth sūtra of the Middling Collection in the Pāli No. 105 in the Chinese version of A. D. 307—a Hindu book far older than the Brahmin Mahābharata (though not of course than its ancient nucleus).

Again on page 517 Professor Garbe says: "Christ fasts forty days *before* the Temptation, Buddha twenty-eight days *after* the Temptation." But in the thirty-sixth sūtra of the Middling Collection we read that Buddha fasted nearly to death before his illumination, and therefore before his Temptation, which latter occurred after he was Bhagavā the Lord.*

*Samyutta Nikayo, already quoted. Had the Temptation occurred before the Illumination we should have read *Bodhisatto*.

No one who studies the *Periplus of the Erythraean Sea*, a captain's log book of the first century (now newly translated by Wilfred H. Schoff of Philadelphia, will be able to agree with Professor Garbe (p. 524) in his limitation of the probability of Indian influence on Palestine to later times. The *Periplus* agrees, for the sixties, with Strabo, who saw 120 ships ready to sail from a Red Sea port to India in the twenties of the first century. And, as Wilfred Schoff has shown in his article on another page of this issue, the Roman Empire had a sort of Indian craze at that very time.

In *Buddhist and Christian Gospels*, the Lalita Vistara and other later books are treated in the Appendix as "Uncanonical Parallels," while the body of the book deals with canonical parallels, translated from the Pāli texts by myself and compared with the Chinese version of another ancient recension of the Buddhist scriptures (the Hindu original of which is lost) by Professor Anesaki of Tokyo

When Rhys Davids's *Buddhist Suttas* (Sacred Books of the East, Vol. XI) were sent me by my bookseller in 1881, I found therein a vigorous protest against any attempt to trace Buddhist loans in the New Testament. This made a great impression upon my youthful mind, and acted as a deterrent in that direction until nearly the end of the century. Then, in 1899, Rendel Harris astonished me by postulating a Buddhist influence in the Acts of Thomas and (save the mark!) in the Gospel of Luke! I was stunned at first, then rallied myself and returned to my old objections. During the next seven years, however, deeper research caused me to change; and when in 1905 I observed the double quotation in John,* I admitted that here at least was tangible influence. It was anent the essay which I then wrote that Rhys Davids said to me; "The evidences in favor of intercommunication are growing every day." (I asked his permission to quote this, and he granted it). Paul Carus, in *The Open Court*, October, 1911, has adduced a remarkable picture from a Greek vase, portraying a goddess with water for her lower body, and he thinks that both the Buddhist and Johannine texts may be dependent upon some such ancient idea.

* See "Buddhist Texts in the Fourth Gospel," *Open Court*, May, 1911.

So they may, but the strength of my case lies in the fact of the Fourth Gospel's express quotations from sacred literature (*Law and Scripture*). Instead of admitting that the quotations are from the Buddhist writings, where I have found them, several of my critics prefer to ascribe them to some lost apocryphal Jewish book. But the time is rapidly passing when scholars will feel compelled to adopt any hypothesis rather than admit the greatness of ancient India and the supremacy of Buddhism which at the time of Christ, was the most powerful religion on the planet and the dominant spiritual force upon the continent of Asia.

In *Buddhist and Christian Gospels* (4th ed., Vol. II, p. 257) we read:

"A collection of (uncanonical) parallels would probably suggest a Christian influence upon later Buddhism; and indeed we know that, in the eighth century, a Chinese Emperor had to forbid the two religions to be mixed. (See Takakusu's note in his *I-Tsing*, Oxford, 1896, p. 224.) This whole field needs very careful working, more than I am able to give."

Two Anglican clergymen, the late Samuel Beal and Arthur Lloyd recently deceased, have maintained this position. The fact is that after Kanishka's Council a new type of Buddhism, predominantly Mahāyāna, gradually supplanted the earlier. This new type was largely foreign, as the primitive type had been native Hindu. Before the Scythian invasions at the end of the first century, the Buddhism of Asoka, with its Pāli texts, had been in the ascendant; and as, in the first century, Christianity was in a formative stage, while Buddhism was settled and aggressive, the loans went from east to west. But afterwards there was a change. In the first place, a different race of sailors appeared in the Red Sea ports,† bearing with them the newer Buddhism which they themselves were helping to modify; and, secondly, Christianity itself was becoming a rival to Buddhism, and was beginning to assert itself.

It may be that Buddhism influenced the Roman Empire by means of intermediary books, such as that of Elkesai which had a confessedly Buddhist origin ("Seres of Parthia"); but I maintain that the Nikāyas of

† I owe this information to Wilfred H. Schoff, translator of the new edition of the *Periplus*,

primitive Buddhism were strong enough to make themselves felt more directly. In A. D. 149 a Parthian prince headed a long series of scholars who translated them into Chinese; but Buddhism had been established in the Greek Empire (*Yonaloko*) since the third century B.C., and was quoted, chapter and verse,* by a Greek king, Menander, in the second. Now, the Chinese began to translate Buddhist books immediately upon that religion's introduction into their country in the sixties of the first century; and after a generation or two of translating manuals, lives of Buddha, etc., they spent three centuries (circa 150-450)† in translating the *Nikāyas* (or *Agamas*). Were the Greeks less curious than the Chinese? Had not they also begun to translate the books they admired long before the time of Christ? My thesis is this: ||

While a religion is in its formative stage, its founders take ideas from their environment, and especially from any system of thought that is paramount, whether in their own country or in those wherewith they have intercourse. But, once knit together, and moving by its own momentum, a religion can no longer add to its primitive documents, though it may give way to new influences in later sectarian developments.

The thesis applied is this;

During the first century Christianity was in its formative stage, and was influenced by the Old Testament, the Greek mysteries, the Philonic philosophy and by *Hinayāna* Buddhism. After the first century Christianity was strong enough to influence another religion in its formative stage. And such was *Mahāyāna* Buddhism, which was, in fact, a new religion, with new doctrines and new sacred books. At the same time, *Hinayāna* Buddhism still existed, and indeed its votaries often cultivated the *Mahāyāna* too. Consequently there could be and there was a complex interchange between Christianity and Buddhism, both of them giving and tak-

ing. But the earliest interchange was when the Heilenizing Evangelists Luke and John borrowed some minor features from the *Hinayāna Nikāyas*, then in the ascendant.

Before closing, let me add a note on the Wandering Jew legend among the "Uncanonical Parallels" in my *Buddhist and Christian Gospels*. I lately learned that Sabine Baring-Gould in 1866 pointed out that the germ of the legend is actually found in the canonical Gospels:

Mark ix. 1; "Verily I say unto you. There be some here of them that stand by, who shall in no wise taste of death, till they see the Kingdom of God come with power."

Let me repeat what I said last May in *The Open Court*, and which Professor Garbe does me the honor to quote; *Each religion is independent in the main, but the younger one arose in such a hot-bed of eclecticism that it probably borrowed a few legends and ideas from the older, which was quite accessible to it.* The loans are not an integral part of primitive Christian doctrine, as I said in my Tokyo preface (1905), but lie outside of the Synoptical narrative, and occur in the two later Gospels of Luke and John, both open to Gentile influences.

Even now I only put forth these parallels upon the same footing as Gaster, Speyer and Garbe's Christopher and Eustace; and if the scholars of Europe and Asia finally decide that they are wrong, I shall withdraw my venture with a good grace. But if this great admission of Buddhist influence upon the Christian Apocryphal Gospels and the Eustace and Christopher legends receives its "brevet of orthodoxy," the next step will lead a new generation of scholars back to the canonical Gospels and the canonical *Nikāyas*.

ALBERT J. EDMUNDS.

PHILADELPHIA, PA.

The Education of a Business Man.

(Continued from our last number.)

The problem which the early advocates of Higher Commercial Education set themselves to solve was the provision of the necessary business training coupled with the imparting of that mental cul-

* So in the Pali, though Chinese versions do not bear it out.

† Anesaki in *Transactions of the Asiatic Society of Japan*, 1908, p. 15.

|| See my remarks on the Imperfection of the Record (following Darwin) in *Buddhist Texts in John* (2d ed. 1911, p. 27.)

ture which it is the primary object of a University to give. And it is admitted in all quarters in Europe and in America that that problem has been satisfactorily solved. One of the objects of the London School of Economics is "to organise, promote, and supply liberal courses of education specially adapted to the needs of persons who are, or who intend to be, engaged in any kind of administration, including the service of any government or local authority, railways and shipping, banking and insurance international trade, and any of the higher branches of Commerce and Industry, and also the profession of teaching any such subjects." To carry out this object, it offers Complete Pass and Honours courses for the degree of Bachelor of Science in Economics of the University of London. Some idea of the work being done in that institution may be gained from the titles of a few of the lectures which are being delivered:—Economic Theory, Economic History, Statistics, Business Organisation, Accounting and Auditing, Banking and Currency, Commercial Mathematics, Commercial History, Commercial Geography, Commercial Law, Recent Economic Developments, Economic Position of the Great Powers, the Stock Exchange, Public Finance, and many others.

"Of course, so far as Burma is concerned, we must remember that we do not require the same courses as are prescribed in Europe and America. In the large countries of the West and in Japan, the manufacturing trade is carried on on an enormous scale, and the merchants, whose duty to distribute the various products of the factories, have to be constantly on the look-out for new and promising markets all over the world, for better means of transport on sea and on land, for events in the current history of foreign countries which may affect their business favourably or otherwise, for the ever-changing tastes and peculiarities of consumers, for the

best times and places at which to obtain raw material, and so on. In this country, the operations of commerce are not so complex, and the would-be merchant needs much less equipment in the way of business training.

"Opinions will most probably differ as to the minimum training which it is desirable that Burmans should undergo preparatory to going into business. But it would not be difficult to lay down a satisfactory course of studies spread over a period of four years, the time it takes now for a matriculated student to attain the Bachelor's degree in either Arts, Science, Law or Civil Engineering. The subjects would be (1) A modern European language besides English (preferably German); (2) the Principles of Economics; (3) Commercial Mathematics, Accounting and Auditing; (4) Banking, the Money Market and Foreign Exchanges; (5) Outlines of the General History, and a more detailed History of the growth of commerce and industry in the principal countries of the world; (6) the Geography of the world with a knowledge of the areas of production, trade-routes, etc. (7) Statistics, trade returns and reports; (8) Mercantile Law and Practice. A few of these would be optional in the case of studies who looked forward to occupying themselves with local industries; these would take as alternative subjects Physics and Chemistry, Industrial Law, and the like.

It is not within the scope of this paper to discuss the means of providing the education above described. It is possible that the prospective University of Burma will establish a Faculty of Commerce such as exists at Manchester, Leeds, Birmingham, and some other Universities, or it might, like the Madras University a short while ago, refuse to do so. But what is required for the present is a general recognition by Burmans of the fact that a special form of education is indispensable for those who aspire to become prominent and prosperous merchants and traders. I have

endeavoured to show that, by means of such special education, we may advance more quickly in the direction in which our youths have been tending in recent years, so that perhaps in the not distant future we may gain for ourselves some appreciable share of the chief non-agricultural industries of our own country as well as of the yearly-increasing export and import trade.

To conclude, there is one respect in which we, the members of this Association,—although we may not entertain the idea of becoming merchants—may yet derive considerable benefit in the way of a widened outlook on life and the world. I allude to the study of Economics, for which a reading class might be formed. If it does nothing else, this study will enable us to comprehend some of the principles underlying the great industrial and social movements which have been, and are still, taking place throughout the civilised world.

Digest of the Majjhima Nikaya.

149. SALAYATANA VIBHANGA SUTTAM.

සලයතන විභංග සුත්තං.

Sāvatti.—The Exalted One was at the Jétavana monastery. Addressing the Bhikkhus the Blessed One preached the Greater Doctrine of the six Sense Organs. Bhikkhus he who does not know and who does not see according to the law of cause and effect the eye, the form, the eye-consciousness, the eye contact, and the feelings threefold, pleasant, unpleasant, and neither, such a one is agitated with the eye, the form, the eye-consciousness, the eye-contact, and the threefold sensations, viz., pleasant, unpleasant, and neutral. He who lives in coalition with these, led by foolishness is enticed thereto, such a one enters the region of the five upādānaskhandhas,

whereby reproductive desires are created and developed, thereby producing suffering physically and psychically. Similarly with the other sense organs of the ear, nose, tongue, body and mind.

He who sees and knows according to the law of cause and effect about the eye, the form, the eye-consciousness, the eye-contact, the threefold sensations of pleasure, pain and neutral as the result of contact, such a one does not become agitated with the eye, the form, the eye-consciousness, the eye-contact, and the threefold sensations as the result of contact. He who is not agitated and who is free from clinging does not help the development of the five upādānaskhandhas. Such a one is free from the sufferings physically and psychically, and is in the enjoyment both physically and psychically. In this wise is the proper insight born. In this wise are the right desires born. In this wise is the right endeavour born. In this wise is right mindfulness born as well as the right form of concentration. In following this course the observance of the four satipatthanas is fulfilled as well as the four sammappadhanas, the iddhipadas, the five indriyas, the five balas, the seven bojjhangas. By this means the two unions are established, viz., the samatha and the vipassanā. The dhammas that should be abandoned are (avijja) those based on Ignorance and reproductive desires (bhavatanhā). The dhammas that should be generated are those based on samatha and vipassanā. The dhammas that have to be realized are Enlightenment and Emancipation.

150. NAGARAVINDEYYA SUTTAM.

නගරවිඳ්දෙය්‍ය සුත්තං.

Kosala.—At one time the Buddha with His retinue of Bhikkhus was travelling in Kosala and arrived at the Brahmana village of Nagaravindam. The Brahman householders having heard that the Blessed One had arrived in their village, went to pay him rever-

ence, inasmuch as it had been talked about that the Blessed One was the fully enlightened One that He is fully equipped in the science of life and conduct, that His ways are excellent, that He knows the science of cosmology, that He is the controller of men, and the Teacher of gods and men, the Buddha, the Exalted One, and that He is preaching the threefold Dhamma which is sweet in the beginning, sweet in the middle, and sweet in the end, which proclaims the perfect life of holiness. It is well to see one who is endowed with such holiness. To the Brahmans who were sitting in the assembly the Blessed One spake and said householders if thou wert asked by the ascetics of other faiths, in what manner should thou find the kind of ascetics and Brahmans who are not worthy to receive your reverence and support and worship? If such a question was asked you should answer thus: such ascetics and Brahmans who seeing things by the eye and is not subject to self-control, who is showing anger, who is foolish, who is not serene in their behaviour, as regards their body, their speech and their thoughts, are not to be worshipped and supported. Why? I too am not free from passion, from anger, from foolishness in the things that are perceived by my eye-consciousness, and internally I have not subjected my senses in what I do in my speech, acts and thoughts, and unless I see something higher in the ascetics than what I possess, I will not show respect and give any kind of support. Such ascetics as are still under their senses, subject to passion, anger, foolishness in the things that they hear, in things that they smell, and taste, and touch and cognise, should not be shown respect."

Those ascetics that are under self-control, who are free from lust, anger, foolishness, who are serene in all that they do, speak and think, such ascetics should be revered and supported. Why because these ascetics are better than

me in their life, in the self-control they possess, etc.

151. PINDAPATA PARISUDDHI SUTTAM.

පිණ්ඩපාත පරිසුද්ධි සුත්තං.

Rājagaha.—The Exalted One was staying in the Bamboo Grove. At that time the venerable Sāriputto having risen from his afternoon meditation came to the Blessed One, and having paid his homage sat on a side. The Blessed One said "Sāriputta radiant are thy sense organs, perfect is thy complexion and glorious. What kind of meditation wert thou engaged in more than another." In the meditation on the emptiness of cosmic phenomena was I engaged." Excellent, excellent, Sāriputta. Thou hast been engaged in the meditation fit for the great. The emptiness of cosmic phenomena is the very meditation for the great. That Bhikkhu who wishes to enter into the state of mind wherein he realises the emptiness of all phenomena should think thus: when I enter the road leading to the village, and when receiving alms in the village, and when proceeding on receiving alms, there is the eye cognising form, desiring for it in a lustful manner; there is anger; there is foolishness and hatred springing in the mind. A Bhikkhu who thinks thus, makes the effort to abandon such evil thoughts. He who perceives thus he knows what shall be the state of the mind, such a Bhikkhu passes the day and night, in the fullness of joy in having fulfilled the observance of precepts. In a similar manner he thinks about the evils arising through hearing sounds and cognising them; through inhaling smells and cognising them, through tasting sweets and cognising them, through reflection and makes the effort to abandon all clinging thereto and the evil thoughts arising therefrom. Such a Bhikkhu passes the day and night in the fullness of joy in having fulfilled the observance of precepts.

Again, Sariputta, the Bhikkhu should think thus: Have I abandoned the desire for the enjoyment of the five sense pleasures. Perceiving thus the Bhikkhu should make the effort to abandon the desire for the enjoyment of the five sense pleasures. Such a Bhikkhu knows that he has abstained from the sense pleasures, and he lives in the fullness of joy in having fulfilled the observance of precepts.

Again Sariputta the Bhikkhu should think thus: Have I abandoned the five obstacles (nivaranas) of psychical development? Such a Bhikkhu who reflects in this wise knows that he has not, and he therefore should make the effort to destroy the five obstacles. When one reflects in this manner he knows that he has abandoned them and he lives in the fullness of joy in having fulfilled the observance of precepts.

Again, Sariputta, the Bhikkhu should reflect have I understood the becoming of the five skandhas, and he knows that he has not, such a one should make the effort, and he then knows that he has understood them, and he lives in the fullness of joy in having fulfilled the observance of precepts.

Similarly with the development of the four *Satipatthanas*, the four *Sammappadhanas*, the four *iddhipadas*, the five *indriyas*, the five *Balas*, the seven *bojjhangas*, the eight adjuncts of the Noble Path, the meditations on Samatha and the Vipassanà; on the attainment of Enlightenment and of Emancipation. He must make the effort to realize these principles of psychical development.

152. INDRIYA BHAVANA SUTTAM.

ಇಂದ್ರಿಯ ಭಾವನಾ ಸುತ್ತಮಂ.

Kajjangala.---At one time the Blessed One was staying at the Bamboo Grove at Kajjangala, and the young Brahman Uttaro, disciple of the Brahman Pārāsiriya came to the Blessed One and

having exchanged greetings sat on a side, and the Blessed One asked the disciple Uttaro whether the Brahman Pārāsiriyo does teach his disciples the science of the evolution of the sense organs. The disciple Uttaro answered in the affirmative. "In what manner does the Brahman Pārāsiriyo teach his disciples." Excellent Gotama the Brahman Pārāsiriyo teaches his disciples in this wise: "the eye does not see the form, the ear does not hear the sound. "If that is so, Uttaro, it is the blind that are engaged in the study of the evolution of the senses, and also the deaf. It is the blind that does not see form and the deaf that does not hear by the ear!" When the Blessed One said this, the disciple Uttaro sat silent looking down, speechless. Thereupon the Blessed One seeing Uttaro sitting speechless summoned Ananda and said; "What the Brahman Pārāsiriyo does teach to his disciples about the development of the senses is one, and what is taught by the Aryan Science is another regarding the evolution of the senses." O Lord then it is now time for the Blessed One to teach the science of the evolution of senses and the Bhikkhus will retain it in their minds. Then Ananda think well, listen, I will speak and the Blessed One said "what is the science of evolution of the senses according to the Aryan Science? Now Ananda, when the Bhikkhu sees a form by the eye there arises in him a like thereto or a dislike or both. And then he knows "that such and such is born, is finite, material, depending on a cause, and that which belongs to the domain of undifferentiatedness is supreme. Just as a man opens his eyelid and closes with quick rapidity, so does likes, dislikes or both arise and vanish and rest on upekkha indifference. This is the science of evolution of the sense according to the Doctrine of Aryan infinite wisdom relating to the eye-consciousness in connection with objective forms.

Again Ananda in the same way there arises likes, dislikes or both regarding

the sounds heard by the ear, regarding smells inhaled by the nose, regarding tastes, regarding tactual impressions of one body coming in contact with another body, and regarding mental impressions. Each of these likes, dislikes come into being with quick rapidity, and above the likes, dislikes or both there is the infinite conscious super-*—*oneness (*Upekkha*) superior to either of these. What is the path of discipline that has to be observed by the *Sekha* disciple? When the *Bhikkhu* by the eye sees a form there arises either a like thereto or a dislike or both. And when the feeling of either like, dislike or both arises he abandons them, removes them and shows a loathsomeness thereto. So with the sounds he hears, so with the tastes, so with the smells, so with tactual impressions produced by contact with body to body, and so with the mental impressions, all these the *Sekha* disciple abandons, removes them from his mind, and looks at them with disgust. This is the *Sekha* discipline.

What is the Aryan way of development of the sense organs? To reflect whenever a form is brought before the eye as soon as the impression of either like, dislike or both is created, and to remain in the state, either of disgust, or agreeableness or both, and to create the higher feeling of undifferentiatedness and to remain conscious. This method to be followed with reference to sounds, smells, tastes, contact with body to body, and mental impressions. The higher state of undifferentiatedness based on conscious activity is the Aryan way of development of the sense organs.

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The Progress of Buddhist Research; with something about Pentecost.

Since the writing of my note on the *Buddhist-Christian Missing Link* in the fall of 1911 (*Maha-Bodhi Journal*, Janu-

ary, 1912), great events have happened in the field of Buddhist learning. We are now hot on the trail of the Missing Link, if we have not already found it. For, besides the selected documents to be presently described, there are thousands more reposing in the libraries of Peking, Paris and Berlin, which we know to contain many more Canonical Sūtras translated into Sogdian. (M. Aurel Stein: *Ruins of Desert Cathay*, London, 1912, vol. 2, p. 213). And there are doubtless more forthcoming in Bactrian also. Sylvain Lèvi, in *Le Temps*, Paris, May 19, 1911. Reprinted in (*Revue Archeologique*).

In a book published in 1908. I said this:—

"Menander, in the second century before Christ, showed an interest in, and a knowledge of, the Buddhist Scriptures which may have been founded upon a knowledge of Pāli; but even then one would expect such a patron to have some specimens of the lore he admired translated into Greek, or into some vernacular. Strabo says that nearly the same language pervaded Media and parts of Persia, Bactria, and Sogdiana. Strabo also says that the Corybantes had come from Bactria, and Buripides pictures them as passing the Bactrian Gates. When Buddhist ideas were carried westward, they would as surely be translated as the Bacchic had been."

These words were written at some time between September, 1904. When the manuscript of my Tokyo edition was dispatched to Japan, and August, 1907, when the Philadelphian edition went to press. Since those dates my prediction has been abundantly verified. We have actually found fragments, in Chinese Turkestan, of Buddhist Scriptures both in Bactrian and Sogdian, the latter coming from a Chinese library that was closed up in 1035, while documents from a near-by tower were dated A.D. 1 and A.D. 20! (M. Aurel Stein: *Ruins of Desert Cathay*, London, 1912.) Bactrian

or Tokharish was the language of ancient Tukhāra, i.e. northern Afghanistan and parts of Chinese Turkestan. Sogdian was spoken in Russian Turkestan, where the city of Samarkand had been the centre of a Greek civilization since the time of Alexander.

In Tokharish we have found Pācittiya 92 of the Vinaya, in the recension of the Sarvāstivādins, thus confirming the words of Yuan Chwang, who said that all Tukhāra was Sarvāstivādin. In Sogdian we have found the Vessantara Jātaka, that great favorite, about the Bodhisat prince who gave all he had away. (Gauthiot, in the *Paris Journal Asiatique*, January-February, 1912). It was this very Jātaka that was graven upon the Great Tope at Anurādhapura, when visitors from Alexandria came to see the opening ceremonies, in the second century before Christ.

Other portions of Scripture—the Nidāna and Dasabala Sūtras, the Dharma-pada,—and a patristic hymn, have been found in Sanskrit (*Journal Asiatique*: Paris. Nov.-Dec., 1910); while fragments of patristics have also turned up in Eastern Turkish, written in characters of Syrian origin, side by side with a Christian legend about the Wise Men from the East in the Gospel of Matthew! (*Abhandlungen* of the Royal Academy of Berlin, 1908 and 1911: articles *Uigurica*, by F.W.K. Müller).

All this means that, in the early centuries of the Christian era, the religion of the Buddha was actively at work in languages spoken by the Medes and Parthians who were present at Jerusalem in the thirties of the first century (Acts of the Apostles II. 9): "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia." It is to be noted that *Judæa*, in this verse, is tautological, for the scene narrated is laid in Judea. As foreign countries are being represented, we must probably read *India*, though Dean Alford defends

our present text on geographical grounds.

Now, the New Testament writer who tells us this is Luke, the Antioch physician, the author of a Gospel whose aim was to take Christianity outside the narrow pale of Judaism and put it into line with the Gentile religions. It is Luke alone who has the story of the Penitent Thief, corresponding to the Angulimālo of the Sūtras. (Middling Collection, No. 86, in the Pāli; but in the Numerical Collection in Chinese). And in order to introduce this story into the Gospel, Luke is compelled to violate the text of his master Mark, who says that both the male-factors reviled the Lord. A scholar of the English Church, in a recent number of the Hibbert Journal, has shown that Luke was utterly unscrupulous in literary matters, and again and again did violence to his sources to carry out his aims. I have suggested, both in my Tokyo edition (1905) and in my Philadelphian edition (1908) that Luke did violence to the text of Mark on purpose to introduce these Buddhist legends wherewith he was familiar.

It is true, that our present Bactrian and Sogdian manuscripts are probably to be dated between the third century and the eighth. But this is in Chinese Turkestan, whither their archetypes had been brought from regions to the westward. We know, from coins and from Buddhist history, that the religion was flourishing in Bactria both at and before the time of Christ; and the inference is irresistible that, when the missionaries began their Chinese translations in the sixties of the first century, they had already acquired experience as translators in the tongues of the Parthian Empire. The only difference is, that the well-established civilization of China, and the continuance of Buddhism therein, have preserved and dated the Chinese versions, whereas the extinction of Buddhism by Islam in Afghanistan, etc., has destroyed those older ones.

What we have actually found of them is due to Chinese care, in Chinese dominions; but we are entitled to infer a whole last literature in Bactrian, Sogdian and GREEK,* which was the vehicle of Buddhist propaganda in the days of the Christian Evangelists.

We do not need to wait until a Greek Sutra is dug up in Afghanistan, as I have hitherto anticipated. We have now got actually in our hands a series of Buddhist documents translated by missionaries into languages that were understood by the very people whom Luke records as present at a feast which his authorities had witnessed. Could we but find, in these languages, the Buddhist Angelic Heralds and their Hymn, as recorded in the Sutta-Nipate; the Lord's Three Temptations, viz., to transmute matter, to assume temporal power and to commit suicide, as recorded in the Classified and Long Collections; the Penitent Brigand aforesaid; and the Charge to the Sixty-one Missionaries, so like Luke's Charge to the Seventy, we should have in our hands the key to the riddle which Max Müller said he had spent his life in trying to solve; viz., the indebtedness of our proud religion of humility and peace, which has been spread over the planet by the swords of Europeans, to the meek and lowly cult of our brown brothers across the sea that cult which, alone among the faiths of mankind, has never dipt its hands in the blood of animals or men.

ALBERT J. EDMUNDS.

Philadelphia: Whitsunday, 1912.

The Digest of the Majjhima Nikaya.

The last suttam of the Majjhima Nikaya ends with the 152nd sutta which is inserted in this number of the Maha-Bodhi Journal. The first suttam was inserted in the Maha-Bodhi of August, 1909. For two years and eleven months the Digest has appeared continuously. Previous to that the Digest of the Anguttara Nikaya was published in the Maha-Bodhi also continuously in the volumes published in 1905 to 1909. For twenty years the Maha-Bodhi Journal has existed sowing the seed of the glorious Dhamma. In 1892 May the first number of the Maha-Bodhi under the name of the Journal of the Maha-Bodhi Society appeared in Calcutta. It was this little Journal that brought the work of the Maha-Bodhi Society to the notice of the western world. It was the copy of the first issue thereof that paved the way to the Anagarika Dharmapala to attend the Chicago Parliament of Religions, and that copy which fell into the hands of the Chairman of the Parliament of Religions, spoke of the work of the Maha-Bodhi Society. The Chairman Dr. John Henry Barrows invited him to Chicago and in September, 1893 the Anagarika Dharmapala spoke at the Congress as the Delegate of the Southern Buddhists. In October, 1893 at Honolulu on board the s.s. "Oceanic" a few friends who were interested in the religion of the Buddha came to see him, and one of them was Mrs. T. R. Foster, who subsequently was destined to be the great supporter of the Anagarika. In his third visit to the United States in 1902 the Anagarika Dharmapala wrote to Mrs. Foster informing her of the work that he proposed doing to educate the poor children of both Ceylon and India. Her generous nature responded to the call, and since 1903 the Anagarika is helped by an annual donation of Rs. 3,000 which

*There is little doubt that in Bactria, Buddhist literature was actually translated into Greek." (Buddhist and Christian Gospels, 1908, vol. I, p. 154). See also my remarks on "that lost version of the Sutras which travelled westward." (Buddhist Texts in John, 1906, pp. 26-28.)

has been the means of maintaining the educational and and general work of the Maha-Bodhi Society. Since the beginning of the work the Anagarika Dharmapala has been the recipient of an annual allowance from his father's estate. He has spent from his allowance up to June, 1912 the sum of Rs. 32,437 for the Buddhist propaganda throughout the world, especially in India and Ceylon.

The Maha-Bodhi Society has very few friends among the Buddhists of Asia who desire to help the work of dissemination of the glorious Dhamma in non-Buddhist countries. The Bhikkhus of Japan, Siam, Burma and Ceylon have no idea of the immense potentialities that lie behind the Dhamma. There are in each land a few learned scholars but their usefulness is limited in not being able to do missionary work in other lands on account of their ignorance of foreign languages. In Ceylon there are nearly 7,000 Bhikkhus and there is only one Bhikkhu who is able to preach in English the Dhamma. In Burma there is not one among the Bhikkhus who have a knowledge of English, not to speak of other European languages, capable to preach the Dhamma. In Siam it is the same. In China they say that Buddhism is in a moribund condition. In Japan the same story is repeated that Buddhist priests are in every respect inferior to the European Christian Missionaries, who are strengthening their influence among the Japanese. What is the cause of this general decay in Buddhist lands? The virile Doctrine that emphasises the importance of strenuous activity in doing good for the welfare of the whole world is there in complete purity embodied in the Pitakas. There is no excuse for the Bhikkhus to be idle in these days of electricity and motor car travelling. Knowledge is power. In European countries statesmen have found that the progress of a nation is dependent on the education that is imparted to the people

in science, arts, and crafts. Theology and science do not go together. In Buddhism there is no theology, and the foundations thereof are laid on the principles of infinite wisdom. This is easily seen by a study of the 152 suttas whose digest the Anagarika has given in the Maha-Bodhi month after month since August, 1909. He also gave in the previous volumes a summary of the suttas of the Anguttara Nikaya. From next month he has made arrangements to publish the Digest of the Samyutta Nikaya. Revd. Suriyagoda Sonuttar-thero has promised to do the work.

The Government of Ceylon and the Liquor Traffic.

Ceylon is in the throes of a moral revolution. The national religion of the island is Buddhism. The owners of the soil who are in possession of the land are of Aryan descent and they are known as Sinhalese, descendants of the lion. For 2222 the Sinhalese have been maintaining the religion of the Buddha which was established in the island by the Imperial Apostle Mahaind, son of the great Emperor Asoka of ancient India. Before the advent of the Buddhist Apostle the religion of the Sinhalese people was Saivism. For 2358 the Sinhalese had maintained their independence, when in 1815 the British traders of the East India Company through intrigue succeeded in establishing themselves in Ceylon, and by diplomatic strategy accomplished their cherished desire in the destruction of the independence of the Sinhalese people who had never been conquered by any power whether Asiatic and European. The British conquests in Asia have been made entirely by British traders. The battleships follow the traders. Ceylon was never conquered, and the Sinhalese were led to believe that the British King

would be a better ruler than the last King of Kandy Sri Wikrama Raja Sinha, and the prime minister Ehalapola induced the people to surrender the king to the British settlers who were then occupying the maritime provinces of Ceylon.

In the revolution of 1817 the Sinhalese leaders made an attempt to throw off the yoke and fought with the British, but British diplomacy triumphed in inducing Ehalapola to side with the British, and the revolutionaries were shot and the country was devastated. For nearly 18 months the struggle continued. Poor Ehalapola was banished for all the help he had given to the British, and he died broken-hearted in Mauritius. In 1848 again there was a partial revolution in one of the provinces of Ceylon, but it was easily suppressed. Since then there had been no manifestation of any kind of hostility against the British, although there had been causes to create discontent. In 1897 an obnoxious Law was passed empowering the Crown to forcibly take the land that belong to the village community. The helpless villagers protested against the tyrannical proceedings of the Land Commissioner, but to no effect. The land that is thus robbed from the sons of the soil is transferred to the Britishers who migrate from the British isles to follow the profession of the planter. About 900,000 acres of land that belonged to the people have been alienated and the British planters are reaping golden harvests. Annually about 120 million rupees are taken away from the island by the British planters, from the tea and rubber plantations. The sons of the soils are being reduced to work in the tea estates as coolies. Never in the history of the island has there been an attempt to make the independent village proprietor farmer a slave. But British duplicity is full of resources, and now thousands of Sinhalese families have been reduced to a kind of semi-slavery, the Government having taken

away their ancestral land. And these villagers, are now working in the estates as coolies. British righteousness is only for the man of power. So long as you are weak so long you will be snubbed. It was so with the Chinese when they were forced to swallow opium and for nearly half a century every kind of argument was used to maintain the opium trade.

Now in Ceylon the Government is doing the work of the grog shopkeeper. The Government was reaping a large revenue by selling licenses to native arrack renters who to make money began opening liquor shops throughout the island and induced the unsophisticated villagers to drink arrack and toddy. The Government received last year about Rs. 70,000,000 from liquor licenses. Hitherto arrack and toddy, both products of the cocoanut palm, were sold in the same tavern. The native renters not contented with selling toddy and arrack in licensed taverns helped the villagers to begin illicit sale in places outside the tavern limits. By extensive ramifications of the arrack trade both the Government and the arrack renters made enormous profits annually at the expense of the villagers. The demoralising influences helped them to follow the path of degeneration. The Government allowed the people to degenerate, but made no attempt to arrest the moral decay. Schools, workshops, factories, do not exist in Ceylon, and the village industries were all killed by the British. The village tavern became the rendezvous of the village youths, and they being ignorant of any kind of art or trade, know only to drink and gamble. The soil was prepared by the renters who with the help of the British Government, sowed the seeds of alcoholism, and to-day the Sinhalese villagers are simply degenerate wrecks. Now the British Government which has no conscience is selling foddy in separate shops to the ignorant village coolies. The few cents that the coolie earns per day is robbed

by the toddy seller, and his wife and children have to starve. Such is British immorality in the colonies. The Colonists reap the blessings of civilization, and the sons of the soil have to go to the wall. The Government of Ceylon is a despotic oligarchy. The Governor and the Colonial Secretary wield unlimited power. The Legislative Council has only one elected member, the rest are nominated who represent the native population. They have no voice, and like sheep follow the Government party. The Buddhists who are the permanent population number about 2,400,000 have protested in vain against the Liquor Bill. They have petitioned the Secretary of State. Their religion prohibits drinking liquor, the Buddhist is prohibited to give drink to another, and he is prohibited from manufacturing and selling liquor. Although there is an absolute prohibition regarding liquor in the Buddhist religion, yet the Government in spite of the unanimous protests of the whole island, is opening in villages toddy and arrack shops and helping the demoralization of the unsophisticated villagers who are illiterate.

The Buddhists have organized temperance societies and are working hard to stop toddy drinking in the villages. The Anagarika Dharmapala has purchased a motor car and he is using it in the temperance campaign which he has organized, in visiting the villages almost daily, since June last. He is distributing temperance tracts by the ten thousand among the villagers, and his motor car is now well-known, with the red banner attached to the back of the hood with the slogan "Don't drink arrack and toddy." The Government is watching the opportunity to have him arrested, at least the rumour is that Government detectives are after him, and his lectures are reported to the authorities. The Government is in need of money to build bungalows to the British officers, and the easy way is to make the poor villager drink and by the blood money so

easily obtained is to be spent for the good of the British officials. It is the British way destroying Asiatic races. Either give them opium or liquor. And this great British nation that boasts of their supreme power over seas and lands how shamefully do they treat the ancient Sinhalese race by giving them facilities to become degenerates. It is now a fight between the powers of Darkness and Light. The Government is in league with the Demon of Drink, and the Temperance workers are fighting under the banner of Light and Truth. Let us watch and see who will win.

Review.

Essence of Buddhism by Professor Lakshmi Narasu Madras, Sirinivasa Varadachari and Company. Price paper cover Rs. 1-50 (or Re. 1-8 annas) bound in cloth Rs. 2-00 Second Edition.

We are in receipt of a copy of the second edition of Mr. Lakshmi Narasu's "Essence of Buddhism." The author is well-known as a scientific scholar in the Madras Presidency holding a high place in the educational world. His first attempt to tackle with the subject of Buddhism was successful, and the booklet he then published has now developed into a good sized book containing 359 pages of profound scholarship. The following chapter headings will give an idea of the contents embodied therein:—

The Historic Buddha; The Rationality of Buddhism; The Morality of Buddhism; Buddhism and Caste. Woman in Buddhism. The Four Great Truths; Buddhism and Asceticism; Buddhism and Pessimism; The Noble Eightfold Path; The Riddle of the World; Personality; Death and After; The Summum Bonum.

The book is copiously illustrated with half tones of Buddha images giving an idea of the differences which followed the adoption of the religion in countries

by peoples whose ethnic differences were impressed in the figures they made of the one central figure of the Great Teacher who lived 2500 years in India whose religion is now professed by nearly 500 millions of the human race.

To those who wish to obtain a knowledge of the noble religion promulgated by Sakya Muni from the standpoint of the scientific scholar imbued with the spirit of modern research there is no work that we can recommend better than the *Essence of Buddhism*. The orthodox Buddhist perhaps may not agree with the conclusions arrived at by Mr. Narasu especially when he is dealing with so complex a subject as Death and After. Mr. Narasu has it seems not gone into the subject from the standpoint of the orthodox scholar of the Southern Pāli school of Buddhism. What he says of the "connecting link between a dying man and an infant born just at the moment of his death" is erroneously quoted from a partisan who perhaps had no idea of what he was writing about the complex subject. The partisan whose quotation is made by Mr. Narasu perhaps did not understand at the time when he wrote his views on the *patsandhi vinnāna*, and in quoting the passage it only shows that Mr. Narasu has not yet been able to comprehend the subject as enunciated by the writers of Pāli Buddhism. The subject is not one to be discussed as it has no connection with the materialistic mysticism of common place religion. It is a pity that Mr. Narasu has not had the opportunity of reading the Pāli *Visuddhi Magga*, especially the chapters relating to the *skhandhas*. The subject is of profound interest to the deep thinker, and when the *Visuddhi Magga* is translated into English perhaps Mr. Narasu may then find that there is materialistic mysticism in Buddhism. The compilation from Buddhist sources embodied in the "*Essence of Buddhism*" is splendid, and we sincerely trust that the book will have a very wide circulation in Buddhist and

non-Buddhist countries where English is spoken. Buddhism is intended for the honest searcher of philosophic truth, and in these days of scientific scepticism when theological religion is losing its ground, a work like this is opportune. To those who wish to know the path leading to enlightened peace we cordially recommend Mr. Narasu's "*Essence of Buddhism*."

BUDDHISM—A Few Words About it.

(Continued from our last number.)

In Tokio, too, I visited almost all the Buddhist and Shinto temples. The case was the same there also. I was shocked and saddened by travelling in these places, when all the temples and shrines, like those of India, instead of being seats of learning and piety are rotten to the core and the priest parasites are all devoid of any thing but superstition. The Buddhist monks of Yore had no thought of money to distract their mind from the noble work of disseminating knowledge spiritual, but the present day Bhikshus are quite the reverse of them. I was a foreigner; they could know it at once and so on every occasion, they flocked around me, with English hand-bills to ask for contribution for the repairs of the temple. These sanctuaries, now, do not represent the institution of religious attainment, but mammon is worshipped in all and if this state of affairs is not reformed, to all appearances, the days of Buddhism seem to be numbered. For the Christians have assailed the Fort of Buddha and they are successfully converting the people to their Faith.

I advised Mr. Junichi Swada to subscribe the *Journal of Maha-Bodhi Society* and try to found "Young Men's Buddhist Association" all over his country. He promised to do it and if I go back to Japan at all, I have a mind to exhort the people to feel the necessity of reviving the Great Teachings. I am sorry, I do not know the Japanese, or I may have been able to do something tangible in the matter.

Nothing whatever, seems to be known to these people of the workings of the Maha-

Bodhi Society. There may be branches of it in Tokyo and other places, but they are not living associations. I made enquiries concerning the existence of these, but my friends were in all cases ignorant of them.

Will it not be worth while, for the Mahabodhi Society to have some of their representatives permanently settled and located in these places?

Below I produce the sum and substance of the conversation, that took place between me and the Editor of the Japanese daily paper, at Tokyo. He asked several questions, which I replied to the best of my information :—

Question—Is Buddhism a revolt against the Hinduism?

Answer—Yes and no. Yes, because the social and religious institutions of the Hindus were altogether upset before the advent of Buddha. Many abuses and misuses had crept in and the very system of the Hinduism was rotten to the core, at that time. Buddha revolted against them and tried His utmost to reform them. In this respect Buddhism can be considered antagonistic to the Hindu cult, that prevailed then. The country had fallen on its evil days, there was corruption every where. Buddha improved the conditions, infused new blood, into the nearly dead and degenerated people, who were suffering from the artifices of priest craft and caste system. Buddha declared a war against them and presented a favourable opportunity to the people to take a turn and profit by His teachings. And, 'no' because Buddhism is not a new religion. It has existed all along from time immemorial. Twenty three Buddhas had already come and gone, before the Enlightened One appeared on the scene and taught the doctrine glorious. He was the last of the line of the Teachers and so it is absurd to think, that He came as a rival teacher among the Hindus. He, on more occasions than one, declared Himself that He was teaching the Same Law, which was taught by the ancient predecessors.

Question—What good did Buddhism do to India, since, the Hindus of the present day invariably declare that their national downfall came from its teachings?

Answer—It is altogether wrong to attribute the downfall of the Hindus to the

teachings of Buddha. During the time, that Buddhism was a state religion, India was in her glorious days. The reign of the good Buddhist Emperor Asoka can, without fear of contradiction, be said to be the golden period of Indian History. He ruled all over the continent, his banner was flying even in the lands of Kabul and Bokkara. There was peace every where and the Emperor gave much impetus to the improvement of art, learning and culture. He made the nation happy, and in no country in the world were people so contented and satisfied as in the reign of this Hindu monarch professing Buddhism. There was equality of rights between men and women, Brahmins and Sudras were treated alike; destruction of birth or parentage was ignored. How could any one say, that Buddhism brought the downfall of the Hindus!

Question—Can you relate one or two incidents of the history of Asoka's time, which may throw some light on the working of his government system?

Answer—I know not much on this subject but this much I can tell you, that Asoka, according to the requirements of his time, turned the religious propensities of his people to advantage, so much so, that learning justice, medicines, art, and religious instructions were entirely entrusted into the hands of the Bhikshus, who disseminated them through the length and breadth of India, charging no fee whatever for their valuable services. It can be said of the reign of Asoka's only, that justice, education and medical help &c were not sold, but were ungrudgingly given to the needy, with love and benevolent intentions.

(To be continued.)

SHIV BART LAL,

(Editor the Sadhu, Lahore—India travelling in the West.)

San Francisco,
U. S. America.

PART I: INDIANA

on Indian Art in China

By DR. A. K. COOMARASWAMY, D. Sc.

[NOTE BY THE EDITOR:—We would request the lay reader to study this important article from Dr. Coomaraswamy's pen in the light of the *Explanatory Notes* (which follow this article) supplied by two of our able and learned contributors, Babu Rabindra Narayan Ghosh, M.A., and Babu Haran Chandra Chakladar, M.A. The figures I, 2, 3 up to 23, to be found in the body of the article, are intended to refer, as will be seen, not to any footnotes, but to the *Explanatory Notes*. We have also taken the liberty of presenting the article under separate sections, thus, I, II, III, ... for the greater convenience of the uninstructed reader.]

I

The detailed study of the influence of Indian on Chinese art, † between the first and tenth centuries of the Christian era, must form an important part of the labours of Oriental archaeologists in the near future. The present notes claim no originality, but are here brought together for convenience, and to afford suggestions for the lines of further study.

The first introduction of Buddhism into China is generally reckoned as having taken place in 65 A.D.,¹ when the Emperor Ming-Ti, in fulfilment of a dream of a divine golden image, called to his court the first Indian priests with holy books, the Buddhist sutras. But this first Mission consisted of only two priests, and its results were unimportant.

The Chinese, however, relate that knowledge of the same foreign culture had reached them a good deal earlier, particularly during the war of the Emperor Hu-Ti (120 B.C.) with the Hiung-nu³ people. In the course of this war a golden statue, 9 feet high was captured and taken to China. We do not know whether this was a statue of Buddha,

but it was the first golden statue brought to China. There its meaning was unknown, and it received honour, but not worship. In any case, these wars opened the way from China to Turkestan, Ferghana, Sogdiana, Bactria and Parthia;² and China was thus put in touch, both with the Far-west and with the Indian culture diffused in Central Asia.⁵

A more effective mission than that of 65 A.D., proceeded to China in 148, A.D., not from India, but from Parthia, where a Buddhist colony was established. Missionaries from the west now carried the new learning into the remotest parts of China; and as Buddhism could supplement without replacing the older faiths of China,⁶ it was generally accepted. Then, as to-day, the Chinese were at the same time Confucians, Taoists and Buddhists.⁷

II

At this time there could be little characteristically *Indian* influence exerted on Chinese art, inasmuch as the Greeco-Buddhist style of Gandhara⁸ was everywhere dominant in North-West India and Central Asia. Thence it travelled eastwards to China,⁹ where it was gradually absorbed and made the basis of a later and truly Asiatic style, in which the direct influence of Indian art properly so called is more apparent. This *Weiterentwicklung*¹⁰ of an earlier imported art of an electric character under local influences took place almost contemporaneously in China and in India, though somewhat earlier in India, which remained a source of inspiration to China during many centuries. By the seventh or eighth century in India, and a little later in China, the two great phases of Buddhist art had reached their highest level of achievement.

We are here concerned chiefly with the tracing of definitely Indian influences in the art of China and Japan. As we have seen, the earlier work is eclectic, and not characteristically Indian. But

by the fifth century the Chinese rock-cut figures, in a certain slim elegance and other ways show evidence of direct Indian influence superimposed on the old Central Asian eclectic.

Few early bronze figures have been preserved in China. A seated figure of Buddha, in the collection of M. Goloubew,^{10a} however, affords a very evident example, perhaps of the fifth century. Were it not for the pointed, leaf-like form of the nimbus, so characteristically Chinese, it might be taken for an actual Indian work of the Gupta period imported into China. Some Chinese bronzes of the fifth century are preserved in Japan. These also are in full relief, but show traces of bas-relief forms in the flat nimbus. Similar earthen figures have been found in Khotan. The latter have the round nimbus of Indian art, while in the purely Chinese and Japanese works the leaf-like form almost invariably occurs. In all these works we can recognize and distinguish the Western, Indian, and local characteristics.

It is said that the early historians of China speak in raptures of images obtained from Ceylon in the fourth and fifth centuries.¹¹

III.

Communication between India and the Far East had now become easier. In addition to the route across Central Asia, the sea voyage from Bengal, Western India, and Ceylon was now made.¹² Thus, in 447, A.D., an embassy went from the Western coast of India by sea to the Chinese court of Nordwei.¹³ The route *via* Tibet was also opened in the fifth century. Buddhism was introduced from Korea into Japan in 552 A.D.

At one time there lived in the one Chinese town Loyang alone more than three thousand Indian monks and ten thousand Indian families.¹⁴ The great influence of these monks may be judged by their having invented a method of indicating pronunciation in Chinese writing¹⁵—a movement which in the

eighth century led to the development of the present Japanese alphabet. Commandant D'Ollone recently discovered Sanskrit inscriptions at Yun-nan-sen, which he suggests were the work of sculptors imported from India.

A constant system of embassies and pilgrims went between India and China by the land and sea routes, the most important travellers being Fa Hien (412 A.D.), and Hiouep Tsang (629 A.D.), of whom we have full accounts. "The earliest Buddhist pilgrims," says Mr. Bushell, "who came overland from India, are said to have brought with them images of Buddha, as well as pictures of saints, and Sanskrit manuscripts, and these images were taken as models, in connection with sketches drawn from measurements recorded in the ancient canon upon spaced diagrams with square-inch sections." This is interesting evidence of the existence of the Silpa Sastras already at an early date.

"A long succession of Indian Buddhist missionaries followed in their footsteps, gradually establishing a new school of art, which has ever since retained, more or less, its old canonical lines." (Bushell.)

In the earlier half of the fifth century artisans are recorded to have come from the Yueh-Ti, an Indo-Scythian kingdom on the north-western frontiers of India, and to have taught the Chinese the art of making different kinds of coloured glass. This art may not, however, have originated in India.

IV

Chinese architecture goes back to Indian sources. The symbolism of the pagoda, for instance, is Indian: the four-sided base has representations of the guardians of the four quarters, the octagonal centre representing the Tusita heavens¹⁶ has Indra, Agni, etc., as guardians, while the uppermost storey represents the heaven of the Dhyani Buddhas.¹⁷ The stone *toran*¹⁸ of Indian stupas is the original form from which

both the Chinese *pailou* and Japanese *torii* arches are derived.

The influence of Indian on Chinese architecture was not confined to the early period but lasted up till the fifteenth century at least. In the reign of Yung Lo (1403-1424), a Hindu Pandit came to Peking with golden images and a model of the *vajrasana*¹⁹ at Buddha-Gaya. A temple was built for the images on the model of the *vajrasana*, and finished in 1473. An inscription states that it reproduced in every detail the Indian original.

V

Returning to the seventh and eighth centuries,²⁰ we shall not be surprised at the extent of the traces of Indian influence recognizable in Chinese and Japanese Buddhist paintings. The wonderful frescoes of the Horiuji temple at Nara in Japan date from the seventh century, and show remarkable resemblance to the contemporary Indian Buddhist art of Ajanta.²¹ Indians element in the Japanese work are the Aryan features, the characteristic stance, nervous gesture of the hands, the round nimbus and small *padmasana*, the flowing hair and diadem, the bending lotus in the hand, and the fluttering draperies.

At another temple at Nara, viz., that of Todaiji, are preserved the sides of a bronze lantern of the eighth century, in pierced work with figures of *apsarases*. In these figures the influence of Indian types of face and gesture is unmistakable.²² At this time it was India rather than China that gave its inspiration to Japanese art.²³

In China we may notice the great seventh century door-guardians in the grottoes of Honan. These knotty muscular figures are naked except for an Indian dhoti; a circumstance observed only in connection with such figures taken over from the Indian mythology.

A seventh century figure of the Buddha in stone from Paoching near Sinan

shows Indian features in its slimness, prominent hips, and in the form of the necklace.

A ninth century domestic altar based on Indian models is preserved in the treasury of Koyasan in the Kongobuji temple in Japan, having been brought there from China.

In the Toji temple of Kyoto there are seven large portraits of famous Indian priests. Five of these portraits were originally brought from China. They are not, however, originals; and perhaps not very good copies. Nevertheless they are of great interest as the only portraits we have of any of the many Indian priests who went to the Far East in early times.

It may be remarked here that while a great deal of Chinese literature about painters, more or less biographical, is preserved, much of it consists rather of folklore than true personal history, and the folklore is largely of Indian origin.

Without going into further details it will be clear even to one who studies the matter no further than this short abstract permits, that the influence of Indian on Chinese and Japanese art during the period 400 to 900 A.D., was profound and far-reaching.

Those who would verify many of the details given above should consult:

Munsterberg, 'Chinesische Kunstgeschichte,' 1910

Okakura Kakuzo, 'Ideals of the East,' 1904

Stein, 'Ancient Khotan,' 1907

Stein, 'Ruins of Desert Cathay,' 1912

Bushell, 'Chinese Art,' 1909

Hirth, 'Über fremde Einflüsse in der Chinesischen Kunst'

Beal, 'Buddhist Records of the Western World';

And the literature referred to in these works.

Mr. Lloyd George's Policy.

A FIGHTING SPEECH.

MR. LLOYD GEORGE'S SPEECH.

Mr. Lloyd George was enthusiastically cheered on rising, and, after saying that it was a privilege to appear on a platform under the chairmanship of his brilliant colleague, Sir John Simon, who represented one of the two largest constituencies in the United Kingdom, proceeded:—"I have come here to-day to talk to you on a subject which is pretty near my heart—upon a measure for which I am largely responsible. I should like to have said one or two words about Irish Home Rule, but it is hardly necessary to advocate the claims of Home Rule on any British platform, because even the Tory Press admit that prejudices have died down, have disappeared, and there is little less left against Home Rule. After all, the great example of self-Government in South Africa and its effects have sunk into the minds and consciences of the people. It has transformed a perfectly hostile population into a friendly one, and into a population that will be helpful to Britain, may be in some great hour of need with which we may be confronted some time. Canada, Australia, New Zealand, South Africa, are all bound to this Empire by the tie of freedom, and the people of this country are beginning to realize that time weakens the dominion of force but that the good will which ripens into affection endureth for ever. That has converted them to the need of Home Rule for Ireland. I should also like to have said a word about my own little country. I am treated on Tory platforms as if I were a foreigner. (Laughter.) You know, after all, we may have our defects, but we are the most ancient race in these islands, and if you have any alien immigrants anywhere it is not among the people who

dwell in the valleys of Snowdon. Let me see another thing to our Tory friends. We are really not a heathen race, who cannot look after our own affairs without having a law-compelling us to do it. (Cheers.) You will not mind my saying it to you, but the people who dwell in the hills and valleys of Wales were a Christian people when this great London, with its stately cathedrals and churches, was just a little pagan hamlet on the Thames." (Laughter.)

At this point a man was ejected, and Mr. Lloyd George proceeded:—"That little historical fact is too much for him. (Laughter.) I am sorry to have wounded his susceptibilities. To-day we are quite capable in that little country of looking after our own spiritual affairs, and I think you can trust us. We are seeking the property of no one, except our own. Property that was given to the poor of Wales we want restored to the poor of Wales. Property that was given for the benefit of all—every class there—we do not want to see used for the purposes of one section of the community, who stand in less need of it than anybody else. (Cheers.) We ask for fair play, and I am perfectly certain we shall get it from England. (Cheers.)

PECUNIARY BENEFITS.

"Let me give you one or two figures in order to show to you the gigantic dimensions of the boon. I am taking the year when the Act comes fully into operation. It begins to operate on July 15. The benefits will begin to come in on January 15, and they will grow from year to year. In the first full year the sum of money to be distributed in benefits amongst the industrial population of this country for sickness, consumptives, and maternity benefits will amount to £27,000,000. (Cheers.) Out of that sum £15,000,000 comes from the State and the employers. There is a good deal of talk about domestic servants. Domestic servants will get from the sums which their mistresses contri-

bute and the State £3,000,000 a year. (Cheers.) That does not include their own contributions; and I ask you this—Has the State, ever since it started, given a boon of that character to the domestic servants of this country? ("No!") Yet they say we are robbing them. But they say, "You are going to squander thus in paying expensive officials." Take this fact to those critics for me: Not, a penny of that sum goes to State officials at all. They will have to pay for maintaining their own societies. They do so now. But the money that goes to State officials is outside that sum and will be voted by Parliament annually. I know they say: "But this 3d. and 4d. per week is paid in order that you may give £400 a year to members of Parliament." (Laughter.) There are many who believe that, and they would not believe it unless somebody had told them, and this is only a sample of the many misrepresentations. I got a letter this morning, evidently sent by a domestic servant, and she said: "I am not going to give 3d. a week so that you should pay £400 a year to lazy members of Parliament." (Laughter.) Gradually they will begin to discover that that is not true. They will begin to find out for themselves that all this money is to be dispensed in benefits for them, and when they do that it will be a day of retribution for those who misled them. (Cheers.) That accounts for the blind fury of these people when they see we are bringing the Act into operation. They asked us to put it off. Why? Because they did not want to see their own falsehoods exposed. (Cheers.) At first the people were suspicious. I am not surprised at the people being suspicious, because they have been taken in many a time. (Cheers.) They have a right to have a suspicion until they see what it is. Once they do, they will trust. They remember pensions—how they were promised, and how the promise was broken time after time, and even when the measure was carried the

people were not sure even then. I was told of a gathering around a village post-office, afraid of going in. They felt it was too good to be true. When some more courageous than the others went in and came out with two bright half-crowns they rushed in and came out lighter-hearted and with the great weight of poverty lifted off their hearts. (Cheers.) But when they realize what it is, the suspicions will vanish and you will begin to see the measure emerging out of the mist in to the clear light of day. Its benefits are not merely direct ones. It will be a great store-house of information, upon which we can base greater things in the future. (Cheers.) We shall know and know with precision and with scientific accuracy, what is going on in the deeps. Where so much gloom is we cannot see. We can only hear the sighs. We shall then know the facts as to what is really going on, and when the country knows it its conscience will be stricken. We shall know the facts about sickness and physical break-down; how much is due to drink and how much to lack of nourishment, and how much is due to bad housing. (Cheers.) We shall know the truth about the condition amongst the myriads who toil, and every fact will have the stamp of the Government upon it. The facts will be outside the region of controversy. It will then be for statesmen to act, and they dare tarry no longer. We have a very great Empire, but it is an Empire which depends for its strength, its glory, nay, for its very existence upon the efficiency of its people for peace as well as for war. (Cheers.) How can you maintain it long against the perils which are surrounding it, menacing it, hanging over it. We boast of the largest Navy in the world, of the greatest international commerce on land and sea, of the greatest Mercantile Marine that crosses the flood, of the greatest Empire the world has ever seen. Ah! when shall we think it worth while boasting of an Empire

with the boys and girls by the million live under conditions that are worthy of the dignity of manhood? (Cheers.) When shall we do that?

"TO FREE THE LAND."

"Ah! there is a great task in front of us. I am glad to see a great democracy in this constituency. Do you know what is in front of you? A bigger task than democracy has ever yet undertaken in this Land. You have got to free the land (loud cheers)—to free the land that is to this very hour shackled with the chains of feudalism. We have got to free the people from the anxieties, the worries, the terrors—terrors that they ought never to be called upon to face—terrors that their children may be crying for bread in this land of plenty. We have got to free the land from that. It is our shame. (Cheers.) It is a disgrace to this the richest land under the sun that they should want—a contingency which no honest, thrifty man in this land should have to face. This Bill is a beginning, and, with god's help, it is but a beginning. (Loud cheers.)"

India's Future Progress.

(BY MEANS OF MASS EDUCATION.)

I.

India cannot attain her past civilization, wealth and glory unless education is made free and compulsory. In ancient Hindu India education was free and compulsory, as one can learn from the perusal of ancient Sanskrit literature. In the reign of Emperor Bhoja, it is distinctly stated that even sweepers were well educated. Later books like Hitopdes, etc., clearly assert that man without education is a beast. While comparing education and wealth, Rishies and Sages have always preferred former to the latter. If the Indian Government

do not make education free and compulsory, it is the duty of the leaders and well-wishers of India to do so, by starting, Schools, Reading Rooms and Libraries attached to Temples and Dharmshalas for the education of those who have leisure in the day time, while for the working classes which are the masses of the country, Night Schools should be opened in each village and every street of towns. Also small tracts on important Social Religious and Political Reforms and economical subjects should be published in the Vernaculars and distributed free or at cost price among vernacular educated classes such as Brahmans and Sadhus extensively for obtaining their sympathy, as these priestly classes wield enormous influence among the masses. No sooner are the energies and times of these Religious classes, which at present are unfortunately wasted, utilized for the Reform of our Social, Political and Religious problems than the advancement of the Indian nation will be assured at no distant date. Other civilized nations are utilizing elements of Nature such as fire, air, water, and electricity, etc., in Railways, Steamers, Mills, Motors and Balloons and adding enormously to their civilization and prosperity; but we are not utilizing masters of elements of Nature, i.e., our priestly classes, i.e., Sadhus and Brahmans for our National advancement. god helps those who help themselves.—

(To be Continued.)

TAHL RAM GANGA RAM,

Zemindar, Dera Ismail Khan.

Calcutta University.

NOTICE.

UNIVERSITY PALI CLASSES.

From the first of August, 1912, Samana Punnananda will hold Classes

in Pāli at the Senate House for the benefit of Matriculation, I.A., and B.A. students in accordance with the following Time-table:—

	5 P.M.—6 P.M.	6 P.M.—7 P.M.
Monday	Matriculation and 1st-year I.A. students	Matriculation and 1st-year I. A. students
Tuesday	2nd-year Class	3rd-year Class
Wednesday	3rd and 4th-year Classes	Matriculation students
Thursday	1st and 2nd-year Classes	2nd-year Class
Friday	3rd-year Class	4th-year Class
Saturday	4th-year Class

Additional classes will also be held by the Samana at his residence for students who take up the Honours Course in Pāli.

The following fees will be charged for admission to the above classes:—

Matriculation Class	-	Re. 1-00	per month.
I. A. Classes	-	Re. 1-00	" "
B. A. Classes	-	Rs. 2-00	" "

Each student will be required to produce a certificate of regular attendance and of satisfactory progress in his study signed by the Samana for the purpose of his admission to the University Examination.

Students, who in the absence of any provision for teaching Pāli in their respective Colleges or Schools, have been exempted from attendance in the subject are now asked to join the University Classes in Pāli and are hereby informed that the aforesaid certificate of regular attendance and satisfactory progress in study will be insisted on in their cases also.

Students desirous of joining University Classes in Pāli are requested to get their names registered in the University Office without delay.

G. C. MOOKERJEE,
Asst. Registrar.

SENATE HOUSE:
The 20th July, 1912.

Wanted Buddhist Missionaries and Brahmacharis.

The Maha Bodhi Journal was started by the Anagarika Dharmapala in May 1891 at Calcutta, a year after the inauguration of the Maha Bodhi Society. Since then the Maha Bodhi Society has been continuing its work both in India and Ceylon. In India before the Maha Bodhi Society began its operations Buddhism was, as a religion, unknown and unrecognized, except by the very few who happen to read about it in English books. The first attempt was made in July 1891 by him to propagate the Dhamma in the land of its birth. In November 1892 temporary headquarters were established in Calcutta, thanks to the donation contributed by the Buddhists of Arakan. For nearly 17 years the Society had its headquarters in rented premises in Calcutta, and in July 1908, thanks to the munificence of Mrs. Foster of Honolulu, the Anagarika Dharmapala was in a position to purchase permanent headquarters in Calcutta at a cost of Rs. 13,000. The Maha Bodhi Journal was published in Calcutta from May 1892 to 1905, and from January 1906 it is being published in Colombo at the Society's press, which was established through the generosity of Mrs. Foster at a cost of Rs. 6000. The Journal is published at an annual loss of nearly a thousand rupees since its first appearance. It is the only Buddhist Journal that is keeping alive the flame of the Dhamma among English speaking Buddhists throughout the world. The few subscribers in Burma and Ceylon pay their subscriptions irregularly, and the journal is maintained at considerable loss. This should not be. From Siam one or two occasionally sends us a donation, but from Japan and China we receive no help whatever. In 1894 the Burmese and the Sinhalese Buddhists contributed for the Buddha Gaya fund Rs. 13,000, and Rs. 34,000 respec-

tively. The Buddha Gaya Case cost the Maha Bodhi Society Rs. 23,000 in 1895 which gave the Buddhists a hold at Buddha Gaya. But for the case they would never have been able to remain there for the period which they were, and the erection of the Maha Bodhi Dharmasala in 1901 could not be possible, over which the Maha Bodhi Society spent Rs. 15,000, the amount being contributed by the Maha Bodhi Society at Mandalay and of Colombo, the former paying Rs. 13,000. The permanent residence of the Anagarika Dharmapala in Calcutta for a period of nineteen years was with the object of resuscitating Buddhism in the land of its birth. For nearly seven hundred years Buddhism had been forgotten by the people of North India. By his untiring labours strenuously carried on the field was prepared for the sowing, and the activity in various parts of India now visible to further the cause of the Dhamma is a cause for congratulation in that the labours of the Anagarika had not been lost. But what is needed immediately is a missionary band of Bhikkhus and Brahmacaris to disseminate the Dhamma in various parts of India. This could not be done by the efforts of one or two individuals. A well organised campaign based on permanent foundations should be brought into existence. The King of Siam, the Emperor of Japan, the wealthy Buddhists of Burma and Ceylon, the King of Cambodia should be asked to extend their pecuniary help to found the Missionary Society. In Germany, America, Great Britain, Belgium, wealthy Christians have contributed and are contributing money to the Christian Missionary societies by the millions to propagate Christianity in Buddhist and Hindu lands. Archbishops, Bishops, Archdeacons, priests and medical missionaries, are to be seen in Buddhist and Hindu lands receiving the patronage of the Christians of America, Europe and Australia to extend the Christian work of propaganda. Christian workers by

the hundreds are making herculean efforts to make proselytes in India, Burma, China, Ceylon, Japan and Siam. Christian schools are being established in these countries and hundred thousands of Buddhist children are by this process made Christians before they are old enough to think rationally. It is a pity that so many thousands of Buddhist children through poverty are obliged to attend Christian schools in Buddhist lands, and the missionaries who are supported by the Christian bodies in Europe and America expect results for the money they spend for the dissemination of the religion they profess. Every Buddhist boy or girl perverted to Christianity is a loss to Buddhism. The convert to Christianity uses European hat, coat, trousers, shirt, shoes, socks, scarves and all the paraphernalia worn by the European. The money of the converts go to the pockets of European traders. The convert on this earth becomes a beggar and after death he expects to be in heaven lying on the bosom of father Abraham. The seeking of mammon is the religion of the European, and the convert is satisfied with the postmortem existence in an imaginary heaven where angels in goosewings sing hallelujahs before the throne of God! The Europeans in Buddhist lands care very little for Christianity, their religion is mammon, and to make money they first give liquor to the unsophisticated natives, deprive them of their ancestral lands, put all kinds of temptations on their way in the way of luxuries, and these spend their ancestral inheritance in trying to live like the European. Golf, polo, soccer, hockey, cricket, tennis, baseball, horse racing, and other amusements the Europeans have in abundance, and the "civilized" natives imitate the European to their destruction and the destruction of their families.

(To be continued.)

News and Notes.

Mr. E. A. Horne, Professor of English, Patna College, has been appointed to act as Inspector of Schools, Patna Division. Mr. Horne was very popular with the students, as he had a sympathetic interest in the welfare of his students.

A high School in the Gaya District.

The residents of the Nawadah sub-division in the district of Gaya collected about Rs. 20,000 in connection with the Coronation of Their Imperial Majesties' Visit to India. It was decided that the memorial should take the form of a High English School, for which a sum of Rs. 40,000 is needed. The public of Nawadah have submitted to the Inspector of Schools, Patna Division for a grant of Rs. 12,000 out of the allotments made for secondary education in Bihar. The sub-Divisional officer of Nawadah and the District Magistrate of Gaya have supported the application, which, we hope, will receive favourable consideration from Mr. Horne, the present Inspector of Schools, Patna Division.

Pittsburgh, April 19—Incidental to the Carnegie Institute Founders' Day celebration was the announcement that Andrew Carnegie has given another \$2,000,000 to the Carnegie Technical school.

Another \$2,000,000 gift from Carnegie.

The board of trustees has already received \$1,000,000 and the other million will be received as an endowment just as soon as the building is completed.

The technical schools are at present equipped to turn out plumbers, bricklayers, carpenters and engineers and men of every possible trade. The extra step is toward the building of fine arts for instruction in architecture, painting sculpture, music and the drama.

Indian Pottery Industry. In connection with the Sir George Clarke technical laboratories and studios, a pottery department has been founded by the Government of Bombay, to

develop the pottery industry in India by means of scientific research in connection with the materials used in the production by introducing modern methods of manufacture and by improving the quality of the designs used by potters. To carry this out a small permanent staff is employed. Attached to the department is the school in which students are trained. Particulars regarding the course of trading scholarships, admission of students, fees, etc., are published.

Rajput Herald.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 8.

BUDDHIST LOANS TO CHRISTIANITY

WITH SPECIAL REFERENCE TO RICHARD
GARBE.

SECOND ARTICLE.

To my remarks in *The Monist* and *The Open Court* for January, 1912, I should like to add a few words to congratulate Professor Garbe upon the conclusion of his learned monograph. His final summary I heartily endorse, except that I would modify one statement. The following is the paragraph referred to (*Monist*, April, 1912, p. 187):—

"As we have seen, Christian influences upon the development of Buddhism are limited to secondary products of a late day; just as inversely Buddhist influences upon Christianity may be pointed out only in non-essential particulars and from times in which the doctrine of the Christian faith was established as a firm system.* All identities and similarities in the teachings of these two great world-religions have, so far as *essential* matters are concerned, originated independently of one another, and therefore are of far greater significance for the science of religion than if they rested upon a loan."

These are essentially my own conclusions stated many times since February, 1900, but I would add, at the asterisk, the words: * *except a few passages of minor import which found their way from organized and aggressive Buddhism into formative Christianity.*

The passages especially in my mind are the Angelic Heralds and their Hymn in Luke II; the Lord's Three Temptations in Luke and Matthew; two texts in John expressly quoted as Law and Scripture, but not found in the Old Testament or any other Jewish book John VII. 38: XII. 34; and the phrase *an an-lasting* (or "eternal") *sin* at Mark III. 29—a phrase so foreign to Christian ideas that the copyists altered it to "eternal damnation," as Dean Alford admitted. Moreover, as said in *Buddhist and Christian Gospels*. Ed. 4, Vol. 1, p. 157, Luke was probably influenced by such stories as the charge to the sixty-one missionaries (his "seventy") and the penitent brigand. As shown in my Tokyo edition (p. 48: the only important passage not repeated in the Philadelphia one) each of these stories of Luke is demonstrably fiction, and he moreover can be proved to have altered the Marcan or Synoptic tradition to suit his own ideas as in Mark XVI.

7—Luke XXIV. 6). To my mind the case is precisely analogous to that of the moons of Uranus being perturbed by the presence of Neptune.

When in Philadelphia last fall, Francis Cumont told us that there is a set of technical phrases in ancient Greek books on astrology which have now been shown to be literal translations from the Babylonian. In precisely the same way, such Buddhist phrases as *non-lasting sin* and others gained similar currency among the ancients, *who persistently sought out the distinctive teachings of the great nations, just as we do now.*

With these reservations, I wish, as a student of Buddhism, to give my most cordial adhesion to the conclusions of the learned Brahmin scholar, who has dealt with a knotty problem in a masterly manner and summarized the researches of many specialists.

ALBERT J. EDMUNDS.

Philadelphia: April, 1912.

Wanted Buddhist Missionaries and Brahmacariss.

(Continued from our last number.)

The European trader form syndicates in London to exploit the colonies and send their agents to countries where rubber, tea, cocoa, coconut grow and with the help of the British Secretary of State for the Colonies, laws are made by the Legislative Councils in the Colonies, whereby the permanent population is deprived of their ancestral lands, making them coolies and inducing them to drink liquor by legalised methods. The atrocities committed by the Belgians on the natives of Congo and the horrid butcheries perpetrated on the Indians in Peru by European rubber planters are

well-known. The history of European civilization in Asia is a record of political and diplomatic lying and robbery. The Christian missionaries and traders are responsible for all the miseries that are visible in lands where their feet have trodden. They introduce liquor and western luxuries, swindle the poor natives to dispose of their lands for a mess of pottage and we know the results.

Buddhist Bhikkhus in the ancient days, before the extension of Christianity in Asia, spread the Doctrine of Mercy and Wisdom wherever they went, and Buddhism became the Religion of China, Japan, Burma, Ceylon, Siam and other eastern lands. since a thousand years the missionary spirit is dead in the Buddhist countries. The Buddhist Bhikkhus throughout Buddhism are ignorant of the conditions existing outside their respective lands. Indifference, ignorance and indolence are the three great evils that are condemned by the Supreme Tathágato. And unfortunately it is these characteristics that are visible in the lives of the majority of our Bhikkhus. How is it that neither lay Buddhists nor Bhikkhus in Buddhist lands see the approaching catastrophe, which if not averted by enlightened wisdom, will end in the destruction of the noble Religion through the increase of materialistic sensualism among the laics and Bhikkhus. It is not Christianity that is to be feared but the ever increasing sensualism that is coming like an iceberg from the west. Buddhism is the only religion that combats Sensualism. It is not Christianity, the religion of the "Son of man who had no place to lay his head on," but the materialism of the European sensualist, whisky dealer, butcher and the brothel keeper, that is hostile to Buddhism. The science of Aryan culture which teaches man to control the eye, ear, nose, tongue, body and mind is forgotten to-day by the custodians of the

Doctrine of the Tathagato. The carnal desires generated by contact of the eye with form, sound with ear, smell with nose, the taste of drinks and foods with the tongue, sensations caused by contact with body to body are allowed to run riot, there is no control of them, and the muddle-headed led by the priests themselves slaves of lust, fall into the snare of the Demon and endure unhappiness soon after. A new science of Ethics has to be taught to the people. The selfish individual untrained in the science of Aryan Discipline, not having heard of the Aryan Doctrine thinks that happiness is to be found in the enjoyment of the five senses. And in the enjoyment of the five senses without thoughtfulness which are by nature transitory, the craving desire is reproduced, and means are found to obtain them again and again with the result that there is a continuance of the miseries in the world. The sublime Gospel of the Evolution of the Senses according to Aryan science as enunciated by the Buddha is what the western world needs to-day. The priest who lives in the enjoyment of sense luxuries being blind is unfit to guide erring human beings in the path of Enlightenment.

Buddhists of Asia, wake up from your sleep, and see that you put on your armour to fight the battle against the Demon of sensuality. Wake up and combat the forces of this evil genius. Bhikkhus who are living the indolent life in temples, doing nothing for the welfare of the world, making no exertion to preach the Doctrine of Enlightenment to those who are ignorant of its mighty power, are not worthy to wear the Yellow Robe.

The Anagarika Dharmapala.

I have read the editorial note with the above heading as well as the reply by

the Revd. P. Carty, S.J. in the issues for March and May of the "Wealth of India." To the question "How far religion is responsible for the slow growth of material prosperity of India," I append the following observations after careful study:—Religions in India are many. At one time there was Buddhism holding sway in India under the reign of such great kings as the great Asoka, Kanishka and Siladitya. For a thousand years India has fallen from her high place and has not yet come to the high standard of perfection which she had occupied before the religion of Christ or the religion of Muhammed came into existence. If to-day India is fallen, it is entirely due to the negligence and indifference of the custodians of the religion that held sway when the Arabian hordes entered the north-west gates of India under Mahmud of Ghazni. That the people at the time were impotent to obstruct the passage of a savage invader who had come to plunder the country, shows that they were at the time inspired by religion. Religion does inspire people to a super-normal extent. Ideals are created by the inspiration that is begotten of the religious spirit which is innate in civilized man. Religion when founded on superstition and fatalism on the contrary doth tend to degenerate man. We have to look to the beginnings of religion to get a knowledge of the times when it was born. A religion may be the outcome of degenerate times, or it may be the result of the yearning of highly gifted people. Religion may also help to degenerate society under certain conditions when its custodians become selfish and indolent looking for the enjoyment of sensual pleasure as the consummation of life. When we go back to the early Vedic period, we have the picture of an infant religion, under the inspiring genius of a society of well developed intellects, holding on the ideals of morality essential to the well-being of man. The day that the ascetics associated themselves

for the preservation of a select few, that is to say, for the institution of a body of rules for the exclusive interest of a certain caste, the seeds of future degeneration were sown. We may not go to the dawn of the period when religion began to minister to the wants of the people of India. The day when India came in touch with the cohorts of the Macedonian conqueror may be taken as the starting point of the evolution of the Indian peoples. India was not conquered by Alexander. He left India with the consciousness of his own inability to make any impression on the warlike races of the Panchala. Then came Chandragupta to the throne, and we know what the Grecian ambassadors had recorded about his Court at Pataliputra. After him came the great Asoka consolidating an empire whose influence lasted more or less, keeping the people in independence and not allowing them to go under a foreign power. The vitality of the Indian people was manifest in the power they had continued to maintain from the time of Chandragupta to the time of the downfall of the Pala dynasty. For, with the fall of the Pala dynasty came the extinction of the religion that worked for the welfare of the masses. When the sustaining idea of one's own powerful individuality is crushed, the next step is indifference which hastens the deterioration of conscious development. In Europe, religion had crushed the individuality of the people, concentrating all power in a priesthood with a centralized authority, claiming the right to reign as the vicegerent of the Almighty. We know what the people were during the middle ages. A few robber barons holding power keeping the people down in a state of serfdom, education neglected, and the laws of hygiene and sanitation neglected, the priesthood dominating over all. The darkness that reigned over Europe for nearly seventeen centuries was due to the blighting effect of religion. Commerce helped a little to spread a little

enlightenment when the little kingdom of Venice was the centre of Commercial activity. The Romans during the time of the Roman Emperors had commercial communications with the people of India and Ceylon and also with China. There was overland communication with China during the time of the Emperor Marcus Aurelius. The coins of the Roman Emperors before Constantine have been found buried in ancient Indian sites as well as in Ceylon. After the Roman constitution became christianized came the stagnation that continued until the time of the Crusades when a new impulse drove the barbarian races of Europe to fight with the Saracens of Palestine. It was a time of religious iniquity crushing the manhood of great geniuses who ever dared to grapple with the problems of cosmic phenomena. The dogmas of the papal hierarchy was the *alpha* and the *omega* of science and philosophy. Little did they care for the enlightenment of the human race. In those days the people of the lower ranks lived a life of misery and stupidity. The illumining rays of science had not yet then dawned in Europe, and the anathema maranatha of the Popes was a flaming sword prohibiting the people from making adventures in the domain of scientific investigation. We know what the papal court had done to Galileo to prevent his investigations into the cosmology of science. We know what was offered to Giordano Bruno. Practically it was the few daring people in the scientific field who had helped to bring about the modern consciousness of evolutionary development. Read the "Conflict between Religion and Science" by Professor Draper and his "History of the Intellectual Development of Europe" and along with it, Dr. White's "History of the Warfare between Science and Theology," and you will then see what the potentates of the papal hierarchy had done to keep the people of Europe in utter stagnation. Science, sanitation, hygiene, electricity, physics, chemistry,

astronomy, geology, paleontology, biology, evolution, psychology, and other branches of wisdom were unknown to the people of Rome in the middle ages. All that the people can boast of are the few Christian Churches that were built in the period when the popes held temporal power. But the history of European architecture has yet to be written, for, after all, it was the genius of India that gave the impulse to build "temples" to other nations. The Venetians who traded with India and China carried with them the germs of civilization that they had seen in India and China. And before that, the Romans who had traded with the people of India and Ceylon saw the majestic buildings of the Buddhists in the form of viharas, dagobas, guhas, gopurams, etc. The paintings of Ajanta in India and Sigiriya and Palastipura in Ceylon were in their pristine purity, and these had been seen by the European traders. Again, we have to think of the majestic structures that were built in Central Asia by the Buddhists, whose remains are being excavated to-day by antiquarians and explorers like Stein, Le Coq, Tachibana, and others.

The modern development of European races is absolutely due to the progress of science which was brought into existence by the genius of scientific and philosophic thinkers of different European countries. The theocracy idea that had given power to the popes and kings of Europe had been demolished by the advent of Napoleon. The freedom of many of the European races was due to the ideas promulgated by the authors of the French Revolution. Ecclesiasticism is a vampire that sucks the blood of the people, keeping them in ignorance, creating the people into plutocrats and proletariats. It is the elevation of the latter class that science did in Europe, and what Buddhism did for the people of India five centuries before Christ.

Religion based upon science is helpful, religion based upon the dogmas of selfish

bloated priesthood is a curse, keeping the masses down as slaves. In India, when the priestly law-makers got power, they passed laws to suit their own selfish tastes and whims. What else could we think of law-makers who prevented agriculture, trade, medicine, sea voyage, education and architectural study? In India, out of the 300 millions only 14 millions are Brahmans and the rest belong to the non-Brahmanical tribes. A class that arrogates all power to its own rank and crushes the individuality of the remaining 250 millions is an abnormal phenomenon in the history of the human race. It was supreme selfishness that made the Brahmans to keep exclusively as a sacred monopoly the power of domination in their own hands. When we read the Griha sutras of Apastamba, Yajnavalkya, Asvalayana, Manu, and Gautama translated by the European scholars, and published by the Clarendon Press under the title of the "Sacred Books of the East," we shudder to think of the tyranny perpetrated on so large a portion of the human race. Here are a few of the dictums of the priestly law-makers:—Says Manu: "Whatever exists in the world is the property of the Brahman. The Brahman is entitled to it all." To the Brahman, he assigned teaching and studying the Veda, sacrificing to their own benefit and for others, giving and accepting alms.

"A Brahman who knows the Veda should shun the lowest of the twice born, he should shun him who teaches for a stipulated fee, he who instructs Sudra pupils, he who undertakes a sea voyage, a bard, an oilman, the keeper of a gambling house, a drunkard, a hypocrite, a seller of substances used for flavouring food, an informer, a trainer of elephants, oxen or horses, who teaches the uses of arms, an architect, he who plants trees for money, he who lives by agriculture, a shepherd, a keeper of buffaloes, the husband of a remarried woman,—all these must be carefully avoided." Manu. III, 156-167.

"A Sudra was created by the self-existent to be the slave of the Brahman. A sudra though emancipated by his master is not released from servitude, since that is innate in him who can set him free?" Such are the dogmatics of the science of slavery created by the priests of India. What does it mean except to keep the 240 millions of the Indian people in perpetual slavery? A religion that keeps so many millions, generation after generation for thousand years in perpetual slavery, could not be called a humane institution. So long as there were feeble minded rulers who obeyed the priests, so long it was possible to keep the millions down in abject fear of the gods on earth. But when invaders of the type of Mahmud of Ghazni, from the near west, and Clive from the far west, came to India to plunder, the Brahmanical supremacy vanished like a pack of cards, and the Brahman with his bag and baggage has to go. The elevation of the teeming millions of India is an impossible achievement with the priests in power, and it is impossible achievement with the foreign power dominating over the Brahman as well as the non-Brahman. The religion that helps the individuality of the individual Indian, and helps him to advance in the path of individual progress is not to be found in India among the existing religions. A religion that has not helped the development of the individual as a human being for a thousand years, is, I consider, a failure. We want a religion to help man on this earth, not to tell him that he was created by the Almighty to be the slave of another human being who is subject to decay, old age and death, who is actuated by the same emotions as the so-called low caste man. The foreigner who comes to India, who does not believe in the caste system, makes it a tool to work with for his own advantage. In this age of commercialism and scientific industrialism, the white man who ridicules the caste system based on religion uses it for his own

gain. The millions of the Sudras created by the law givers had anticipated. No religion has done so much harm to the countless millions as the religion that is built on caste. The modern imperialists are simply incarnations of the Brahman supremacy. Religion of the priests is responsible for the degradation of man, and the religion of science uplifts man as we see to-day in the industrialism of the West. The useless broken bottles of priestly aristocracy have had their day in the West and the scientific industrialism will achieve triumphs which will give happiness to the many instead of the few who arrogate all power to themselves. The religion of Asoka did help man as a whole, and the priests did not like it. For a thousand years, India did not make any progress and so long as it runs in the grooves of ecclesiasticism, it will ever remain moribund.—*The Wealth of India.*

The Virtues of the Mikado.

DESCRIBED BY ONE OF HIS
JAPANESE SUBJECTS.

PEN PICTURE OF THE EMPEROR.

Writing in March, 1904, Mr. Frederick Palmar, one of the "Daily Chronicle" correspondents, gave this pen picture of the Emperor:—

"The Emperor" is no more than five feet four or five inches in height, and stocky of build. His bearded face is as impassive as a mask. There is no other face like it in Japan. For hours he will listen to counsel, with many questions but no comment. When his decisions are made they have the finality and brevity of the inevitable. His action in the presence of this assembly was almost automatic, in keeping with his detachment as one who is human and yet stands for a superhuman obstruction. You thought less of him as imposing than as a strange and inscrutable figure, as one almighty man unapproachable in his exclusiveness, at the same time that you saw a simple Japanese gentleman. He placed his chapeau

on the table, and with a slight expressionless bow faced the assemblage. Count Katsura advanced up the steps and gave him the roll of vellum containing the Imperial address.

"Unrolling this as he read, with his face concealed behind the big sheet, his voice was distinctly heard in every part of the chamber. The Chinese endings of the sentences of official language added to the singsong effect of his clear monotone. According to Oriental ideas his elocution was excellent. To the foreigner, his voice was that of vigour and health, but wholly of detachment. In the same matter-of-fact way in which he had spoken, he rolled up the parchment and abstractedly passed it to Prince Tokugawa, President of the House of Peers, who retired backward down the steps to the floor. Then His Majesty picked up his chapeau and walked diagonally down the steps and out of the door.

AN INSCRUTABLE MONARCH.

As I watched the mark of the Emperor's face during the ceremony I could not help thinking for how much as a man, he stood. His childhood was passed in the enervating surroundings which were intended by the Shogun to destroy all will power. This city of Tokyo, as far as its broad streets, its modern conveniences, its European buildings and all that goes to make it a modern capital, is a product of his time. He came to the throne through an upheaval. He has made that throne as stable in politics as it was in the hearts of the people. The uniform of a field-marshal and all the etiquette of the Dict were as strange to him in his youth as motor cars would have been to Caesar's army. Whether it is the detail of dress suits and high hats, of constitutional government of an army with up-to-date weapons, or of the sons of fishermen born during a feudal "regime," handling the delicate machinery of battleships this inscrutable man, who listens and decides, has been the mainspring of the nation's actions. There is no ruler who so little lends himself to the spectacular, no ruler whose successes have been so spectacular. With the egoism of his positions as a deified monarch he has merged the personality of his sacred position which does not permit his acts to be considered human, like those of an Edward or a William. As man he must at least have the great ability in the face of many counsels

and controversies of accepting good advice.

SILENT PATRIOTS.

"In any other land when the ruler went to open the National Assembly for the first time in a war which had been inaugurated with victories, crowds would have choked the streets and rent the air with their shouts. To-day in this city of more than a million inhabitants, not five thousand gathered to see the Emperor driven to and from the Parliament Houses. There was not a sound as he passed along. The people would do more than cheer for him; they would die for him. If Moses should come to earth again and ride through the Ghetto there would probably be cheers. One who is more and more amazed at the self-control and intensity of this people wonders if the Spartans ever cheered their heroes. At all events they did not cheer their gods."—*The Bengalee*, August 3.

The Buddha's Way of Virtue.

Under this title the Editors of the "Wisdom of the East Series" have brought out a translation of the Pali Dhammapada rendered into English by W. D. C. Wagiswara and K. J. Saunders. The publisher is John Murray, Albemarle street, London W.

Mr. Wagiswara is a Pali scholar, and Mr. Saunders is a lay missionary of the Church Missionary Society, whose avowed object is to destroy the Religion of the Buddha, and whenever possible to distort the Doctrines thereof. Mr. Wagiswara not being an English scholar is not competent enough to thoroughly comprehend the complex variations of the English language, and in giving his name to the "Buddha's Way of Virtue" as one of the translators he has done injury to the sublime Dhamma of which he was once an exponent. But in these days of commercial and political immorality very little could we expect from people who are ready to prostitute truth for the sake of some worldly gain. Mr.

Saunders is a polemical controvertialist, and the many anti-Buddhist tracts that he has brought out when in Ceylon as a lay missionary shows that he is utterly unfit to grasp the highly ethical teachings of the Tathāgato. His one object was when in Ceylon to make proselytes of ignorant Buddhist children who happen to attend the school whereof he was one of its teachers. The Trinity College at Kandy is one of the hot houses of Missionary labour in Ceylon where innocent Buddhist boys are slaughtered by means of diplomatic propaganda. Why Buddhist children who pay for their education to get a secular education should be made victims of missionary lust is what the Buddhists are unable to understand. Many of the Buddhist children who attend the school where Mr. Saunders was once a teacher with Mr. Wagiswara as his colleague are sons of Kandyan chiefs who are utterly ignorant of the glamour of Western civilization. The terrible havoc done to the young generation of Buddhists in Ceylon is something abominable. Now to Mr. Saunderson's translation of the Dhammapada: He has not made any very important addition to the older of translation of Max Muller. His notes are incorrect, and he has not grasped the psychological complexities of the Buddha's Abhidhamma. The first verse of the Dhammapada is wrongly translated. The Pali is "mano pubbangamā dhammā, mano seṭṭhā manomayā" whose literal translation is mind, dhammā connotes the three mental faculties viz, vedanā, saññā, sankhārā, feelings (vedanā) are threefold, saññā perceptions which accompany the attributes of rūpa &c., sankhārā thought ideations which belong to the body, word, and mind, or the karma which belong to the good, bad and indifferent realms. Mind is chief, it guides or coalesces with the three nāma principles of vedanā, saññā, and sankhārā, and when the mind influenced by hatred does anything in the

way of speech or action the results are productive of sorrow, dukkha. Men who belong to other schools of thought and who have had a training entirely opposed to the teachings of the Dhamma and the Vinaya can no more understand the principles of the Buddha's teachings than swine, and whatever they think or write on Buddhism is utterly wrong. They cannot understand the Dharma. But the Christians are quite contented if they could only revile Buddhism, it is not their business to know its eternal verities. Millions are spent yearly by the feeble minded folk of Christendom for the conversion of Buddhists to the abominations of Hebrew Paganism, which teaches an unscientific animism to the sensualised pagans of Western Christendom. We know what Christianity has done to the Abyssinians and the Copts. For nearly 1900 years it kept Europe back from enjoying the fruits of science which has brought so much physical comforts to the Western people. Science has done that, but even that Christianity had failed to give for the people of the West and they had to live like swine for so many centuries under the influence of ecclesiastical despotism.

In a footnote on page 105 Mr. Saunderson says "From a more positive point of view we may say that for the Buddhist, Peace is an ideal of equilibrium now and unconsciousness hereafter: for the Christian, Peace is an ideal of conscious fellowship with God begun now and hereafter consummated." The utter incapacity of Mr. Saunders to grasp the highly complex psychology of the Buddhist Abhidhamma is indicated by this foolish explanation. The first and last thing that Buddha emphasised was "sati," positive activity of Consciousness in all that one does, talking, walking, lying down, standing, stretching arm, looking at a thing, eating, drinking, &c. If Mr. Saunders had carefully read with his mind in activity the "satipatthāna sutta" he would have got some idea of

the word sati. When fanatics with a swinish consciousness venture to interpret Buddhism to the Western intellectual helots we can't expect anything better. Mr. Saunders no more understands of the Buddhist ideal than a pig understands the sweet fragrance of a lotus flower! The Buddhist ideal is a positive conscious freedom that one realises in having utterly annihilated the sankharas which belong to the cosmic plane where senses rule. The Noble eightfold path begins with the proper comprehension of the law of cause and effect, and no muddleheaded theologian can grasp this immutable law. Then comes the highly cherished desire of escape from the sensual plane into the plane of absoluteness. "Sammāsati" is the right way of keeping the mind in activity in the fourfold planes of rupa, vedana, citta and dhamma. Then again in the 37 principles of Enlightenment we have the four satipatthana, then we have the four sammappadhana where conscious activity is emphasised, then we have the four iddhipāda wherein sublime desires for the realization of Nirvana are laid down in four ways, viz., chanda, viriya, citta and vimansa. Then in the five indriyas we have satindriya the organ of recollective thought, and in the five bala we have the satibalam, where thought activity is a power essential for Nirvanic realization. Then we have the satisambojjhanga where the mind is kept in the active condition of analysis of all the Dhammas. Then again we have the interpretation of the power of the Mettābhavana, the meditation on the reproductive power of love, where the yogi or the upāsaka is taught that he who practices the bhavanā of mettā does not die with loss of memory-asammulho kalaṃkaroti. The celestial dinner table wherein is to be found the delicious dishes is beautifully depicted in Revelations, chap. 19, v. 18. A savage religion suited to the imbecile nomads that lived in Palestine 30 centuries ago is being preached by the ecclesiastical nin-

comps to the Aryan Buddhists of Ceylon, and the innocent helpless children are victimised by these fanatics. Only the sledge hammer attacks of western science are needed to smash the theologians. Buddhism is for the thoughtful not to theological imbeciles. The exalted ethics and the psychological rationalism of the Tathagato is utterly unsuited to the Christianised imbeciles.

Indian Budget in Parliament.

MR. MONTAGU'S SPEECH.

London, July 30.

INDIAN STUDENTS IN ENGLAND.

Mr. Montagu referred to the passages in his Budget speeches in 1911 and 1910 to the effect that social rather than political changes were required in India, and continued:—"I want now to devote attention to one problem which, I believe, underlies all other problems in India, namely, education. Indian students in England are a very serious problem. The educational facilities here are often purchased at an exorbitant price. It may well be that the solution of some difficulties will be found in providing better facilities in India itself; but while they are here it is our duty to welcome our Indian fellow subjects to the best of our ability." Mr. Montagu admitted the difficulty of interesting men and women in England in Indian problems; but he humbly appealed to them to show some hospitality which would be a work of the utmost value to the Empire. "I do not want to go into details. I have had ample proof of the serious consequences of allowing Indian students to believe that the majority of women with whom they come into most easy contact in the lonely lives they lead in lodging-houses are typical of English

womanhood. He appealed to Undergraduates in big Universities not to allow an Indian visitor to be segregated or isolated or rudely treated." Mr. Montagu reviewed the work which Mr. Arnold's organisation in Cromwell Road had performed. The scheme had been inaugurated in 1909 and had fully justified itself. It had grown far beyond the control of the original organisation. Mr. Montagu paid a tribute to Mr. Arnold and his assistants, but said that a reorganisation was necessary.

Referring to the appointment of Mr. C. E. Mallet as Secretary for Indian students Mr. Montagu said that what was required was knowledge of the conduct of a public office. Mr. Mallet would be a link between the Secretary of State and their various organisations in India. Mr. Arnold's work was confined to the guardianship and care of Indian students in London. Mr. Montagu hoped that each University enrolling Indian students would appoint an officer similar to Mr. Arnold, Lord Crewe was willing to assist such efforts financially.

The Committee, appointed to enquire regarding the Industrial and Technological students, have not yet reported; but Mr. Montagu understood that all the members were agreed with regard to the importance of practical training. He was concerned at the difficulty experienced by the Indians in getting it. India was going to develop great industries and her young men were going to learn to manage them. If they would not learn here they would go abroad. When they returned to India they would give orders for plants to those countries with whose processes they were familiar.

EDUCATION IN INDIA.

Referring to education in India Mr. Montagu reviewed the difficulties in the way of universal education owing to the scattered population, apathy or hostility of many parents and scarcity of teachers. But the difficulties should serve as an

incentive to a greater activity. Government thought that Mr. Gokhale's estimate of his proposals was a sanguine one.

Mr. Montagu said he hoped Mr. Gokhale would not misunderstand him when he urged patience. Universal free education in India must come as it had done in other countries; but the time was not yet. The Government Bill was dictated by the same aims as that of Mr. Gokhale; but Government thought that the best thing was not to make education compulsory and free at present but to improve and multiply schools. He alluded to the result of compulsion in this connection in Baroda. The grant for education, announced at Delhi, was but a prelude to a much more extensive programme. That programme was to increase the number of primary schools by 75 per cent., and to double the school-going population. New schools would be placed in villages at present without schools; and it was also intended to improve the existing schools. The completion of the programme would necessarily take some time. It was desired to make teaching more practical and more attractive. Teachers must at least pass the Upper Primary School standard and their pay to begin with would be 12 rupees a month. The teachers would be graded and pensionable.

HIGHER EDUCATION.

Referring to higher education, Mr. Montagu said it was proposed to extend model schools, where required, to co-operate with private or aided schools. Only Graduates would be eligible for employment as teachers with a graded series of salaries, ranging from rupees 40 to 400 per mensem. The curriculum would be equal to the modern side of English Public Schools with manual training and science teaching. There would be an increase of grant for properly-managed schools, and it was hoped to provide suitable hostel accommodation.

UNIVERSITY EDUCATION.

Referring to Universities Mr. Montagu said that the dangers of a catenographic change might be mitigated by the residential system, which was most successful in moulding character and by the presence of English masters and Professors, who would know how much could be done by example.

TECHNOLOGICAL INSTITUTE.

Speaking of the sanctioning of a Technological Institute at Cawnpore he said that technical education was going to be advanced throughout India. Government might be proud of their record; and if their educational ideals were realised they would have laid the foundation of a national system of education by a network of really valuable schools. Colleges and Universities so that Indian Students would be able to qualify themselves in India for the highest position in every walk of life.

Mr. Montagu referred to the question of removing avoidable grievances under which Indians laboured while promoting the efficiency of the public service. There were debatable points upon which an authoritative pronouncement of the Royal Commission was desirable. As an Indian became better educated with a wider knowledge of the world, it became more important that we should not risk a deterioration. He reviewed the present conditions of the Civil Service especially in regard to the admission of Indians. "I do not want," he said, "to suggest that these Services can be dealt with piecemeal; but there is a question of principle which has to be decided."

—(oo)—

Dr. P.C. Ray in England.

HONORARY DEGREE CONFERRED BY
DURHAM UNIVERSITY.

At the Special Convocation of the University of Durham held at Armstrong

College, Newcastle, on July 3, inconferring the degree of D. Sc. on Professor P. C. Roy, Dr. Hadrew said:—

From the University of Calcutta we welcome Professor Prafulla Chandra Ray, Dean of the Faculty of Chemistry. Born in Bongal, Professor Ray was educated first at Calcutta and then at Edinburgh, in both of which Universities he holds a doctor's degree. A keen and successful investigator, he has long made his mark by contributions to scientific periodicals, both English and German, but his fame chiefly rests on his monumental history of Hindu Chemistry—a work of which both the scientific and the linguistic attainments are equally remarkable, and of which, if of any book, we may pronounce that it is definitive.

* * * *

Under the heading "Birthday Honours," the "Chemist and Druggist" of June 22, publishes a portrait of Dr. P. C. Ray, with the following notice:—

Dr. Prafulla Chandra Ray, F. C. S., Educational Service, Professor of Chemistry in Presidency College, Calcutta, receives the C.I.E. Dr. Ray succeeded Sir Alexander Pedler in the chair which he occupies. He is one of the most modest of men, and the last to seek honours, but the one now conferred upon him will give much gratification to his fellow-countrymen, who hold him in high esteem on account of his services to education in India.

—(oo)—

"Kalutara Dharma Desana"

OR

A Series of Buddhist Sermons dealing with Four Noble Truths and the Noble Eight-fold Path got up by the Colombo Y. M. B. A.

The above is the title of a collection of twelve sermons delivered in Sinhalese, at the Diamond Jubilee School Hall in

Kaltura, by able and erudite Buddhist priests, dealing separately and most comprehensively with each of the Four Noble Truths and the Noble Eight-fold Path, under the auspices of Colombo Y. M. B. A.

It is no need here to dwell upon the immense benefit that will be brought about by a work of this nature. But a few words in appreciation of a work productive of good beyond any description, will, we take it, not be received with disfavour.

As to the subject selected one could only say it is stupendous in magnitude, in elevation and in profundity inasmuch as these are the fundamental and most profound doctrines of Buddhism. The Four Noble Truths, to the knowledge of which Lord Buddha alone attained before anyone else, are the four laws of nature hidden and underlying but always active and in constant operation. Our Lord Buddha 2500 years ago by dint of earnest meditation and careful speculation came to the knowledge of these great laws, and promulgated them in minute detail for the benefit of mankind. They are as follows :—Sorrow, the cause of sorrow, the cessation of sorrow and the path leading to the cessation of sorrow. When this doctrine of sorrow is preached to a materialistic age as is at present the sneering caviller sets about in vain to detect some pessimism in it. Fortunately there is a path leading to the cessation of sorrow, which invalidates such a futile agreement.

The Noble Eight-fold Path constitutes 1 Right view, 2 Right aspirations, 3 Right speech, 4 Right conduct or action, 5 Right Livelihood, 6 Right Exertion, 7 Right Recollectedness, and 8 Right Concentration. This is a grand path indeed. A sincere follower of Buddha must act up to these great fundamental teachings. The path leading to

the cessation of sorrow is the Noble Eight-fold Path as set out here.

Now, in the collection of sermons under notice, we find, all these abstruse points are set forth with the necessary elucidations with a view to bringing home their meaning in a very comprehensible form to the ordinary minds. Whether that object is achieved or not is to be judged by the reader. However copiously these things may be explained, still no doubt they present some difficulty to any but the initiate more or less acquainted. Yet these are not insurmountable difficulties to the Buddhists of Ceylon. And, for all that, it is on the whole a book that should be read, marked, learnt and digested by every Buddhist.

On reading a book of this kind one is astonished at the foolish notion set up and spread abroad by the Christian Missionaries—namely that Buddhism is a worn out religion destitute of all regenerative forces. To the thoughtful and reflective there is hardly any other better religion with regeneration forces. This is not a religion calling for an implicit faith in its articles, but, on the contrary, a religion that appeals to reason and common sense. The stern necessity of Buddhism is to follow, to act up to and to practice its principles. And if one does not do so it is not the fault of religion, nor does it imply any want of regenerative force in it either.

D. W. W.

A copy of the printed volume of this collection of sermons is priced at Rs. 1-50 and can be obtained from Mr. U. P. Ekanayaka, No. 5, Fifth Cross Street, Pettah, Colombo.

CONGRESS OF THE UNIVERSITIES OF THE EMPIRE.

RECOGNITION OF INDIAN DEGREES.

PROFESSOR P. C. ROY'S SPEECH.

At a meeting of the Congress of the Universities of the Empire held in London on July 3, Dr. P. C. Roy made the following speech :—

"I rise, my Lord, to associate myself with the weighty remarks made by my brother delegates from the colonies,—Prof. H. B. Allen (Melbourne) and Prof. Frank Allen, (Manitoba).

The Indian Graduate also is placed under peculiar disadvantages when he undertakes to pursue his post-graduate studies in a British University. My Lord, I plead for a more generous recognition of the merits of an Indian graduate; he has, I am afraid, the badge of inferiority stamped upon him simply because he happens to be an India-made ware. I can speak with some degree of confidence about the particular subject which I have the honour to profess, namely Chemistry. Now of late there have been some brilliant students engaged in post-graduate researches and as their communications find hospitable reception in the columns of the leading British Chemical Journal I take it that they are considered as of a fair degree of merit; and yet it is a strange anomaly that when the authors of these investigations come over here and aspire for a high British degree they are made to go through the trodden path in the shape of having to pass the preliminary examinations and this has a depressing and deterrent effect upon the enthusiasm of our youths. I think the suggestion made by a previous speaker that such a scholar

should only be made to pass through a probationary period under the guidance of a teacher whom he chooses and if he fully satisfied him—the colonial or Indian student should at once be allowed to go up for the highest degree on the strength of his thesis alone. Sir Joseph Thomson has spoken about the rich endowments and scholarships required to encourage a post-graduate scholar. The Calcutta University has already founded a good few post-graduate scholarships and expects to have more. But beg however to remind the representatives of the British Universities present here that we in India have from time immemorial held aloft the high ideal of plain living and high thinking, and that with even comparatively poor stipends and bursaries we hope to achieve much.

My Lord, I do not for a moment claim that the teaching our Universities impart is of the same degree of efficiency as in the sister British Universities—in fact we have much to learn from you—but I beg leave to remind you that in spite of their many defects and drawbacks, our Universities have produced some of the brightest ornaments of our country. The foremost lawyer of Calcutta—a man renowned throughout India for his high forensic attainments—is a graduate of the Calcutta University. Three of the most eminent physicians and surgeons of Calcutta who have attained to phenomenal success in their professional career are again graduates of my own University and last but not least the present Vice-Chancellor of our University, who enjoys the unique distinction of being three times in succession elected to his onerous duties by the Chancellor of the University who is no other than the Viceroy himself—I say, Sir A. T. Mookerjee is also a product of the same University.

My Lord, before I resume my seat I once more plead for a more generous recognition of the teaching imparted in our colleges."

The Rising Tide.

One imagines them on the beach, an eminently dignified group, wearing a collegiate grace, and regarding the naughty ocean with a glance that suggests the Archangel Michael rebuking Satan. Their remarks, not loud but deep, betray a kind of pessimism:—

"Hopes fainter than ever."

"The public as a whole apathetic."

"Deadlock."

"Immediate outlook discouraging."

The names of some of the distinguished people who thus desperately contemplate the rising tide may be gathered from the following newspaper paragraph, dated July 12:—

Sir Thomas Acland presided yesterday at the Bible House, Queen Victoria Street, over a public meeting called by the Educational Settlement Committee to discuss the educational outlook. Among others present were Lord Charnwood, Mr. M. E. Sadler (Vice-Chancellor of the University of Leeds), Prebendary Reynolds, Canon J. G. Simpson, Mr. T. E. Harvey, M. P., Mr. A. J. Mundella, Mrs. Sophie Bryant, and Professor Murray Butler (President of Columbia University, New York).

The melancholy ejaculations above quoted are extracted from the speeches made on this occasion. Nevertheless, the speakers hinted at gleams of consolation. For Mrs. Bryant, there was a "tremendous impulse" among teachers towards Bible-study; for Mr. Mundella, there was the effect of a daily repetition of the Lord's Prayer in the Municipal schools; Dr. Murray Butler, there was the possibility of retaining a variety of modes of religious instruction under cover of a deeper unity indicated in the philosophy of Hegel. If Dr. Butler can succeed in interesting the National Union of Teachers and Sir James Voxall in

the philosophy of Hegel, he will not have voyaged from New York to London in vain. It does not appear that representatives of the N. U. T. were invited to the Bible House to view the rising tide from its convenient windows. Nor did it occur to the promoters to invoke expression of opinion from such popular figures as H. M. Hyndman, Keir Hardie or Will Thorne. Restricted as the circle was, however, it was admirably qualified to represent the feeling of a party which is destined to lose in the struggle for the elimination of theologism from the State-supported schools. The reporter probably caught the leading sentiment of the meeting when headed his account of the proceedings with the phrase, "The Danger of Secularism."

I do not propose to plough again the much-ploughed ground of the controversy on Religious Instruction. But the reporter's headline prompts me to draw attention to a fact that is usually neglected. We hear a great deal about the danger of secularism, as if respectable educationists dreaded a Rationalist Peril flooding the schools of Great Britain from the dreadful region of Johnson's Court, Fleet Street. But, in substance, the secular system is already in existence, and is incapable of dislodgment. The following passages from the current edition of the Code of Regulations for Public Elementary Schools in England should be considered with care:—

The approved time-table must provide adequate time at each meeting of the school or department for marking the registers, and the time-table must show that, after the end of his time, at least one and a-half hours, or at least two hours, of SECULAR instruction will be given to infants and other scholars respectively. (Schedule iv. 17.)

No attendance of any scholar may be counted for grant unless he has received at least one and a-half

hours of SECULAR instruction in the case of a school or class for infants, or two hours in the case of a school or class for older scholars, in each case inclusive of the necessary recreation. (Article 43b.)

Interruptions of SECULAR instruction by reason of arrangements necessary for medical inspection may be disregarded for the purposes of this Article. (Note to Article 43b.)

No attendance of any scholar in a Higher Elementary School may be counted for grant unless he has received at least two and a-half hours' SECULAR instruction. (Article 40a.)

There are other allusions, but these will suffice. If anybody asks what "secular" signifies, he has only to turn the leaves of the Code from end to end, and examine the descriptive catalogue of subjects and duties. For example, Article 2 enumerates the English language, handwriting, arithmetic, drawing, nature-study, geography, history, singing, hygiene, domestic subjects for girls, and moral instruction. There you have it in plain English, stated in official terms, and without any suspicion of sectarian intention or controversy. What the advocates of secular education demand is that the teaching in State-supported schools should be confined to the subjects just enumerated, together with the so-called "practical" exercises of woodwork, gardening, etc. It should be observed that, according to the citations from the Code adduced above, medical inspection is treated as "secular," and so is recreation. The system of instruction here outlined is not an appendage. It is not second-class matter. It is central and indispensable. The schools exist in order to impart it. No grant is made to any which does not supply it in a measure which Parliament rigidly defines. This system, under "secular education," would remain just as it is.

It is secular now, and will be neither more nor less secular when religious instruction is removed from the municipal time-table. The Code, which is always "presented to Parliament by command of his Majesty," is a secular code. Since 1870 it has never been anything else.

What, then, shall we say to the persons who talk passionately of the "danger of Secularism," as if to imply that something new and portentous would be thrust into the civic schools as soon as simple Bible teaching, or Anglican or Catholic teaching, were erased from the curriculum? Do they contend that the geography, drawing, and singing now prescribed by the Code will suddenly degenerate into malpractices when nine-o'clock prayers cease, and when the story of the resurrection of dead Lazarus is no longer treated as an historical "act of God"? Will the ladies and gentlemen who teach the millions of England's children change into decadents?

What do these people mean?
Are they straightforward?
Are they honest?

F. J. GOULD.

Digest of the Samyutta Nikaya.

CHAPTER I.

DEVATA SAMYUTTA.

1. OGHA TARANA.

Sāvaththi.—A celestial being visited the Exalted One and questioned Him how He had crossed the Stream of Existence. The Exalted One answered that He had crossed the Stream of Existence by not standing firmly and by not exerting thereby explaining that He has annihilated all passions by not standing firmly on attachments of the world.

2. NIMOKKHA.

A celestial being approaching the Blessed One asked Him whether He knows there is deliverance, emancipation and perfect serenity for the individual? And the Blessed One answered that by the entire eradication of craving, by the extinction of perception and by the pacification of sensations He knows deliverance.

3. UPANEYYA.

A celestial being standing on a side of the Blessed One said "Life fades and is gradually by decay brought to death. Short is life's duration, there is no shelter for him who is overwhelmed by decay. Beholding this terror of death one should perform merits that bring happiness." The Exalted One said, "Life fades and its duration is brief. Beholding death one should abandon the desire for the world aspiring after Peace."

4. ACCENTI.

A celestial being approaching the Exalted One said "Time flies, nights lead to death. Beholding this terror of death one should perform good deeds that bring happiness." The Blessed One answered: Time flies, night leads to death. Beholding this terror of death one should abandon desire for the world and aspire for Peace."

5. KATI CHINDE.

A celestial being approaching the Blessed One said, "How many evils should one cut off and abandon? What are the virtues one should develop. What are the attachments that have been cut off by the Bhikkhu who has crossed the flood?" The Blessed One answered. "Five are the evils that one should cut off, viz: Egoism, Scepticism, false Asceticism, lustful desires, and malice. Five are the evils to be abandoned, viz: desire for existence in the realm of form and formlessness, pride, restlessness and ignorance. The virtues to be developed

are:—Faith, Exertion, Memory, Concentration of good thoughts, and Wisdom. By overcoming lust, hatred, illusion, vanity, and irrational belief the Bhikkhu has crossed the flood of passions.

6. JAGARA.

A celestial being approached the Blessed One and said. How many are asleep? How many are awakened. What instigates to be contaminated by the dirt of passions. Through what agency does one get purified? The Buddha answered.

"When the five moral qualities are awakened the five hindrances are asleep. When the five hindrances are asleep the five moral qualities are awakened. Through the instigation of the five hindrances one gets soiled with the dirt of passions. Through the agency of the five moral qualities one gets purified."

7. APPATIVIDITA.

A celestial being approaching the Blessed One said; "They do not realize truth, who are ignorant of the four noble truths, they are led to other false beliefs and also to indolence. It is time to wake up."

The Blessed One answered.

They, having fully awakened, live evenly in the uneven world; by whom the four noble truths are properly conceived they can never be led to other beliefs.

8. SUSAMMUTTHA.

A celestial being.....said.

They do not realize truth who have not grasped the four noble truths, they are led to other false beliefs, and also to indolence. This is the proper time to wake up.

The Buddha answered.

They, having fully awakened, live evenly in the uneven world, they are not lost who know the four noble truths.

being fully enlightened are never led to other beliefs.

9. MANA KAMA.

A celestial being.....said.

There is no self control for him who is under the sway of pride, and no peace for him who is lacking in concentration of thought. By living alone in a forest indolently one does not reach the other shore.

The Blessed One answered :

He having absolutely abandoned pride and thoroughly concentrated his thoughts, being perfectly pure in thought and having emancipated himself from all worldliness, living alone in a forest in thoughtfulness, does reach the other shore.

10. ARANNA.

A celestial being... ..said

By what reason does the complexion of the saintly celibate who live in the forest, eating one meal a day, becomes so bright and lovely ?

The Buddha answered. They do not feel sorry for the past, and without thinking of the future live quite satisfied with the present, whereof, their complexion becomes bright. By reason of thinking of the future and grieving for the past, the ignorant wither away like a tender bamboo that is severed.

Rural Education.

What is called the half-time system of rural education has been recommended in agricultural countries, we are informed by a contemporary. Even compulsory education does not probably interfere with the rural occupations of the people when this system is adopted. Lord Kitchener, in his report on Egypt, express some anxiety as to the nature

and effect of the rural agricultural education. It must be such as would suit local conditions and this has been given effect to in Egypt. He has expressed the fear that any hasty development of education in rural districts may imperil agricultural interests. A rural exodus in Egypt, he says, would be an economic and social disaster of considerable magnitude. But the question is, how long can people be confined to occupations whose attractions both economically and otherwise are losing force ? With recurring revenue settlements as in India and Burma at present, and with other rural drawbacks education finds but a poor chance of success. The economic apprehensions proceed from selfishness. Imprisonment of talent and absence of aspiration, economic and moral, are old world ideas. In our opinion an extensive and rapid scheme of education should be adopted and the rural classes freed from landed bondage.

Buddhism and Islam.

M. Vambéry, in the *Nineteenth Century*. April, is struck by the startling fact that Mohamedans and Buddhists no longer regard one another with that furious hatred and ill-will which formerly marked their intercourse. The Moslems divide humanity into mere idol-worshippers. And the Moslems never tolerate idolatry. That is an immemorial tradition. History records the painful experiences of an ever-recurring tug-of-war between idol-worshippers and the Moslems. He says :—

“Imagine, then, my surprise and amazement when recently, i. e. after the victory of the Japanese over the Russians, I noted the joyful excitement which prevailed throughout the length and breadth of the Islamic world at the military success of the formerly detested *Mudjusi*. What strikes one most is the continuous and ever-growing friendliness

between these two Asiatic nations, or rather, between these two religions, which used to be so hostile to one another."

But unofficially, and in secret, a good deal of intercourse between the two Asiatic religions has been carried on through private individuals. Chinese Mohammedans have clearly shown that Moslems and Buddhists recognize a common foe in the person of the person of the European. So, the Chinese Government, far from opposing this tendency, are rather inclined to support it.

The writer does not consider Pan-Islamism to be a dangerous foe. It is only the Moslem Press, notably the Turkish and Persian, which binds together the most distant parts of the Moslem Asiatic world. When the Turco-Italian war broke out, these newspapers had long columns of war intelligence and procured voluntary subscriptions in abundance. This approach between the followers of different Oriental religions has become so much more pronounced of late years that already the various nationalities are known by the collective name of Asia as against Europe. The writer sees thus the symptoms of an ever-ripening bond of unity among the Asiatics irrespective of creed or colour.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

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SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

The worst feature of the present administrative separation between India and Ceylon has been the virtual separation of the two peoples. The educational institutions of Ceylon were till recently very properly connected with the Calcutta University, for Bengal was in ancient times the source of Ceylon's greatness. The opportunity has at last come for the re-union and resuscitation of ancient fraternal feelings and sentiments between the two kindred countries.

The fortune of the Sinhalese has not been equally good. They are, it appears, drifting into denationalisation, which the philosophy of history tells us is generally associated with ultimate fall. We are afraid the tendencies are not favourable to the spontaneous and natural growth of that spiritual life which is the only true life in Eastern estimation. The great religion of Lord Buddha,—the intellectual and moral culture of Buddhism, as distinguished from mere forms, is fast ceasing to command from the people of Ceylon the respect and devotion which the people of the land of the Lord's birth are now showing, notwithstanding that Buddhism is not avowedly the religion of India. India adopted the ethics and philosophy of Lord Buddha and made them part and parcel of the Brahmanic religion. The greatness of the esoteric doctrines and ethical ideals of the religion of Buddha is based on the soundest principles suited to the most advanced intellects and nations, and the great Master has been canonised in India and is now regarded as an Incarnation or the physical manifestation of the Supreme God Himself. But Ceylon notwithstanding her possession of the priceless heritage of the religion of Lord Buddha, is fast drifting away from her old moorings, and getting denationalised at a rapid rate.

The tendency of a strong alien rule over a barbarous or even a semi civilised people by a highly civilised race has

generally been found to be towards disintegration or abject degeneracy of the conquered people. The tendency, however, is towards fusion, if the conqueror has respect for the civilisation of the conquered. But the greatest danger of a conquered race, where fusion is impossible, lie, in the desire of servile imitation leading to a pitiable degeneracy. The plain duty of the rulers and the leaders of the conquered race is to guard against this mischief of alien rule, to prevent degeneracy, or annihilation, and to impart a stimulus to the forces making for spontaneous development. The avoidance of imitation of exotic habits, manners and customs unsuited to the native instincts of the conquered is essential for their real well-being.

—oo—

Text Books for Intermediate Examination in Arts 1914.

CALCUTTA UNIVERSITY.

PALI.

Anderson's Pāli Reader. The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pāli Grammar, or, Satischandra Vidya-bhushana's Kaccayana.

—(oo)—

TEXT BOOKS FOR THE INTER-MEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.)

Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Machael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhusan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

—(oo)—

TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi (Rangoon or Cotombo edition). Kielhorn's Sanskrit Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparibana Sutta, Rhys Davids Buddhist India.

—ooo—

Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D., author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

HALLO ?

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BUDDHISM—A Few Words About it.

(Continued from our last number.)

The monasteries and nunneries were veritably the seat of learning—Universities, Courts of Justices and hospitals, where the faithful and devout disciples of the Lord, rendered helping hand to the mankind in general. There were no doubt judges, doctors and teachers appointed by the Govt., but the work of the monks and nuns were more popular and men resorted to them rather than to the officers of the king. The Bhikshus taught the boys and administered to men; the Bhikshunis rendered similar services to girls and women. The monasteries, were in a way common wealth, the parents Buddhists took no care of their children, but invariably sent them to the monasteries when they were of five, six or seven years of age, where they were brought up with care, according to their natural bent of mind and inherent aptitude. This is why art and learning flourished in Buddhistic period of Indian History. Men and women had no care of their progeny; their life was of joy and happiness, no care of to-morrow troubled them, as was the case with Burma, before the British took possession of the country and an observer can find the repetition of the same state of affair to some extent in Your Japan. All the institutions of female liberty, monogamy, equality among men, want of regard for boarding money, &c. owes its existence to the teachings of Buddha the Great. A British judge in his beautiful book writes that "Burma was a paradise on earth, and we transformed it into a hell." So all that was noble was introduced by the Buddha and His disciples in India and other Buddhistic countries. The very architecture, of which India boasts so much was the product of Buddhistic brains, and almost all their systems of thoughts were either developed by Buddhist monks or given impetus by them, for they were neither prejudiced nor narrow minded.

QUESTION—It shows, that Buddhism had almost all the principles of the present day Socialism in its system. Is it not so?

ANSWER—Yes, the keynote of Buddhism was social liberty irrespective of caste or color, birth or position. No man was respected because of his wealth or position.

The ideals were grand. All were considered alike. The faith of the master was cosmopolitan and wherever it went, it diffused blessings. They say, that China possessed its ideas of republican Government system because of the teachings of Confucious. It may be so, but Buddha also inculcated the same. The country and the Government are for the people and not for the kings and 10% nobles, who lord it over, the four masses. Buddhism did not deny liberty to females, women were never so free in any country of the world as they were in Buddhistic land. The Christians of the present day boast of monogamy, but where did they get the very idea of it. Nothing like it existed among the prophets of Israel, who had wives and concubines in large number. The system was taught by the Buddhists and Buddhists alone.

QUESTION—What can you say, about the corruption which we find in the monks of the present day?

ANSWER—Buddhism can be held responsible for it. There were causes, which rendered them what they are. This corruption also came from India, where the Sadhus were much given to indolent life. The disciples of Vedant system are to blame for it. They thought they were 'Brahm' and this wrong notion corrupted them. They forgot their duties which they owed to the Humanity, because idle and idleness brought destruction. They were not practical, but day dreamers, as they are now and it is they who were the main cause of the downfall of the Hindus. Association with them, corrupted the Buddhist monks and as in time, there were no Buddhist rulers, no check was exercised on their lives and in course of time they became superstitions. In Buddhist period, there was no such thing at all.

QUESTION—You mean, that the monks were always under the control of the kings?

ANSWER—Yes and why not. The Mahabharat—Encyclopedia of Hindu thoughts says,.....: the kingly institution is superior to all. No country can thrive, if it has not its own kings or rulers. If Buddhism diffused its blessings it was much because of its kings and emperors, who had an eye over the workings of the votaries. You have not perhaps read the History of Buddhism, otherwise you would have not said such thing. In the times gone

by, there were held councils—the parliaments of religions—wherein were deputed delegates from all the 'sects and countries, with the pure object of reforming the teachings from time to time to suit the requirements of the day and remove the defects that had crept in, in the system. One of these council had its sessions after the demise of the Great One ; other was held at the time of Asoka, the great patron and the third took place during the reign of Kanishka, the Scythian monarch of Kashmir, and so forth. It shows, that check was all along exercised on the conduct of monks and nuns. There are inscriptions preserved at Sar Nath of Benares, which show, that the monks and nuns were severely punished for violations of the Law. If you go to India you can read them for yourself. But unfortunately with the disappearance of Buddhist power, all was reduced to a pitiable condition and now the unsympathetic critic may say whatever he likes. But the case was not so, in the Buddhistic period.

QUESTION—Is Buddhism antagonistic to the teachings of the Vedant ?

ANSWER—Buddhism is neither enemy nor rival of any system. It inculcates truth and tries its best to throw light on it. Vedant preaches unity and the oneness of principle. In this respect both go hand in hand, but they differ, when the problem of living a practical life comes. Buddhism teaches to work out the ideal and not to waste time in useless arguments and speculations. Unless a man realises a thing, he has no right to speak on the subject or to force his views on other people. Buddhism is a religion of work, of active life in permit of True Knowledge and True Wisdom. 'Buddha' itself means wisdom and intellect and whoever makes it its ideal to approach, he is Buddhist, no matter, where he lives and with what environments he is surrounded. We are practically required to gain experiences of life, to know the relation between ourselves and the perfected beings and incessantly work our way to obtain that perfection. Mere lip talks can not help us to reach the goal, we are wanted to do something else and that is to live a life of piety, goodness and benevolence. All will itself come by and by, if we begin to tread the path as chalked out by the Enlightened

One. Mere speculation is of no use. This is what the Buddha says. His was the religion practical and man should show his religious convictions by an exemplary life of piety and not talk. These are the differences between Vedant and Buddhism.

QUESTION—Is Buddhism true name of the creed of the Tathagat ?

ANSWER—No. The ancient name of the system is Arya Dharma i.e. the noble doctrine. Buddhism is a name given to it by the Europeans or orientalists, who are Christians. Christianity is known by the name of its founder and so thought it advisable to call it after Buddha. In some treatises of the Hindus also the followers of the Arya Dharma are addressed as Baudhas. They too are wrong as the Christians. Hinduism likewise is not the true designation of the Faith of the Hindus. It was given to them by the Muhamedan invaders who out of despise and contempt called them Hindus, and their religion Hinduism, which is a misnomer. Otherwise, their system too was known by a better apithet of Arya Dharma. Swami Dayanand Saraswati, the great, the true and the noble patriot of the Hindus, the founder of the Arya Samaj, the present reformed faith of the country, was the first man to point out the mistake. However, you may call it by any name, it matters little as long as you are possessed of right notion. As for me, Buddhism is an Arya Dharma.

QUESTION—Thank you, for these informations. Buddhism as you say contains in its system all that is noble. Up to now, we were thinking that it is only rituals and ceremonies. But the question is how to reform the Church? The priests all over Japan and China reared with the idea, that they should be provided with all the commodities of life by the ignorant masses.

ANSWER—Try to work as it was done in the ancient time. Never ordain a monk unless he is learned and sufficiently intelligent to understand his duties and realise his great responsibilities. These parasites anyhow or other should be done with. For the present system of monks deprives the very item of self-reliance, self-respect and self-regard. It is they who have destroyed the religion and spread fetichism. Educate them by all means, sending them to Ceylon and Benares to learn Pali and Sanscrit. The best way

for the Japanese is to co-operate with the Maha-Bodhi Society started by Mr. Dharma-pala in Ceylon and help it in the propaganda and revival of the tenets. If the Buddhists of Japan rise to the occasion, they can do much for the cause. Otherwise a sad fate awaits Buddhism. Be active, unselfish. work for the welfare of many as was done by the enterprising Buddhists of the time gone by and you will make the earth as Heaven, as the world beheld in the glorious reign of Asoka. Listen to what the most venerable One said to His disciples :—"Go, ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of the gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure," and it will yet be good.

SHIVA BART LAL,

(Editor the Sadhu, Lahore—India
travelling in the West.)

San Francisco,
U. S. America.

—000—

Educational Endowments.

It is very gratifying, indeed to learn that Mr. Anantarama Iyer the Fouzzadari Commissioner has invested a lakh and fifty thousand rupees in the Government of India Pro. Notes for charities, the net annual dividend from the said investment amounting to about Rs.5,000. Out of this sum Rs.1800 has been set apart for the purpose of awarding certain Scholarships in H. H. the Maharajah's College and in the Higher Grade Secondary Schools of the Travancore State. The Travancore Government is, by the deed of settlement, constituted sole Trustee and the scholarships are to be awarded to Brahmin students of the Mukani sect.

* * *

Free Primary Education.

The experiment of Free Primary Education has been in progress in the Jamkhindhi State for the last six years. Jamkhindhi has a population of just over a lakh. There are 75 free schools in the State, with 6204 students on the roll. Last year one new

school was opened and 339 pupils added to the roll. In town schools education is given up to the 7th (vernacular) standard; in the village schools up to the 4th standard. Low caste boys are supplied free food, books and slates, and are given scholarships, in order to draw them to schools, with the result that there are 258 boys and 52 girls from these classes in schools at present. The total expenditure on education amounted to one-fifteenth part of the revenue of the State.

Primary education has been made free in Jhind State and several girls, schools have been opened.

* * *

Government Girls' Schools Madras Presidency.

The Director of Public Instruction had proposed to Government the opening of certain new Government Girls' Schools in the three Inspectresses, circles and the attaching of a training section to the Government Girls' Schools, Karuntattangudi Tanjore, in the central Circle which the Government have sanctioned generally. In the Northern Circle, three new schools will be established, one each at Vizianagram, Vellore and Bezwada, and the Hindu Girls' School at Guntur will also be taken up by Government. In the Central Circle, it is proposed to start a Mahomedan Girls' School and a Hindu Girls' School at Tirupatur, the Mission School, situated in the Hindu quarter of the town which has been in existence for the last twenty years, not being popular owing to the religious instruction imparted therein, more than a hundred Hindu children being reported to be kept away on that account. At Tirupati, the Municipal Telugu Girls' School will also be taken up by Government. A new school will also be established at Tiruvadamarudur. To the school at Karuntattangudi (Tanjore) will also be attached a training section which is expected to attract Hindu female teachers in the Tanjore district and which should afford training in both the elementary and secondary grades. Provision will also be made for the training of five secondary Hindu mistresses on a stipend of Rs. 12 per mensem, and for the training of the elementary Hindu mistresses on Rs. 9 each, the total cost of stipends amounting to Rs.2,880 per annum. It is also proposed to open

four new Hindu Girls' School at Kulittalai, Ramnad, Ambasamudram and Guruvayur (Malabar) and one Mohamedan School at Palghat. The total annual cost is expected at Rs. 25,000.

* * *

Education of Panchamas.

The following extract from the Administration Report of Madras will throw much light on the subject. There was an increase both in number and strength of schools intended for Panchamas which on the 31st March last numbered 3,983 with 102,018 pupils against 3,457 with 82,962 pupils on the corresponding date last year. The increase in the number of schools was shared by both public and private institutions. The number of Panchama scholars in public institutions of all classes rose further from 64,846 (55,183 boys and 9,663 girls) to 67,847 (57,645 boys and 10,202 girls). There was again not a single pupil in a college. In secondary schools there were 303 boys and 63 girls, or 9 and 25 respectively, fewer than in the previous year. Sixty-six males and 10 females were undergoing training in training schools and 39 boys were receiving instruction in other special schools. Taking public and private institutions together there were 69,963 pupils including 10,367 girls against 66,658 including 9,779 girls in the previous year, the percentage to the corresponding population of school age having risen from 18.6 to 19.5 in the case of boys and from 3.1 to 3.2 in the case of girls. The percentage of pupils under instruction to the male population of school age was the largest, viz., 91.5 in Tinnevely, and Madras came next with 68 per cent, while South Canara held the last place with 1.5 per cent, thus maintaining the place they held last year. Taking boys and girls together, the percentage had risen from 10.7 to 11.2. The expenditure on Panchama schools during the year aggregated Rs. 5,42,068, towards which provincial funds contributed Rs. 1,33,289 local funds Rs. 73,809, municipal funds Rs. 36,085, fees Rs. 15,98 and other sources Rs. 283,687. Public funds met 45 per cent, fees 3 per cent, and private funds 52 per cent.

College for Women Dacca.

A college for women in Dacca is the aim of the local educationists, and it is expected that efforts will be made to carry the proposal into effect before long. It is pointed out that such an institution should be governed by a European lady of sound teaching knowledge.

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Dr. Prabhu Dutt Shastri.

Dr. Prabhu Dutt Shastri, M.A., M.O.L., Ph.D., D. Thel; B.Sc. (Oxford) offg. Principal Oriental College, Lahore, recently appointed by the Secretary of State for India to the Indian Educational Service as Professor of Philosophy Presidency College, Calcutta, returned from Europe last year after winning high distinctions in different Universities of the West. Besides being a first rate Sanskrit scholar trained in Western method of research he has a unique record in Philosophy. After graduating six times in the Punjab University, he took his B.Sc. 'in mental and moral science' in class I in the University of Oxford. There he specialised in Psychology and Metaphysics and attended all courses of other lectures in Philosophy. He also made a special study of Plato, Kant and Schopenhauer in Germany, where he took his Ph.D. in Philosophy with high honours. Besides he came in contact with some of the living exponents of modern European thought. He was with Professors Eucken and Haeckel at Jena and also spent sometime with Prof. Bergson in Paris. He visited almost all countries of Europe and met most of the thinkers of to-day. He was honored at the last International Congress of Philosophy held in Italy being requested to preside at one of the sections namely "Philosophy of Religion." That is 'a distinction of which every Indian could rightly be proud. Dr. Sastri was also awarded the sum of Rs. 1000 by the Oxford University as recognition of the merits of his research in mental and moral Philosophy. We wish Professor Shastri prosperity and success.

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Free Libraries Bombay.

Seth Damodardas Sukhadwalla J.P., has given a donation of Rs. 2000 towards the movement, of the Travelling Free Libraries started by the Social Service League Bom-

bay. The League has already begun work at about ten centres, and Mr. Sukhadwalla's donation will enable them to extend the work rapidly. It is hoped Mr. Sukhadwalla's example will be followed by other generous and wealthy people.

In Europe, America and other civilized parts of the world a Free Library is regarded as one of the most important means of promoting mass-education and such libraries are found even in almost all villages there. There are some free libraries also in Bombay; but their number is very small and very little use has been made even of the few that there are on account of the masses being very backward and having no taste for reading. In order first to create this taste in them it is necessary to bring our libraries almost to their door and the starting of Travelling Free Libraries is the only way of achieving this object. The enlightened Government of His Highness the Maharaja Gaekwar of Baroda has already formed an elaborate scheme for establishing Free Libraries throughout the State and we wish the experiment although on a very humble scale, in the City of Bombay, all success. (*Vide* Section: SCIENCE NOTES.)

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Asiatic Society of Bengal Monthly Meeting.

At the monthly general meeting (September) of the Asiatic Society of Bengal, Mahamahopadhyaya Haraprasad Shastri exhibited the genealogical tree of the Rathor family and of a photograph of Sihoji, and founder of the family with some manuscripts of the 12th century. Mr. S. W. Kemp exhibited photographs (lantern slides) taken in the Abor country. The following papers were read:—1. Preliminary Note on the Origin of Meteorites, By L. L. Fermor, D. Sc., A. R. S. M., F. G. S.; 2. Remarks on the Tibetan manuscript Vocabularies in the Bishop's College, Calcutta, by Rev. Fr. Felix, O. C., Communicated by Rev. H. Hosten, S. J.; 3. Earliest Jesuit Printing in India—from the Spanish of Fr. C. Gomez Rodeles, S. J., by Fr. L. Cardon, S. J., Communicated by Rev. H. Hosten, S. J.; 4. The Bakhshali Manuscript by G. R. Kaye; 5. A possible Chemical method of distinguishing between seasoned and unseasoned teak wood, by Anukul Chandra Sircar M. A.

F C S., Premchand Roychand Scholar. Communicated by Mr. E R Watson; 6. A Biography of Sonti Deva, the author of Bodhicaryyavatara by Mahamahopadhyaya Haraprasad Shastri, C.I.E.—*The Collegian*, September, 1912.

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MARWARI COLLEGE.

LAYING OF FOUNDATION STONE.

SIR A. MUKERJEE'S SPEECH.

A very pleasant ceremony was performed at 184, Mechua Bazar Street on Sunday afternoon, when Sir Asutosh Mookerjee, Vice-Chancellor of the Calcutta University, before a large gathering laid the foundation stone of the Shri Vishud-dhananda Saraswati Vdyalaya. The ground was tastefully decorated with flags fattoons and evergreens. Among those present were:—Sir Gooroodas Banerjee, Mr. C. E. Grey, Mr. V. J. Esch, Rai Hari Ram Goenka Bahadur, Rai Bahadur, Dr. Koylash Chandra Bose, Khan Bahadur Moulvi Badruddin Hyder, Mahamahopadhyaya, Dr. Satish Chandra Vidyabhushan, Mr. Hari Nath Roy, Dr. Nuratan Sircar, Dr. Haridhone Dutt, Babus Bepin Chandra Mullick, Chimmon Lal Ganeriwalla, Dhannu Lal Agarwallah, Debi Prosad Khaitan, Johor Mull Kheimka, Ram Das Chowkani, Motilal Halwasiya, and Dr. Probhu Dutt Shastri.

Sir Asutosh Mookerjee on arrival was received by the members of the Executive Committee and was garlanded amidst loud and prolonged cheers. A welcome song in Sanskrit was then sung by some of the boys.

THE INCEPTION OF THE PLAN.

Babu Debi Prosad Khaitan, in requesting Sir Asutosh Mookerjee on behalf of the Executive Committee of the Vidya-

laya to lay the foundation-stone made a speech in the Course of which he said :—

It was on the 19th March, 1904 decided to raise two lakhs of rupees which amount, thanks be to the charitable feelings of our brethren, was subscribed to within a year's time. During this period it was discovered that a building erected on 12 kattahs would be too small, Swami Sree Sankarananda exhorted us to have at least 4 bighas and raised at least 3 lakhs of rupees more. The desired amount was raised in a year's time, out of which this plot of land on which we are standing to-day was purchased at a cost of over 2 lakhs of rupees and I hope that before long we shall here see, not this heap of clay but a fine piece of architecture and ground covered with green grass which will be pleasing to the eyes and over which boys "who feel their life in every limb" will play about and be a source of delight to their teachers and parents. We are obliged to Mr. Vincent J. Esch who is a well-known architect for having designed for us a beautiful plan of our future academical institution which combines within itself comforts and advantages of the most up-to-date fashion with all the beauty and form of oriental styles.

PLAN OF EDUCATION.

Arrangements have been made for the recommendation of the architecture there being 11 lecture rooms in each of the 3 stories. I may here take the liberty of placing before you my ideas as to what course we should adopt in educating our boys. Some great thinkers among whom I may mention Dr. P. C. Roy, are of opinion that as we form a community of traders we should concern ourselves with commerce and commercial education only. The reason they assign is that as trade and commerce are our hereditary occupation we should be more successful in this than in any other line. And they say, that as the chief wealth of a country lies in commerce there is no necessity for us to seek other pastures.

As members of other communities have been successful in the learned professions and other lines these may very well be left to them; so that to use a metaphor used by Dr. P. C. Roy himself on the occasion of the prize distribution ceremony two years ago. in Bengal, let the Bengalees form the head and Marwaries the hands of one body. There is of course much to be said in favour of this view and it becomes much more important when it is held by eminent thinkers. But with due deference to their valued opinion. I regret I have to differ from them. The goal of the inhabitants of India should undoubtedly be to form one Indian Nation, one united whole and to bridge over the gulf that unfortunately lies between people of different provinces and creeds. When this will be realised India will be fit to be called a Nation among the Nations. To effect this it is necessary that people belonging to the different communities should think themselves alike and mix with each other frequently on equal terms without the thought of any distinction between themselves.

COMMERCIAL EDUCATION.

As regards commercial education it is a matter of great regret that though this city commands very extensive commerce there is no provision for training people to be princes among merchants. What is here called commercial education I am sorry to admit prepares the students only to be clerks in the Mercantile Offices but that is not all they desire. The thing that is really wanted is to teach young men how to manage business, to give them a practical training in Banking, to teach them how to float Joint Stock Companies, how stock Brokers do their work and things of a similar nature which are too apparent to be mentioned.

Gentlemen, it is our intention to start in this institution classes where these things would be taught so that our young men may not be deprived of the sweet fruits which people of other continents

are reaping by virtue of their superior commercial knowledge,

Babu Fool Chand Chowdhury translated the speech in Hindi.

THE PRESIDENT'S SPEECH.

Sir Asutosh Mookerjee said that he did not use the language of mere convention when he said that he seemed it a high privilege to be permitted to lay the foundation-stone of the first Marwari College in Calcutta. Ever since the recognition of that institution by the University, it had been an object of his affectionate care as one of the most striking of the many institutions under the jurisdiction of the University. The story of its foundation and progress as narrated by the Secretary was really worthy of careful study. They had been told that that institution was designed in its inception to commemorate the services of a great religious teacher and that was the keynote and the character of that institution. They had further been told that the founder of that institution decided at the very outset that the Oriental learning was not to be divorced from English education. It must be admitted with regret that a mistake was very often made amongst their people that the reception of Western culture was separated from the maintenance of eastern learning.

Continuing the speaker said that he was convinced that the true secret of the success of that institution lay in those two circumstances. That its success had been remarkable could not be disputed. The Secretary had told them that the Committee discovered it at a very early stage that a very large sum of money was used to place the institution on a sound basis. They estimate its need at two lakhs of rupees and here they were quietly informed that a very modest sum of two lakhs of rupees was raised in less than twelve months. That was a feat which could have been performed only by the Marwari community

when, however, the members of the institution they found that a small area of twelve cottas would not suit their purpose. They therefore thought that more money must be raised and they estimated the fresh need of the institution at another two lakhs of rupees. It took them less than twelve months to raise that sum of money. When they found that individual donors had subscribed Rs. 25,000 and Rs. 72,000 the success of that institution was to be taken as safe in their hands. The speaker was informed that the sum of money raised up to now amounted to Rs. 900,000. Out of that sum two lakhs had been spent on that land, two lakhs would be spent in erecting the buildings, and five lakhs would still remain in the hands of the supporters of the institution. That was really a performance which they were all proud of. The building would be suitable not only for the needs of the institution but also be a first rate equipment from architectural point of view. When the name of Mr. Esch was mentioned he was quite sure that it would not only be a first rate from architecture but also in utility.

MARWARIS AND COMMERCE.

Referring to the question as to whether the Marwaris ought not to confine themselves to commerce the speaker said that he entertained a very strong opinion upon that question. He thought that it might be expected that intelligence was not the monopoly of any particular community. He could not understand why the Marwaris should confine themselves to commerce only and should not aspire to hold higher posts. At the same time he saw no reason why the Bengalees should also aspire to vie with the Marwaris in the line of commerce. If intelligence was not the monopoly of the Bengalis, commerce was not the monopoly of the Marwaris. The first attempt of the Marwaris to avail themselves of high education had been attended with re-

markable success. The speaker then said that he was proud to say that there was a Marwari student who stood first at the M.A. examination and who also stood first in the B.L. Examination. The speaker was delighted to hear that he would shortly proceed to England to qualify himself for the English Bar and wished him all success. When he would come back, the speaker hoped, the members of the Marwari Community however orthodox they might be would take him back.

The foundation was then laid amidst loud and prolonged cheers.

With a vote of thanks proposed to the chair by Babu Kali Prosad Khaitan, and seconded by Babus Jeylal Bhimaniwallah and Fool Chand Chowdhury, the meeting separated.--*Bengalee.*

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Random Jottings.

The trial took place on May 23 at the Town Hall, Ilkeston, a suburb of Nottingham, before the Mayor and two other magistrates. The defendants were Frederick Chasty and Douglas Coghill Muirhead, the one a local tradesman and the other a shop assistant. They are professedly militant Free-thinkers, more than ordinarily intelligent, and welling over with enthusiasm in the propagation of their views. Recently they decided to begin a series of outdoor meetings in the Market Place, Ilkeston, and the first took place on Sunday evening, May 12. They hired a four-wheeled carriage as a platform, and in front thereof they exhibited an announcement that Mr. F. Chasty would lecture on "The crimes of God." The chair was occupied by Mr. Muirhead, who appears to have said nothing of a blasphemous character, the charge against him of aiding and abetting being based solely on the fact that he presided and co-operated with the other defendant in organising the meeting. The audience was

large, and there was apparently little opposition until after the lecture, when the heckling commenced. To say the least, the Christian opponents were not over polite, and some of their remarks provoked the lecturer to say many of the things on which the charge of profanity was based. As in all such cases, there was a conflict of evidence as to what actually was said. According to the prosecuting solicitor and his witnesses, the defendant Chasty made use of the following language:—

"God is an ignorant savage: he always believed in blood and murder and slavery."

"God is a silly fool: he does not bother, but lets them fight it out." (This was in reference to the Boer War.)

"Not a god, but a fiend."

"If the Devil spoke the truth in the beginning, God told a lie."

"If you have a God, where the devil did he come from?"

"Jesus Christ was a loafer."

"God is a vile murderer."

"The Devil in hell is a better man than God."

* * *

The defence was a blank denial that some of the alleged statements were made. Where the words were accurately reported the meaning was distorted by their separation from the context. Mr. Chasty protested that he was attacking the Hebrew conception of Deity, and that he made this quite clear to his audience. He meant no disrespect to Jesus Christ in characterising him as a loafer, the object he had in view being to show that in the latter part of his life Jesus abandoned his trade as a carpenter and became a paid evangelist. This contention may have been ingenious, but it did not impress the magistrates, who evidently were of opinion that the intention of the lecturer was to imply that Christ was not a reputable character.

The Summer Session in the American Universities.

About forty years ago Harvard University led the way by first opening the summer session. The three months' summer vacation (from July to September) was considered to be spent all in vain; and the authorities of Harvard sought the means to utilize it or a part of it in the best possible manner. To their deliberations was due to the growth of the summer school which was meant to give instructions mainly to School and College teachers and other regular students who might choose to take summer courses to shorten the period of their residence at College. Thus the aims of the summer session have been mainly two fold. (1) to offer higher educational opportunities to school teacher who can not join the regular College session; and (2) to create facilities for College students who may be willing to utilize a part of the vacation in systematic College work.

The Harvard summer school lasts only for six weeks during which a student is required to concentrate his efforts to a particular branch of study. There are generally given five lectures in the week in a particular subject so that for the whole summer session there are only thirty lectures in the subject; but during this short period is given a course almost equivalent in depth and significance to a course given in the regular semester.

The importance of the summer session has been for long appreciated throughout the length and breadth of this country, and now we find summer sessions in almost all the universities of America. There may be slight differences in the matter of forms and details between different Universities; but all are guided by the same principle.

From six to eight weeks is the general term of the summer session. The one-

course rule of Harvard is not however, to be found in any other university. As many as three or four courses can be taken with credit in probably all universities except Harvard. The summer session fees vary from \$ 5 to \$ 25 in different universities.

The summer school attracts not a few students. The number of students registered in the summer school is nearly 1,500 in the universities which have enrollments of about 5,000 during the regular year. Most of the summer school students are school teachers; and most of them again are women. It is really very interesting to find grown up men and women, sometimes of ages of forty and fifty, to attend the summer school by the side of young boys and girls and cheerfully perform their duties.

Very few of the regular College students join the summer school. They would even prefer to work none during the regular session than take any College work during the summer. I asked some of my friends why they do not go to the summer school and everywhere I met with the reply, "I hate to take the summer school." Many of the students have reasons to be away from school during the summer; but there are some who would spend their whole time near the university and yet would not take the summer course even though it may require only one hour's attendance at school and less than one hour's study at home, and all that only for six weeks.

All summer schools have very nice arrangements for the instruction and entertainment of their students. Besides the regular class lectures numbers of lectures are given every day on topics of general character and popular interest by some of the best men of the universities. These have a very great influence in broadening the minds of the students who thus get the opportunity of hearing on varied topics that lie outside their particular fields of study. Opportunities are also given everywhere to obser-

stars and planets through the telescope in the observatory.

For the diversion of the students the summer schools have arrangements for social gatherings, dances, opera and musical performances. Most of the students take part in these festivities and thus come in contact with the students and teachers from various parts of the country. The young and the old, the boys and the girls freely mix among themselves and have a delightful time in pleasant conversation and companionship. Besides all these, excursions are now and then made under experienced teacher guides to places of natural and historic interest. These lively trips cost a few dollars which the students bear with joy.

Apart from all the aforesaid advantages there is a more significant boon for the country and village school masters who come to you the summer schools in the universities. Here they are given opportunities for mixing with the great university professors, and for the free use of the big libraries. Their mental horizon is thus immensely broadened, and they go back to their respective duties at the end of the summer work with more light and enthusiasm. By their six weeks' stay at the summer school they make friends of professors who many be of great help to them in their future educational activities.

The universities have also, on the other hand, some indirect advantages from their summer sessions. It is undoubtedly true that the imparting of education is their noble duty. They are, nevertheless, desirous of wide fame as great institutes of public benefit, and they feel proved to have an ever-increasing number of students under their guidance and control. The summer session is a great advertisement in this respect. In the outgoing school teachers from the summer session the universities

have great standard-bearers of their culture and reputation.

BEJOY KUMAR SARKAR.

--*The Collegian.*

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Wisconsin University, U. S. A.

Eduard Prokosch PH. D (Berlin), Prof. of Comparative Philology and Romance Languages of the University of Wisconsin when delivering a series of lectures to the public on "Languages and History" (Third lecture: Indic Language) said that the original home of the Aryans according to almost all the philologists and archæologists was around the west and south coast of the Baltic Sea *i. e.* South of Scandinavian Peninsula, Denmark and Northern Germany; and from this region the migrations took place. One of the earliest movements was towards the East in the Punjab and Kashmere where the Hindoos settled their abode after conquering the aboriginal races they met on their way. There they developed that mighty language which according to Sir William Jones "is the mother of all the languages." The development of the Sanskrit language began as early as 2000 B.C. He cited a considerable portion of Sanskrit from Nalopakhyaana and German Language and thus showed clearly the superiority of the Sanskrit literature in sweetness and melody to the European Languages.

According to Prof. Prokosch the caste system in our country did not originate in the varieties of occupation, but it originated in the color, as the Sanskrit word "Varna" means caste. When finishing his lecture he remarked that though the Hindoos lost their political power their Sanskrit literature and grammar could well nigh vie with any literature in the world at the present day.

H. K. RAKSHIT.

--*The Collegian.*

Lecture on Agriculture.

BY DR. HAROLD MANN.

Dr. Mann, the Principal of the Poona Agricultural College, delivered a very interesting lecture on Agriculture before the students of the Baroda College. The lecture said among other things that famines were more frequent in England than they were in India; but by the introduction of new methods and improvements, England was able to stand to-day at a much higher level.

After the revolution the upper class people and noblemen went to live in countries, leaving the cities and began to look after their own estates. They were of the idea that the land must remain absolutely fallow one year in every four years. They were following the conviction and the yield at the time was much lower.

At this time some farmers were brought from Holland and they introduced the rotation system. They began to raise fodder crops instead of keeping the land fallow every fourth year and by the introduction of Holland people a new race was created whose ambition was to get larger returns from the land. They went on increasing with the increasing amount of produce, and as result of this, we see that English agriculture has attained a very high level. With the increase of fodder supply the English farmers have been able to create an improved stock which stands a model to the whole world at present.

In India, the average yield of wheat is 11 bushels per acre while in England it is 30 bushels. This is nearly three times the produce of India.

America was worse a few years back in agriculture but now it has been raised to the level of highly developed countries. Why? What has brought about these changes. This is due to their enthusiasm in introducing new crops and methods of cultivation. There are men and commissioners travelling in other

countries to learn about new crops, methods of cultivation and implements, etc. from all parts of the globe and make the best of it.

In Australia, land which ten years ago was considered a desert is now being cultivated with good advantage.

Similarly a great portion of America which was called the great American desert is now transformed into nice arable lands. These changes have been brought about by the introduction of new methods, improved methods based on the application of scientific knowledge.

In the above case the principle of dry-farming is strictly followed. Dry farming meant to conserve the moisture in the soil and to raise the crops by the help of this soil moisture.

Here in Gujrat this principle if properly applied may be of great advantage and the risk of failure of crops may be minimised to some extent.

In conclusion the lecturer said: My great point in India is to find out from the people—the so-called ignorant mass but really possessing a good practical knowledge—their difficulties study them and then try to remove them if possible. As for example cotton of one tract may be inferior to that of the adjoining tract. Here we should first be thoroughly acquainted with the nature of cultivation and other circumstances and then try to introduce possible improvements. For this purpose we should go round villages mix and talk with the cultivators with an air of equality and without at all feeling it derogatory in any way to learn their difficulties.—*The Collegian*.

News and Notes.

There was a most remarkable development in the educational equipment of the United States in the course of the first decade of the Twentieth Century.

Cost of American Public Schools.

To begin with, the plant and the resources of the schools nearly doubled. The value of public school property in 1900 amounted to dollars 550,000,000; in 1910 it was more than dollars 1,000,000,000. The annual increase of the public schools increased during the same period from dollars 220,000,000 to dollars 425,000,000 in round numbers, while annual appropriations to normal schools for the training of teachers grew from dollars 2,796,000 to dollars 6,620,000. The average length of the public school term was extended from 144 to 146 days, and the average attendance of children enrolled increased from 96 to 114 days. The public high schools, which numbered 6,005 in 1900 were 10,213 in number in 1910. The number of teachers in those schools advanced from about 20,000 to more than 41,000, while the total number of public school teachers increased from 428,000 to 512,000 in the course of the decade. The salaries of teachers were augmented during the ten-year period, those of men increasing from dollars 46, 50 per month in 1900 to dollars 65 per month in 1910, and those of women teachers from dollars 34 to dollars 54 per month. The number of pupils in high schools showed a marked gain, numbering 900,000 in 1910, as compared with 520,000 in 1900. The productive fund of universities, colleges and technical schools increased from dollars 166,175,000 to dollars 273,425,000, and the annual income of those institutions from sources other than endowment was augmented from dollars 28,500,000 to dollars 77,800,000 in the ten-year period. The students in those establishments grew in numbers from 110,000 to 188,600 and the instructors from 7,500 to 17,000. In the higher educational institutions, it will be noticed, the increase in the number of teachers was proportionately greater than the increase in the number of students. — Bradstreets. — A Journal of Trade, Finance and Public Economy.

A society for imparting free primary education has been started in Benares. Its object is to impart free primary education and the society has met with considerable success in this line as many as ten night schools having already been opened in different parts of the city.

Mr. Maheshwar Prasad, B.A. who was Professor of History in the Muir Central College of Alahabad, has resigned his service and come down to Patna to serve as the Editor of the *Beharee*, the only daily in the province of Behar and Orissa. He has shown a remarkable sense of self-sacrifice and patriotism. Principal Jennings gave an "At Home" in his honour on the eve of his departure.

There has been issued by the London County Council a list of the candidates who, at the examination held in January for trade scholarships for girls, gained scholarships for two years as from Easter, 1912, consisting of free tuition and a maintenance grant of £8 for the first year and £12 for the second year. Girls who have not been awarded scholarships may be admitted to the trade schools, so far as accommodation allows, on payment of a fee of 10s. a term, or 30s. a year.

The American Oriental Society held its annual meeting at Columbia University, New York City, on April 9-11. From the University of Pennsylvania, the following were in attendance and presented papers; Dr. J. A. Montgomery, Assistant Professor of Hebrew, "A Magical Text and the Original Script of Moni," and "Some Emanations to Sachap's Ahikar Papyrus;" Dr. R. G. Kent, Assistant Professor of Comparative Philology, "The Vedic Path of the Gods and the Roman Pontifex;" Dr. W. Max Muller, Lecturer on Egyptology, "The Kunjara Language of Dar Fur;" Dr. E. W. Burlingame, University Fellow for Research in Indo-European Philology, "Dukkham ariyasaccam quoted in Bidpai's Fables," and "Buddhaghosa's Dhammapada Commentary."

The society accepted the invitation of Provost Smith to hold its next meeting at the University of Pennsylvania.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 9.

The Jester as Rationalist.

Jesters have their use. In the Middle Ages, when insufferable tedium must have consumed the leisured classes in the intervals between fighting and religious pilgrimages, the family fool was an agreeable anticipation of *Punch* and the *Daily Mail*. If we may believe Sir Walter Scott, in *Ivanhoe*, the most brilliant of his romances, a jester sometimes acted as a *deus ex machina*, foiling inconvenient Jews and besieging the castles of wicked barons. Nowadays the jester aims at higher things. In the person of Mr. G. K. Chesterton he dons archangelic wings, and wields the falchion of Michael in defence of the Christian faith; and as Mr. Bernard Shaw he may point a moral in the sober pages of the *Literary Guide*. Whether Mr. Chesterton and Mr. Bernard Shaw are more useful persons than Wamba and King Lear's fool I must leave other's to decide,

Mr. Arthur W. Knapp, writing in the last issue of the *Literary Guide*, differs from my classification of Mr. Bernard Shaw as a Rationalist. But if Christianity has its jester, why not Rationalism? If Hector Chesterton may jingle his bells on behalf of Troy, need Achilles

Shaw sulk silent in his tent? Humane nature is infinitely varied. We are not all "stern Blatchfords" or "dark McCabes." Why should the pious only be allowed to joke? Why should not the strait and narrow road of Rationalism be sometimes brightened by a quip? But Mr. Knapp denies that Mr. Bernard Shaw can justly claim the name of Rationalist, and he good-humouredly challenges me to re-define Rationalism so as to include "this famous humourist."

I shall not aspire to invent a new definition. In my article of August, 1911, entitled "Is Rationalism 'Arid'?" I did not keep rigidly to the R. P. A. definition. I included under the head of "Rationalist" the names of Socrates, Copernicus, Bacon, and "most of our leading theologians and Biblical critics." A man whose thinkings on religion are predominantly controlled by reason may fitly be styled a Rationalist. It will hardly be disputed that Thomas Paine deserved the title, though he wrote a defence of Theism which won the approval of a bishop. Rationalism, as I understand it, is a temper and a principle, not a creed.

I need not go far in search of evidence for Mr. Bernard Shaw's Rationalism,

since it is sufficiently furnished in Mr. Knapp's article. His quotation from Mr. Shaw's lecture on *Modern Religion* will answer my purpose. It runs thus:—

Let us get at simple scientific facts. Take the dogmas of the Immaculate Conception, which I firmly believe in, and of the Trinity, which is the most obvious common-sense. Now, in the Hall of Science the Trinity was regarded simply as an arithmetical absurdity. Do you mean to say, they said, that one person can be three, and three persons can be one? I replied: You are the father of your son and the son of your father. I am not satisfied with three persons, any more than Shelley was satisfied with three primary colours in the rainbow; he called it the million-coloured bow. I am prepared to believe not merely in a Trinity, but in a trillion-trinity. Do you mean to say, they demanded, that you believe in the immaculate conception of Jesus? Certainly I replied; I believe in the immaculate conception of Jesus's mother, and I believe in the immaculate conception of your mother.

These words could be spoken by none but a Rationalist. They are a vivid satire upon the orthodox creed. They poke fun at the Trinity and the Immaculate Conception in the most audacious manner. If Mr. Bernard Shaw were to repeat them in an audible voice at the corner of a street in London or Leeds, he would, I think, find martyrdom in one of his Majesty's prisons, and would furnish another St. Bernard to our hagiology. He stated in the above lecture that the words I have just quoted threw the Freethinkers of the Hall of Science into a fury. It must have been a fury of laughter. Mr. Knapp imagines that "the irrationalist" will find such a passage "very convenient to quote against the Rationalist," I think that even the

wildest irrationalist would not be so silly as to mistake such obvious paradox for fact.

Mr. Knapp quotes from Mr. Bernard Shaw a passage to the effect that we are "used for a purpose," and "being a force in Nature," as if this necessarily meant Theism, and as if a Theist could not be a Rationalist. Voltaire was, I suppose, a Rationalist, if there ever was one. Is it for me or for Mr. Knapp to dogmatise on what a man's creed should be? If so, there would soon be an end of our Rationalism.

I again quote from Mr. Bernard Shaw: "The man who listens to reason is lost. Reason enslaves all those whose minds are not strong enough to master her." This, I suppose, is the Shavian way of claiming some share for emotion in human affairs, and is to be taken as literally as when he declares that there are "exceedingly strong arguments" why his mother should be boiled. It is scarcely reasonable to expect a paradoxist to say what he means. Nor is it quite reasonable to attach importance to what a man says merely because he is wont to talk in a funny way. For example, Mr. Bernard Shaw broke out into violent language in the *Daily News* over the *Titanic* disaster, and Sir Arthur Cunan Doyle thought it worth his while to answer him seriously. There is no arguing with a waterspout.

I am grateful to Mr. Knapp for suggesting to me a text, and it is this: Do not put your Rationalism into a mould, as if it were a sort of jelly, and could not stand of itself. It is a thing that should live and change and grow. There have been eminently reasonable people who have believed absurdities. Democritus held that his atoms were little bits of solid matter, and Lucretius writes that worms are spontaneously generated. Neither of these statements is true; and yet these men were Rationalists of the most advanced type. The Prophet Micah was a little bit of a Rationalist,

Socrates was more so, and Epicurus went still further. Rationalism is relative to age and place. Advanced opinions in Timbuctoo on the subject of eating missionaries would be orthodox commonplaces even in Holy Russia. A little reason went a long way in ancient Babylonia, when men believed that disease could be diminished by peeling an onion; just as it does among the aboriginal Australians, who think they increase the supply of witchetty grubs by mimicking the movements of this insect when in the butterfly stage. These people are strict Rationalists. They are the leading thinkers of their tribe, and they adapt means to ends in a quasi-rational way. It is a far cry from the savage medicine-man to a Herbert Spencer, yet the method of the two is the same.

We cannot too strongly insist upon the importance of a full-orbed mental development. Reason alone leads to narrowness, just as emotion alone results in fanaticism. In the balance of the two, man finds the satisfaction of his highest tendencies.—*Literary Guide*.

CHARLES CALLAWAY.

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POSTSCRIPT ON BUDDHISM AND CHRISTIANITY.

My article on the "Contributions of Buddhism to Christianity," which appeared in *The Monist* of October, 1911, called forth two criticisms in the following number (January, 1912). One was by Albert J. Edmunds, "Buddhist Loans to Christianity," pp. 129 ff., and the other by Wilfred H. Schoff, "First Century Intercourse Between India and Rome," pp. 138 ff.

Even before these criticisms reached me, I began to doubt whether my standpoint that Buddhist influences were "not yet to be found in the canonical

Gospels, but first in the Apocryphal Gospels," could be maintained in this categorical form.* The historical *possibility* for the infiltration of Buddhist material into the canonical Gospels I have never denied, but only its *probability*. I take pleasure in using this opportunity to grant that by the lucid critique of Edmunds the probability of the hypothesis of Buddhist loans in the New Testament has increased in my opinion.

The connection of the Asita-Simeon parallel with the praise of the heavenly hosts in both the Suttanipāṭa and in the Gospel of Luke has strongly impressed me even though I cannot concede to Edmunds that this connection is an "organic" one on both sides. The connection is organic only in the Pāli source and not in Luke, where in the second chapter the Simeon story does not stand in an intrinsic connection with the angelic hymn but only *near* it. But even this correspondence is certainly remarkable enough.

The exposition which Edmunds has given of the temptation parallels (Samyuttanikāya and Luke iv. 1-2) also decidedly increases the probability of the loan hypothesis. Because of this the Buddhist origin of some other New Testament stories, to which I have heretofore only with hesitancy granted a remote possibility that they might have been borrowed from India, also becomes of course more probable.

Edmunds is entirely mistaken in his explanation of the Wandering Jew (pp. 137-138).† Mark ix 1: "Verily I say unto you. There be some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power," does not in

* See my article, "Buddhistisches im Neuen Testament," in *Das Freie Wort*, Frankfurt, December, 1911, pp. 674 ff.

† Compare also *Buddhist and Christian Gospels*, 4th ed., II, pp. 264 ff.

the least contain the germ of this legend but simply expresses like the other passages on the Parousia (Matt. x. 23; xvi. 28; Luke ix. 27) the conviction of Jesus that the end of the world was at hand.

The article of W. H. Schoff elucidates in a clear exposition well-known facts about the commercial intercourse between India and the Occident in the first century after Christ, but he brings no positive proof that an exchange of ideas necessarily went hand in hand with the extensive commercial intercourse. Especially, he, as the translator of the *Periplus*, ought to have inferred from this text that the mariners and traders of those days had but little thought for anything but their merchandise. The author of the *Periplus*, who describes his journey to India between 70 and 75 A.D., treated only of what would be interesting to the merchant and mariner, but otherwise shows that he was uninformed about the most common-place things and says not one word about religion. Likewise the Indian merchants who had settled in Alexandria were according to the testimony of Dio Chrysostom (*Orat.* 35) ignorant people and probably of Dravidian race. They would have taken no more interest in religious questions than the Greek or Roman merchants of their time.

When Schoff (page 141) describes the merchants as "bearing ideas no less than goods," this is simply begging the question.

More important for our purpose than all reports of ancient commercial relations seems to me the observation of Max Müller expressed in the following words: § "Though we have no tangible evidence of anything like translations, whether Oriental or Occidental, at that time, we seem perfectly within our

right when we look upon the numerous coincidences between the fables of Æsop and the fables occurring in Sanskrit and Pāli literature as proving the fact that there was a real literary exchange between India, Persia, Asia Minor and Greece beginning with the 6th century B. C."—*The Monist*.

R. GARBE.

Tubingen, Germany.

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Senate Meeting.

A formal meeting of the Senate of the Calcutta University was held on the 31st August at the Senate House, College Square, when Sir Ashutosh Mookerjee, Vice-Chancellor, presided over a fair attendance of fellows. There were in all fifteen items on the agenda of which the first related to the change of curriculum of the Practical Course in Geology for the B. Sc. examination while the rest were all applications from candidates to the various University examinations to be permitted, for reasons mentioned therein, to appear at such examinations as non-Collegiate students, with the recommendations of the Syndicate in each case. The Senate accepted these recommendations.

* * *

B. A. Text Books.

In modification of the lists of text-books for the B.A. Degree Examinations of 1913 and 1914 (old bylaws) published in the Calendar for 1912 at pages 340—346, it is notified that the Syndicate has resolved that the text-books in the following languages for those Examinations be the same as those prescribed for the B. A. Degree Examination of 1912:—Sanskrit, Marathi, Uriya, Tamil, Telugu, Kanarese and Malayalam.

* * *

Scholarships.

The Government of Madras have sanctioned a grant of Rs. 1,650 towards

§ In the article "Coincidences" in *Last Essays*, I, 269-270.

the Wenlock Memorial Scholarship Fund, raised to found a Scholarship for Mahomedans in memory of the late Baron Wenlock. The Scholarship will be of the monthly value of Rs. 10 and will be awarded to a Mahomedan studying for the degree of B. E. or, in the absence of such a candidate and in the following order of preference to a Mahomedan studying for L. T. or M. B. and C. M. or B. L. The Scholarship will be awarded by the Mahomedan Educational Association of South India.

The Director of Public Instruction is pleased to award a Government scholarship of the monthly value of Rs. 20 tenable for two years from 1st July 1912 to each of the undermentioned students to enable them to engage in post-graduate study in physics:— S. Narayan, St. Joseph's College, Trichinopoly, T. N. Krishnaswami Aiyar, Presidency College, Madras, Manjunath Mulky, Presidency College, Madras, C. P. Narayanan, Madras Christian College.

* * *

Edward College Pabna.

Kumar Radhica Bhusan Ray, son of Rajarshi Roy Bonomali Roy Bahadur a zemindar of the district, promised at His Excellency the Governor's Durbar at the local Town Hall, a donation of Rs. 50,000 towards the funds of the Pabna Edward College in honour of His Excellency's first visit to the district. As this fulfilled the condition imposed by the Government that it would contribute Rs. 50,000 provided a similar amount was locally raised, His Excellency was pleased to announce a donation on behalf of the Government of the said sum towards the up-keep of the college. Lord Carmichael publicly expressed his appreciation of this munificence and thanked the donor in suitable terms.

* * *

Presidency College Calcutta.

The Students of the Presidency College arranged an evening party on the

8th inst. to meet Dr. P. C. Roy, C.I.E. Ph. D., D. Sc. Professor of chemistry who has just returned from England after attending the Empire Universities Congress. The function was very successful. Many distinguished guests were present including Sir Gooroo Dass Banerji who composed two Bengali Songs for the occasion. Principal James in a nice little speech paid a tribute to the worthy guest of the evening.

* * *

Mahinda College Galle Ceylon.

The Director of Public Instruction, Mr. J. Harward, M. A., presiding at the Prize Distribution in the course of his speech, made the following remarks, which will prove of interest to educationists in Ceylon: "During the last 9 years I have followed the fortunes of Mahinda College with some interest, and from the Reports of the Inspectors of my Department it dawned on me that the College was in charge of one who carried on the work with the view to educate. It may seem a commonplace thing to say this of a school, but in my experience of a good many schools, the object seems different. Some work for honour and glory, or the furtherance of some special cause, or possibly for private profit, but here the guiding Principal regulated things with a view to educational effect on the minds of those spending their time within its walls. The history of education during the last 18 years in Ceylon shows considerable ground for taking a cheerful view of the progress of this country for the future. Some real and substantial progress has been made. As head of the Department of Public Instruction, I am in sympathy with the movement to provide this College with buildings worthy of the work of a great school. The kernel of the whole matter has been put before you by the Principal when he said that his ideal of education was not to teach boys out of books but by a happy influence with beautiful surroundings

and a sympathetic staff. These simple truths were generally neglected in Ceylon some years ago. I commend the motto of this College, the meaning of which I understand is "*Be prompt and energetic and you will become good and learned.*"

* * *

His Excellency Sir George Clarke at the Gujrat College Ahmedabad.

The Governor of Bombay laid the foundation stone of the Emperor George V Hall and Sir George Clarke Library in connection with the Gujrat College. His Excellency delivered an interesting speech in the course of which he observed that when he arrived in Bombay he found that the resources of the College were somewhat slender and the demand for a great development of primary education was just beginning, to which demand Government responded by opening more than 2,400 primary schools since His Excellency assumed office. He believed that the institution of a special class of rural schools intended to meet the needs of the agricultural population would enable them effectually and more rapidly than hitherto to make head-way against the mass of illiteracy which tends to impede the general progress of India.

His Excellency declared that the multiplication of universities was certain to be among the developments of education in the future and that far-reaching affiliation was destructive of the true university spirit. There was already a scope for universities at Bombay and at Poona and that before long there would be a University at Ahmedabad.

His Excellency proceeded to say that there would be a most notable increase of science teaching, and commerce would have a college of its own. The university courses had been systematized and in place of diffusion over many subjects of which only a smattering could be obtained there would be concentration

which should lead to greater thoroughness. Moreover the special grants of the Government of India would enable the University of Bombay to make a fresh start in direction hitherto neglected.

In conclusion, His Excellency said, I thank you all for your warm welcome, the third, which, like its predecessors, will be a treasured memory as long as I live. Lady Clarke and I will deeply feel our separation from the fascinating land which we have striven to serve and from the kindly people. May all that is best in national advancement be yours in the years to come, a fuller and higher life, the gradual breaking down of social and communal barriers, wholehearted co-operation among yourselves and with Government for the common good, the creation here and elsewhere of a band of real students who will work with selfless patriotism for the moral and material welfare of India. There are the best wishes that we can leave with you when the day of parting arrives.

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Rajkumar College Rajkote.

The annual prize-distribution gathering of the Rajkumar College was held on the 29th ultimo, in the Bhavsinhji Hall, under the presidentship of Mr. J. Sladen, I.C.S., Agent to the Governor in Kathiawar. The prize-distribution being held on the occasion of the Old Boys' Gathering, proved a very attractive function. Among the ruling chiefs who took part in the gathering, the principal were H. H. the Maharaoahri of Cutch, H. H. the Rajashaeb of Dhrangadhra, H. H. the Nawab Saheb of Radhanpur, H. H. the Rajasheb of Wankaner, H. H. the Thakore Saheb of Rajkot, the Durbar Saheb of Vadia, the Thakore Sahebs of Chuda and Lathi, Darbarshri Vajsurvala, Durbarshri Dip-sinhji of Gavridad and Durbarshri Ramvala of Bagasara. Besides, several Kumars and native officers from outside arrived to attend the gathering.

Agra College.

On the 24th ult. F. T. Brooks Esq., who has recently joined the Arya Samaj gave a very interesting lecture on "the building up of character" in the College hall. Prof. W. S. Thatcher B. A. was in the chair. Amongst those who were present were Prof. J. B. Raja M.A. Prof. Ghisoo Lal M.A. and Prof. Chandra Puri M. A.

Prof. W. S. Thatcher has opened an Economics Society in the College. One paper on some Economics subject will be read every Monday evening. The Professor himself is the president of the society with Mr. Keshava Ramchandra B.A. as Vice-president and Mr. Gopi Nath Kangru B.A. as Secretary.

* * *

Donations Paid.

The total amount collected up to 31st August 1912, is Rs. 9,91,948 15 as. 7 pies.

His Highness the Maharaja Holkar, who subscribed five lakhs of rupees towards the Hindu University fund, has paid three lakhs while the balance is to be paid two months hence. His Highness the Maharana of Udaipur has paid one lakh and a half, and Babu Moti Chand has paid his promised lakh. These amounts bring the total of the actual realisations, in round figures, to fourteen lakhs of rupees. Doubtless the next list of paid up subscriptions that will be published probably in a couple of days by the honorary secretary will show another lakh or thereabouts as having been paid by other contributors.

* * *

A Poona School of Music.

An interesting gathering assembled at the bungalow of Mr. Kaluram Bhau Mansaram on 29th August to witness the prize-giving to the students of the Poona Gayan Samaj, a society which has for its object the promotion of Indian music. There were a number of performances on Indian instruments as well as vocal.

The report of the Samaj, read by Mr. B. T. Sahasrabudhi, stated that the Samaj had given gratuitous instruction in music to 1,200 children without interfering with their school studies. The ideals of the Samaj is to popularize singing so as to bring it within the reach of every Indian home. It also undertakes the publication of Sanskrit musical literature and has recently completed the publication of the "Sangit Sar," an authoritative work on ancient Hindu music.

Sir Richard Lamb, who presided, addressing those present, said that the objects which the Samaj had in view were admirable. In these days of strenuous education it was well that there should be a society which recognises that the education of children is incomplete if the aesthetic side of their nature is neglected. It was well also that endeavour should be made to rescue music and put it in its right place as a thing which can and should be cultivated and practised by men and women in their own homes for their own pleasure and amusement.

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Gwalior Donation.

A letter from the private secretary of the Maharajah Scindhia of Gwalior was read at a Court of Edinburgh University on July 23, announcing that His Highness had been pleased to make a donation of £400 in aid of a lectureship in military subjects in the University. The donation was accepted with thanks.

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Carnegie Trust.

The Carnegie Trust has issued its award of research fellowships, scholarships, and grants for the academic year 1912-13. Twenty-six fellowships are awarded, of which ten go to Glasgow, eight to Edinburgh, four to St. Andrews, and four to Aberdeen. Of the thirty-four scholarships, Glasgow and Edinburgh receive eleven each, and St.

Andrews and Aberdeen six each. Ten of the fellowships and ten of the scholarships are awarded to women. One of the scholars is a Chinese graduate of Edinburgh. Seventy-four applicants receive grants in aid of research, and the total sum expended for the year is upwards of £9,800.

* * *

Queen's University Belfast.

Queen's University, Belfast, held its annual graduates ceremony on July 18, when the Chancellor, the Earl of Shaftesbury, who presided, gave a very satisfactory account of the work and progress of the University, which, he said, united among its students all classes and all the chief creeds of the North of Ireland in peace and harmony. He referred to recent benefactions by which the University had profited, amongst them a gift of £25,000 from the Misses Riddell of Belfast, for the erection of a residence for women students, one of £1,200 from Mrs. Reid Harwood (a former student of Queen's College) for the foundation of a scholarship in modern languages, and a bequest of £3,000 from the widow of the late Dr. John Magrath for a clinical scholarship. One important matter effected during the past year was a junction between the University and two outside institutions, the Belfast Municipal Technical Institute and the Royal College of Science, Dublin, whereby candidates for the degree of B. Sc. would be able to avail themselves of the instruction and apparatus in engineering in the former, while students of agriculture could obtain theoretical and practical training in the latter.

—*The Collegian*

India and the Lancashire Cotton Trade.

The following letter from Mr. Francis Ashworth, an ex-President of the

Manchester Chamber of Commerce, appears in the *Manchester Guardian* :—

"The position of our cotton trade at present is interesting, and not a little perplexing to those who look ahead. With a huge production at abnormally high costs, there is ample ground for anxiety as regards the future. Are we to put aside all precedents in the belief that in the course of the world's development a new era has arisen, that the hunger for cotton fabrics will carry off a maximum production based on seven-penny cotton as readily as it formally did when cotton was at five pence, or are we to anticipate a slump in or before 1913 ?

"The solution will be found mainly, I think, in the course of our trade with India. Always our most important outlet for oversea trade, India is increasing her prominence. The yardage or piece-goods exported to our great dependency in the first half of 1912 was 39.5 per cent. of the total exports. The average of the three preceding years was 36.4 per cent. But it is on the question of values rather than quantities, that I wish to comment briefly. The problem seems to be: Can we rely upon India's capacity to purchase our cotton piece-goods and yarns to the value of £30,000,000 annually? What this means will be more apparent if I state what our exports amounted to in past years :—

Value of British Exports of Cotton Piece-goods and Yarns to India, in Annual Average.

	£		£
1893-5	17,142,000	1905-7	25,367,000
1896-8	16,896,000	1908-10	23,447,000
1899-1901	18,803,000	1911	29,075,000
1902-4	19,671,000	1912 6 m'ths.	14,938,000

"The first twelve years fairly evenly averaged 18 millions, the next six years 24½ millions, and the trade has now amounted to 30 millions, assuming, as I reasonably may, that the figures for the second half of 1912 will at least equal those of the first half. This remarkable

expansion has been brought about by the growing prosperity of India. Improvements in communications, irrigation, extensions of agriculture, and improved methods are bettering her economic conditions, and, above all, she has been blessed with timely rains to bring her crops to maturity. High prices of raw cotton and seeds have materially added to the influx of wealth. The country's progress as measured by the value of exports of Indian produce and merchandise during ten years ending March 31st is stated below, and the relation of British exports of cotton manufactures is shown in juxtaposition :—

Exports by Sea of Indian Produce and Merchandise.		British Exports to India of Cotton Piece Goods and Yarns.	
£		£	
1901-2	80,808,000	1902	18,107,000
1902-3	83,920,000	1903	18,362,000
1903-4	99,756,000	1904	22,545,000
1904-5	102,761,000	1905	24,338,000
1905-6	105,459,000	1906	24,557,000
1906-7	115,625,000	1907	27,206,000
1907-8	115,727,000	1908	24,603,000
1908-9	99,905,000	1909	21,379,000
1909-10	122,991,000	1910	24,360,000
1910-11	137,218,000	1911	29,075,000

"1908 was a year of comparative scarcity and very high food prices in India. In 1910 food prices had fallen 25 per cent. or over.

"There is no difficulty in tracing cause and effect in these relative figures, and there is much in them to encourage optimistic views. But the answer to my problem must always reserve the question of rain. Given plentiful and timely rains, bounteous crops and cheap food will follow; but as an annual trade of 30 millions assumes a permanence of the most favourable conditions for a maximum off-take of Lancashire's productions, there must be, in my judgment, a dangerous element of gambling

about it in view of the vicissitudes of India's climate. The latest Blue-book on the Trade of India (Cd. 5909) opens with the following paragraph :—'It is necessary to bear in mind that the trading power of India depends primarily on the success of its crops.'

Part II: Topics for Discussion.

The People of India and their Arts—I.

VIEWS OF MAJOR J. B. KEITH.

I.

We publish elsewhere in this number a Letter from Major J. B. Keith, who about forty years ago came out to India as a Military Officer (Royal Scots), but whose ardent archaeological tastes and especially his love of the lithic records and monuments of the Civilisation of India soon led him to exchange his place in the Army for the more congenial work of the Assistant Curator of Indian Monuments. His period of service in India, which was confined to Central India, did not last for more than ten years, but it is noteworthy and is a lesson to modern educated India, that throughout he has been an ardent student of Indian history and civilisation, and his latest articles in the pages of the *Asiatic Quarterly Review*, and especially his article on *Indian Political Economy* in the July, 1910 number of that periodical, are full of facts, ideas and suggestions which, although expressed in a style which may not always lend itself to the taste of the more fastidious critic, nevertheless, if attended to with due care and thought, reveal the workings of a mind not only imbued with a deep love for India and her great Civilisation, but also possessed of a clear and philo-

sophic grasp of and insight into the root facts and ideals on which the whole fabric of that Civilisation rests. The keynote of Major Keith's ideas may be given in his own words, taken from his article on *The Antiquity and Originality of Hindu Civilisation* in the *Asiatic Quarterly Review* for October, 1911: "We are the authors of a great and monumental work in India, but our fatal mistake has been to undervalue *Indigenous Power*. Our matured conviction is that India is the seat of a very ancient civilisation, and whether we look at its sociology, its psychology, its arts, its moral, religious, or philosophical ideas, we see traits of much originality. On the future of the country we can offer no opinion, but we feel assured that, if we wish to retain the country, we must not be satisfied with repressive measures, but try to understand better the people and their ways, and in their ways, and in the words of His Majesty King George V., show more *sympathy*." Similar sentiments find expression in the following observations taken from a recent letter of Mr. Reith's to the *Pioneer* (22nd December, 1911): One of the greatest fallacies of our time and the parent of many blunders in administration, legislation, in political economy and finance is the idea perpetrated by some members of the Indian Educational Department that Western civilisation or European education has entirely superseded Hindu or indigenous ideas, instead of seeking to modify or improve them. The most persistent factor is the Soil, i.e., the soil is the Nation. Nor can it be denied that the indigenous civilisation of India, whether due to conservation of the family spirit or not, I will not say, is with China the only civilisation of the Old World still to the root. Egypt is gone, Tyre and Babylon, Greece and Rome are all defunct! Historians like Elphinstone who commence their history with the Mahomedan period have remarked that India had no Herodotus, no Thucydides,

no Tacitus. But it was unknown to him, for he had no intercourse with the lithic pile. Hindu monuments such as those of the Buddhist period are a veritable epitome of the manners, customs, thoughts and daily life of the people engraved with prodigal labour and on the imperishable record of stone." One of Major Keith's perpetual themes in the several contributions to the Press both in England and in India which it has been our good fortune to come across is, that it is wisdom to recognise that Indian indigenous civilisation is a great and outstanding fact, the outcome of Indian national character, whose history may not have been painted in literary colours by historians like Herodotus, etc., but which has been nevertheless handed down to posterity, if they would only care to read them, in the art or monuments in the lithic record. This fact of a great indigenous civilisation, the outcome of Indian national character, is styled by him as *Indigenous Power* both in his letter to us printed on the first page of this number, and in a quotation from him which we have already given. And his other argument, which follows as a corollary, is that the ignoring or discounting of this Indigenous Power, instead of seeking to build upon it, is one of the greatest errors of policy that may be committed by the British rulers. These are the two fundamental articles of Major Keith's creed, and his vehement insistence upon the preservation of Indian archaeological monuments for a better understanding and study, both by the rulers and the people, of the essentials of the national character upon which alone an enduring basis of foreign rule is to be founded, follows as a matter of course. "Ignorance of Hindu monuments and all that adapts itself to national character and the feelings of a people have been the principal cause of many of the errors we have committed in Indian political economy, etc." (Vide Mr. Keith's Letter to the *Pioneer*, December 22, 1911). And again,—

"Bacon says, 'No one has an entry into a country until he knows the language'; but it would have been better to say, until he had studied the lithic record of the country, and in discounting that India ever had a civilisation of her own. The value of Indian monuments or archæology is that it not only gives you the most faithful insight into the manners, customs, ideas and thoughts of the people, but it records with a labour incredibly prodigal their daily life as more realistic than that of the most accomplished historian, be he a Tacitus, or a Livy." (*Asiatic Quarterly Review*, Oct., 1911, p. 285). And in another part of the last-named article we find Mr. Keith reiterating his views against ignoring or discounting the value of India's civilisation—as a very important and a very necessary factor of the British Indian problem—on the alleged ground that the history of her civilisation is an unrecorded one:—"One of the alleged defects of the Hindus is that we have no history of them until the time of the Mahomedans. India can boast of no historians like Herodotus, Thucydides or Livy. One apology for this is that the more imaginative character of the Hindu race delighted in metrical compositions; but the *real* one is that the Hindu on his monuments recorded every action of his daily life with a fidelity and precision only surpassed by his prodigal labour." The importance of the conservation of India's ancient monuments, as affording a most faithful record of India's civilisation and her history, was recognised and preached by Major Keith about thirty years ago when he was still in Government service, for in the course of his Report to the Agent to the Governor-General, Central India, dated, Sanchi, 28th February, 1863,* we find him making the

following observations:—"This report is meant for the information of the Agent to the Governor-General, Central India, and is mainly a mere recital of work accomplished. The importance of monumental preservation is becoming more and more recognised as people see that the monuments themselves are in most cases the only faithful record we possess of the religion, manners, habits, and customs of the people at archaic as well as mediæval periods. If we except the scanty references made by Greek historians and the narrative of the Chinese pilgrims, there are no trustworthy accounts of India until the time of the Mahomedan conquest. From an architectural point of view the monuments are in the highest degree valuable, and their value will become more apparent as indigenous forms take the place of such as are of exotic growth. In his Handbook of Archaeology Mr. Westropp says:—"The architecture of a people is an important part of their history. It is the external and enduring form of their public life; it is the index of their state of knowledge and social progress."

Mr. Keith's standing appeal to the rulers of India is for "a more intelligent sympathy with all that lies near the heart and feelings of a very ancient people" (*ibid.*, p. 285), chiefly in connexion with the indigenous Power, as he calls it, which is specially represented by the indigenous hereditary art of India. Even so far back as November 19, 1884, we find him writing in the *London Times* as follows:—"One great mistake we make in our relations to Indian Art and Industry is to treat India in the same way as we treat our own country or the colonies, where there was no indigenous art. We still flood it with Europeans who are supposed to teach men far more capable of teaching them. The native is not a born administrator, but a little conventional training will make him an admirable architect, engineer, etc. It is

* Vide page 59 of "Preservation of National Monuments—Fortress Gwalior by Major J. B. Keith, late Royal Scots, Superintending Monumental Preservation, Fortress Gwalior, August 1882; Printed by Superintendent of Government Printing, Calcutta (1883)."

certain that much of the work done by European agency could be very well carried out by natives. A contention like this is sure to provoke opposition, but it is no less true." And if this pronouncement in favour of more and more sympathy with the national character and the national genius as have found expression in the people's monumental records of the past was made in the early eighties of the last century, and it in the course of the same *Times* letter we find Mr. Keith asking "the governing classes to throw aside their insularism and isolation and place themselves more in accord with the sympathies of the people"—i.e., with the whole genius of their civilisation,—we note also that continually down to the present day, he has with a devotion to the true interests of both the people and the rulers of India kept up the cry of the *People of India and their Arts*, which is a lesson to western-educated Indians like ourselves,—and that now in his seventy-sixth year, Mr. Keith is engaged in a great work on *Western Civilisation in India*, which is to embody his ideas on the method of utilising to the full the *Indigenous Power* of India in favour of a stable administrative policy. "Among the very few pleasures we have had in life," writes Mr. Keith in his October, 1911 article in the *Asiatic Quarterly Review* (p. 274), "one is that we have protested continuously against the destruction of Hindu hereditary art, whether in the lithic record, or in the traditions of the Family, Community, Guild, and this with a few others, unhappily now no more, such as F. S. Growse, C.L.E., the Hindi scholar." We trust that during the new era of British Indian Imperialism which was inaugurated by the King-Emperor George V., in the historic capital of India in December last, there would be a better appreciation of the need for the policy for which Major Keith has been pleading for the last forty years, namely, that of incorporating and assimilating the elements

of Indigenous Power of India in the building up of a greater fabric of the New India which is to stand forth as an enduring monument of British Indian statesmanship and British Indian energy.—*The Dawn*.

MR. T. PALIT'S MUNIFICENT ENDOWMENT SPECIAL SENATE MEETING.

A special meeting of the Senate of the Calcutta University was held on Saturday evening the 22nd inst. at the Senate House, College, Square, when Sir Ashutosh Mookerjee, Vice-Chancellor, presided over a fair attendance of Fellows.

Sir Ashutosh Mookerjee in moving that the munificent donation of Mr. Palit be accepted with thanks, made the following statement:—

Gentlemen,—It is under circumstances of a very exceptional character that this meeting has been convened upon a much shorter notice than is prescribed as the ordinary rule by the Regulations of the University. I feel confident that the course I have adopted will meet with your full concurrence, because we are all equally anxious to express our gratitude for what must be described as an event unique in the annals of this University. Mr. Taraknath Palit has made over to the University, property worth more than seven lakhs of rupees for the foundation of two Professorships, one of Chemistry and the other of Physics, and for the establishment of a University Laboratory.

Mr. Palit has made over to the University about 12 bighas of land and a building, valued at two and a half lakhs, and about four lakhs sixty thousand rupees in cash. Out of the income derivable from the sum, which will be suitably invested, two Chairs are to be maintained, one for Physics and the

other for Chemistry. Upon the land, which lies at a short distance from the Senate House, the University is required to erect and equip a laboratory at a cost of not less than two and a half lakhs of rupees, and to maintain it in a state of efficiency. We are able to supplement the munificent gift of Mr. Palit by two and a half lakhs from our Reserve Fund. The total amount available, consequently, for this great undertaking is a little over nine and a half lakhs. We are thus in a position to take the first step towards the foundation of a University College of Science and Technology, which will mark an era in the history of education in this country. The Founder states expressly in the trust-deed, which has already been executed and registered, that as his object is the promotion and diffusion of scientific and technical education and the cultivation and advancement of science, pure and applied, amongst his countrymen by and through indigenous agency; the Chairs founded by him shall always be filled by Indians; but the professor-elect may, in the discretion of the Governing body, be required to receive special training abroad before he enters upon the discharge of the duties of his office; he will, during this period, be in receipt of suitable allowance and travelling expenses which will be deemed part of the cost of maintenance of the Chair. The Governing body of the College of Science will consist of the Vice-Chancellor as ex-officio President, the Director of Public Instruction, Bengal, the Dean of the Faculty of Science, the Dean of the Faculty of Engineering, four Members of the University annually elected by the Senate (two of whom at least shall be representatives of Calcutta Colleges under Indian management and affiliated in Science), four other Members to be nominated every three years by the Founder and after his death by his representatives, and finally two representatives of the professorial staff, to be

elected by them annually from amongst themselves. The Founder has already nominated on the Governing body as his first representatives, Mr. Lokendranath Palit, District and Sessions Judge; Mr. S. P. Sinha, Barrister-at-Law Mr. B. K. Mallick, Legal Remembrancer to the Government of Bihar and Orissa; and Dr. Nilratan Sircar. The Founder has further provided in the trust-deed that the present Vice-Chancellor, if he has not otherwise a seat on the Board, shall always be one of the four nominees of the Founder. The Professors will be nominated by the Governing body, but the ultimate appointment will rest as required by the University Regulations, with the Senate, subject to the sanction of the Governor-General in Council. The duty of the Professors will be to carry on original research, with a view to extend the bounds of knowledge and to stimulate and guide research by advanced students. As an essential preparation for this purpose, it will also be the duty of the Professors to arrange for the instruction of students for the Degrees of Doctor of Science, Master of Science, and Bachelor of Science with Honours.

I now move for your acceptance the recommendations of the Syndicate:

(1) That the munificent donation of Mr. Palit be accepted with thanks on the terms mentioned in the trust-deed.

(2) That two Professorships be instituted, one to be called the Taraknath Palit Professorship for Chemistry, and the other the Taraknath Palit Professorship of Physics.

(3) That on the land given to the University by Mr. Palit, a University Laboratory be erected to be called the Taraknath Palit Laboratory.

Khan Bahadur Maulvie Mahomed Yusuf seconded the motion.

Principal Jaures and Professor J. R. Banerjee eulogised the founder and expressed a hope that the scheme now

placed before the Senate would be a great success.

The motion was then carried by acclamation.

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The Origin of Life.

SIR RAY LANKESTER'S VIEW.

"Evolution of the Soul."

"SYNTHETIC SLIME;"

The balloon which the President of the British Association loosed on Wednesday is to be floated higher on the breeze of a joint discussion between the chemists and biologists assembled at Dundee. Professor Minchin and Dr. Chalmers Mitchell, among others, are to announce their own view of "The origin of life" and its confiction or agreement with Professor Schafer's.

His paper, full of sensations, from which science is not always averse, stirs again a subject as old as the Old Testament and as new as the crystals in which Mr. Burke, of Cambridge, thought he detected life. But the British Association has not stopped at inferring the origin of life from matter and foretelling its manufacture in the laboratory. Professor Elliot Smith as if to complete the serial story has traced the development of man from a squirrel like creature, recalling that notorious duel between Huxley and Wilberforce, and Lord Beaconsfield's subsequent comment—"I am on the side of the angels."

The opinions of distinguished men in science and in other spheres of thought are given below. Sir Oliver Lodge and Bishop Welldon are, like Disraeli, "on the side of the angels." Sir Ray Lankester is—on the other side.

"COLLOIDAL SLIME."

Professor Schafer, as also Professor Smith has let his imagination loose and leaped over gaps in the evidence with

mercurial lightness on the way to his sensational conclusion. But part of this is clear and scientific. He argues that life did not arise from "immediate supernatural intervention; that it did not arise from the crystals in a tube; that it did not arise from the spontaneous generation of animal life." In place of these suggested origins he supposes life to arise from time to time as chance has it, from the happy contact or neighbourhood of the right chemicals, especially water and nitrogenous compounds. Life, one may say, is a great fluke, which we may suppose from the odds occurs just now and again.

To this theory and argument he adds the authority of his name. He himself is disposed to think that chemists presently are not unlikely to find the formula. The life produced in this way, is, of course only a bit of "colloidal slime"—that is a spongy or gelatinous mass with some living function. It can move perhaps or divide. The development of this to man is a second vision of evolution. Movement in "colloidal slime" is, then, Professor Schafer's alternative for Milton's Lions pawning to be free at the creation: or shall we say Shelley's vision of life as "a dome of many-coloured glass" that stains the white radiance of eternity?

From whatever point of view we consider the definition of life, it is quite certain that science has not yet brought us nearer the solution than poetry. Evolution itself is a gigantic hypothesis, a theory, of which a great part may be wholly untrue. We have in Professor Schafer's paper another great hypothesis in the sphere of evolution with no one-thousandth part of the evidence that Darwin and Wallace collected. If the dictum of the man of science is true, "Omnis cellulae cellula," it is also true, as the old mystics said, "Omnia exeunt in mysterium"; everything disappears into mystery. "Colloidal slime" is still mystery.

MONKEY TO MAN.

"HISTORY FOR A MILLION YEARS OR SO."

Basing his remarks on the theory of evolution Professor Elliot Smith, of Manchester University, in his presidential address to the Anthropological Section of the British Association at Dundee yesterday, traced in detail the pedigree of man and the gradual emergence of human traits from the habits of an ape-like ancestor.

Professor Elliot Smith said there seemed to be ample evidence available now for drawing up the pedigree of man as far back as "a million years or so." The steady development of the brain must give the fundamental reason for "Man's ascent" from the ape. Taking for granted the geneological line which he in agreement with many zoologists, believed to be a close approximation to the real line of descent, he proposed to attempt to find an explanation of how each of the more significant advances was brought about in the course of man's evolution. Moreover vast army of newly discovered facts were at our command.

A small land-grubbing, insectivorous animal, whose sense of smell was more serviceable than all its other senses took to a life in the trees, becoming a squirrel-like creature. This step marked the birth of the Primates (the highest order of mammals, including man, apes and monkeys and the definite branching off from the other mammals of the line of man's ancestry.

"The result was that the guidance of the animal" sense of smell lost much of its usefulness, and the other senses particularly sight became more highly developed. And the life in the trees, which demanded great activity and agility, led to the cultivation of skilled movements of the limbs. The acquisition of this skill in movement led to a perfection of certain parts of the brain. Thus the squirrel-like creature gradually became transformed into an ape.

Mechanism was evolved which regulated the muscular actions and brought the sum total of consciousness to bear on the performance of a given act. "Thus there were developed the germs of all the psychical greatness which, in the million years or so that have followed, culminated in the human mind."

These "early ancestors of man" at first led an unobstructive and safe life in trees, taking small part in the fierce competition for supremacy that was being waged among the other animals on the earth beneath them. But all the time they were cultivating their senses, and when they became larger in size and powerful enough to hold their own they were able to give up the life in the trees and establish themselves once more as dwellers on solid earth.

Some developed the power of walking erect and became transformed into apes. This advance was possible because the brain had become sufficiently developed to make skilled movements of the hands possible.

POWER TO WALK ERECT.

The gradual development of the brain resulted in the power to anticipate the consequences of actions. The erect attitude became a regular attitude, and the hands were free to be used for useful purposes, such as using weapons in the shape of sticks and stones. The realization of his ability to defend himself on the ground "would naturally have led the intelligent ape to forsake the narrow life of the forest and roam at large in search of more abundant and attractive food and variety of scene.

Social habits were adopted as a means of protection, there being safety in numbers. The legs were developed, for without fleetness of foot there would have been no escape from threatened danger. The erect attitude became fixed, and these upright creatures emerged from their ancestral forests in troops armed with sticks and stones and with the rudiments of all the powers that

enabled them to conquer the world. "The greater exposure to danger which these more adventurous spirits encountered and the constant struggles these semi-human creatures must have had with definite enemies, no less than with the forces of nature provided the factors which rapidly weeded out those unfitted for the new conditions, and by natural selection made real men of the survivors.

"The growth in intelligence and in the powers of discrimination no doubt led to the dawning of definite æsthetic sense which operating through a selection between the sexes, brought about a gradual refinement of the features, added grace to the general build of the body, and demolished the greater part of the hairy covering." Differences in the form of male and female arose which were not found in the apes.

BEGINNING OF SPEECH.

The natural forces of selection made one hand more apt to perform skilled movements than the other. And when the apeman attained a sufficient intelligence to communicate with his fellows other than by mere emotional cries and grimaces, such as all social group of animals employed the more cunning right hand would play an important part in gestures and signs. Then the apeman learned to employ a greater variety of sounds than his gorilla-like and other ancestors. In time the sounds deliberately emitted by his fellows became associated with different meanings and this became a new method of communication. The high development of the brain mechanism for discriminating speech played a great part on making man from an ape. The knowledge acquired by each individual became the property of the community owing to the power of speech, and was handed down to the children.

"I should be inclined to look upon the orang, the chimpanzee, and gorilla not as ancestral forms of man," said Profes-

sor Elliott Smith, "but as the more unenterprising members of man's family, who were not able to maintain the high level of brain development of the feeble-bodied human being, but saved themselves from extinction by the acquisition of great strength and a certain degree of specialisation of structure. The feeble man was able to overcome his enemies and maintain himself in the struggle for existence by his nimbleness of wit and his superior adaptability to varying circumstances.—*Madras Standard*, Oct. 2, 1912.

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Kashinath Trimbak Telang.

Mr. Vasant N. Naik, M.A., has just brought out a vivid account of the life and work of Kashinath Trimbak Telang. (Publishers Messrs. G. A. Natesan and Company, Madras.) The book is an interesting exposition of the life and character of the great scholar and reformer. It is a sustained biography of K. T. Telang interspersed with a lucid account of the stirring times in which he lived and worked, together with a critical appreciation of his views on all topics of national concern—social, political, religious and literary. Mr. Telang was also a jurist of no mean repute and readers with a turn for law will find much to interest them. He lived at a time of great national awakening and played a conspicuous part in every field of national activity. A study of his life and his works, his aims and ideals, and particularly his methods of approaching the great questions of the day will be of immense help to public men engaged in any sphere of patriotic work. The writer has approached the subject of his memoir in the spirit of sincere love and admiration for a great personality and has brought to bear upon his task the three virtues of a biographer—sympathy, industry and sanity. The book contains

160 pages with a faithful representation of the subject of the sketch. It is priced at Rupee One a copy and is offered to subscribers of the "Indian Review" at 12 As.

THE LEAGUE OF THE HELP- ING HAND.

A Synthetic Bond of Righteous Friendship (Satsanga) between Young People of all Nations.

Many Young People's Societies have been launched during the last few years, and have in spite of very excellent objects failed to cover more than a section of the field, either because they openly or tacitly involve peculiar beliefs of a topical or theological sort, which prove attractive to some and repulsive to others irrespective of character; or because they are controlled by strong personalities with marked idiosyncrasies which compel some into zealous partisanship and turn others into sceptics and opponent again irrespective of true moral worth. Thus the real object of all these associations—to sift good from bad and indifferent for the sake of greater efficiency in service—is frustrated.

Nevertheless Satsanga—Association of the Good, with the Good, for Good—remains a *sine qua non* of Human Progress; and those who would discourage fresh efforts because earlier ones have failed, simply give evidence of inconsistency, their abhyasa (endeavour) failing for want of true vairagya (dispassion).

The League of the Helping Hand is an association which seems free from the defects mentioned above. It is quite free, both from irrelevant beliefs and from personal "gurn-dom."

I. Its object is simplicity itself: a plain restatement of the One Eternal Law:

Object: To give to others something of the happiness that others give to us.

II. Its pledge is quite impersonal. It restores, in modern language, the old-fashioned Aryan vratam, or right resolve, on the holding up and carrying out of which the weal of India (and of the world) depends *Truth* foremost:

Pledge: I will be true through all my life. I will hate all that is mean and love all that is good. I will strive with all my strength to make the world happy and kind. I will fight with all my soul against all that is cruel. I will try as earnestly as I can to be friendly with all people; and especially I will never be disloyal to any comrade in the League of the Helping Hand.

III. Finally, its specific promise is intended to remind school children that their weekly holiday is an opportunity for specific acts of service such as school days may give no room for. Let a little time be devoted to sick relations or neighbours, or to collecting for some truly benevolent institution, or to combined charitable endeavour of some sort. Let the holiday be really made holy by service, and not wholly given to idleness and play.

Promise: I will, once in every week, as long as I am able do at least one thing to make somebody's life happier.

And that is all. There are no side-issues, no secrets behind the veil; and the founder and chief of the order is Mr. Arthur Mee, Editor of the "Children's Magazine" (formerly Children's Encyclopædia), who may be described as an enthusiastic Friend of all the children of the world and of all Child Lovers: and who stands for no theological or psychical bones of contention whatsoever.

The international and totally non-political character of this Association would facilitate the reorganisation on a larger scale than before, of all that was of real value in the Samiti movement of some years ago.

Mr. Mee's definite object is to form a League of robust Friendship, rock-based on Sincerity and Service between young people of the different countries and races, so that they, growing up into responsible men and women, may help to make the world a little more pleasant for harmless folk to live in the next generation than it is this. He is particularly anxious to see the young people of India join in large numbers and help to mould the future of this great and simple Movement.

CONDITIONS FOR MEMBERSHIP.

(a) Regular Comrades, under 20: Signature and address accompanying the pledge and promise, whether printed or copied out; with an adult witness's signature and address in the case of juvenile applicants.

Bona fide students may join on the same condition (1 anna fee) up to 23.

Fee: A 1-anna stamp to defray postage of certificate, etc.

Badge, in enamel and brass, purely optional: add 6 annas in stamps if wanted, stating whether medal, button or brooch is required. If separately ordered, 6½ annas should be sent.

(B) Honorary Comrades, over 20. Signature and address as above, with pledge and promise. Fee: One shilling (12 annas) in stamps. Badge as above if required.

N.B.—The entrance-fee is final. No recurrent subscriptions.

Parents may enter even infants if they themselves take the pledge, and undertake to train up the young ones accordingly.

Any language may be used, legibility being recommended in any case. If a vernacular is used, let the name and address be transcribed in English on the back of the application.

Mr. F. T. Brooks has been appointed organiser of this Movement in India and Ceylon. Applications, etc., should be addressed to him.—

Co-League of the Helping Hand
Bharoacha Building, Kalbadevi
Road, Bombay.

Young people are encouraged to form local "Bands," choosing their own "captains." Elders (Honorary Comrades) are relied on for advice and help, whenever needed, and may be chosen as "Chaplains," or Honorary Presidents, of bands. Otherwise the young people are encouraged to manage their own affairs as far as possible.

Nearly 100 bands have already spontaneously sprung in India and Ceylon. We thus begin with some 200 comrades in this Section. But the total membership, after two and a half years of existence, has already risen to some 25,000 in 39 different countries. It is now increasing at the rate of 1,000 a month.

Publications: "The Children's Magazine."—

6 months Rs. 3'12 post free.

1 year Rs. 7'00 post free.

The Little Paper a monthly supplement to the "Children's Magazine," containing a report of the League of the Helping Hand Excellent for English teaching Schools.

Supplied separately: Single number. Rs. 1'00 per annum.

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(For larger numbers, calculate at the rate of 7 annas per dozen copies. These are special terms, arranged for India alone by Mr. F. T. Brooks.)

Address all orders to:

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Bharoacha Building,

Kalbadevi Road, Bombay.

It is hoped that the League of the Helping Hand, thanks to its universality and cheapness, may form a bond of union between the scattered members and groups of many existing societies

with more or less similar objects, encouraging all to mutual good-will, whatever their diverse beliefs, and forming a Common Field of Right Endeavour in which the Greatest Power for Good must ultimately predominate.

Members of *all* existing educational, ethical and charitable societies are cordially invited to join,

Application forms supplied *free* on payment of postage: $\frac{1}{2}$ anna up to 50, 1 anna up to 100, etc., enclosed in Indian stamps.

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Notes from "Capital."

Another political sensation, as great almost as that I have just discussed, is the categorical refusal of the Chinese Minister of Finance to agree to the terms of the Six-power loan. Those terms provided for strong security and supervision, and the option of future loans during the ensuing five years. Dr. Morrison, late Peking Correspondent to *The Times* and now Political Adviser to the President of the Chinese Republic, apparently endorses the action of the Chinese Chancellor of the Exchequer. He told an interviewer that the opposition to the Six-Power loan arose from a natural desire that China should be mistress in her own house. The action of the Powers in forbidding China to borrow except through banks, which were given a monopoly, naturally excited mistrust. China argued that she kept her obligations during the revolution and displayed her resources and ability to deal with a most serious situation. She ought to receive every encouragement, and not be hampered in the work of regeneration. *The Times* which had hitherto shown a tendency to support the Six-Power group, now admits that China's repudiation of the monopoly is legitimate. In the meantime the private loan which the Chinese Ambassador in

London negotiated with a local bank has partially materialised. An immediate advance of half a million sterling has been made to China on the security of six months' Treasury Bills. These were offered in the London market on Wednesday last and all placed at 97 $\frac{1}{2}$. Doubtless the success of the loan had much to do with the stiff upper lip of the Chinese Chancellor of the Exchequer, who previously pretended that he would have nothing to do with the private loan, which the Chinese Ambassador had no authority to negotiate. Ah, these Celestials! They can still beat the West hallow in the game of subtle diplomacy. The latest news about the private 5 per cent, loan is that it has been decided to issue the first half of five millions at 95 this week end, and the remaining five millions next year at the best price procurable, Q. E. D.

* * *

The collapse of the Six-Power loan will give keen pleasure to *The Economist* which recently emphasised the absurdity of Britain sending the bulk of the money to China and getting only one sixth of the control. Our great financial contemporary always doubted the advisability of providing the Chinese Government with a huge loan of sixty millions. It pointed out that the money would have to be found in the main by London and Paris; it would cripple the London capital market for some time, and would probably result in an all-round contraction of prices for all gilt-edged securities, and still more for second class securities of good standing, such as the bonds of Japan and the best South American Republics. In June last at a meeting between the bankers of the Six-Power group and the Chinese Ministers the Chinese Government, according to the telegram of the *Daily Telegraph's* correspondent, definitely declared that it wanted only a small loan of £10,000,000 and, therefore requested the bankers to state their terms. The bankers, after

consultation, answered that this was insufficient, and that China had far better indent for all her future needs. "But," exclaimed the Finance Minister, "only yesterday the American Minister told me that he would not advise me to borrow anything; in fact, he did not see the need for China to borrow a penny." The bankers were confounded by this bomb-shell, and as a result, says the correspondent of our contemporary, the negotiations reached a new deadlock, from which they might never emerge.

* * *

The treatment accorded to Mr. Thurley a Madras excise expert, who was "lent" to the Government of Ceylon has been the subject of justifiable complaint. The fact that the Madras system recommended by Mr. Thurley has not been adopted by the island authorities does not, appear to be in itself a point for criticism; they are as much entitled to adopt their own system as we are. What Mr. Thurley is grieved about is that he has been made responsible for this waywardness. His report was not even published. Also the Governor refused to grant him an interview when things went wrong. Such discourtesy would have been out of place even to one of Ceylon's own officers; when applied to a Madras man, who was anxious to do his best for the Colony which had asked for his services, it became simply boorishness. Mr. Thurley has refused to continue in Ceylon's service, and no wonder the papers point out that next time Ceylon wants help we shall know what to say.

Under Current Coin the *Capital* says:

While so many people have been banging the big drum and like the crier in *Bardel vs Pickwick*, shouting Swadeshi until they were almost black in the face a young Bengali gentleman, Mr. U. K. Das has been trying quietly and unostentatiously what he could do in the way of weaving cotton goods. Mr. Das is a grandson of the late Babu Sree Nath

Das one of the leading Vakils of the High Court. He is a graduate of the Calcutta University in the Science Course and also a Vakil of the High Court; but in 1906 he started a small mill with a 9 horse power engine and 4 looms and the necessary machine for dying, bleaching etc., and set himself to work to weave cotton fancy goods from locally made yarn.

* * *

This is the first mill in Bengal for weaving fancy cotton goods, planned, erected, worked, managed and owned by a Bengali. The only previous qualification of the manager, Mr. U. K. Das, was that of a graduate and a vakil and he had never even seen a stationary steam engine before. Mr. U. K. Das is now the engineer, fitter, designer, dyer, etc., in fact he knows the minutest details of the mill and there is not a machine in it, including the engine and boiler, which he has not worked and does not know how to work. He is also a machinist, having constructed two important machines for his mill use. The mill is at Baghbazar, Chitpore tramway terminus and office, at No. 10, Sree Nath Dass' Lane, Bowbazar.

Japan's extraordinary keenness to promote trade relations with India is illustrated by the fact that since the Nippon Yusen Kaisha put on the new line to Calcutta last year, the competition with British firms has resulted in a direct loss of £50,000 to their lines. In order to continue the competition the Nippon Yusen Kaisha has applied to the Japanese Government for a subsidy of something like £30,000.

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The *Lancet*, reviewing the plague epidemic in India from its beginning in 1896, reminds us that during the intervening sixteen years the official record

show a total of eight million deaths from plague; and 842,000 of these occurred last year.

* * *

The more people who take to cultivating a small plot of land the better for the localities in which they live; and the better for England as a whole.—At Woodstock.

* * *

Keep a boy from the world and its knowledge, confine his reading to Bunyan and Tupper, and in the end you will have a rake.—At Claremont Mission.—*Madras Standard*.

All-India Academy of Music, Bombay.

The prospectus, a copy of which we are in receipt of, sets forth clearly the aims and objects of the Academy, the main one being to popularise Hindu Music in Europe, America, Australia and other European countries by means of adopting European system of notation.

The membership of the Academy is open to men and women irrespective of caste or creed on a payment of Rs. 2 annually. The Academy proposes to hold three monthly examinations and confer titles of Associates and Fellows on distinguished musicians.

Miss Satyabala Devi is the Principal of the College at Bombay, and for the purpose of teaching Hindu music with English notation Mr. C. M. Cardoza, an accomplished European musician and brilliant scholar in Indian music, has been appointed. There are three courses, namely Primary, Intermediate and Final and there is also a special class for Advanced students. Postal tuition is provided for mofussil candidates and is done only in Gujrati, Bengali, Hindi, and Urdu languages. There are attached to the College a workshop, a Boarding School, and a Commercial Department. Further particulars may be had from the Principal, 18 B. Sitaram Buildings, Hornby Road, Bombay.

Ancient Surgery.

EARLY INDIAN OPERATORS.

Even while medicine was merely a superstition surgery was an art widely practised, in fact it may be said that surgery is as old as human needs. From the very beginning of history the skill required for the staunching of blood, the removal of such things as arrows, the binding of wounds and the manipulation of splints for broken limbs, was common to all races of whom we have any knowledge. One gathers from the books of Arrian, Strabo and others that, at the time of the invasion of India by Alexander, the Indians held a high reputation for medical and surgical knowledge. Over two thousand years ago Alexander kept Hindu physicians in his camp for the treatment of wounds and diseases which his own surgeons were unable to treat and early in the Christian era one of the leading chiefs of Baghdad kept two Hindu physicians as his own personal attendants. One of the proverbs suggestive of the high esteem in which surgery was held in India may be quoted: "A physician who is no surgeon is likely a bird with but one wing." It was thus required of a student of medicine to equip himself with surgical knowledge. That these two branches have often been divorced is apparent when one reads the history of surgery in England.

SUSRUTA'S BOOK.

In ancient India there were men who possessed a knowledge of the human anatomy that often surprises one. It is true that their classifications are often crude and sometimes amusing, but no one can read any portions of these medical works without being struck with the minute knowledge of the structure of the body displayed by many. The limitation of the knowledge respecting such subjects as blood circulation, the position of the large arteries, etc., prevented their carrying out many

operations that are familiar to surgeons to-day. Of the records preserved to us of this former art those by Susruta are considered authoritative. There is little doubt that the works of Charaka, the authority on medicine, preceded Susruta, but they both claim to be recording knowledge which they have received from god. In the case of the latter we are told that India imparted the knowledge to Dhanvantari, the medical adviser of the gods, and from him it was handed to eight rishis. Susruta was the one chosen to record these statements. It may not be without interest to note the wide range of their instruments, though it is scarcely necessary to give details. In Susruta's book there are descriptions of over one hundred instruments, while other accounts state the number as 127. In order carefully to work these instruments were to have good handles and firm joints; they must be kept well-polished, and sharp enough to cut a hair; care should be taken with respect to their cleanliness and they should be kept well wrapped in flannel and stored in a box. Among these instruments are to be found scalpels of various kinds, bistouries, lancets, sacrificers, saws, bone nippers, scissors, trocars and needles. Tools for cauterising also are mentioned. In connection with the latter process it may be pointed out that the surgeons based their confidence in it on an aphorism, or perhaps the aphorism resulted from their belief in the efficacy of cauterising. "What drugs and knives cannot cure may be cured by fire." Bandages of various kinds were known and instruction in the use of them given; splints made of bamboo were in common use.

NOTABLE OPERATIONS.

The authority whom we have quoted gives detailed accounts of the methods by which the wounds, dislocations, fractures were treated, and the modern practitioner may be permitted some surprise at the elaborate classifications and

methods of treatment. In one direction it is interesting to note that advantage was taken of the forces of nature. For the extraction of foreign bodies from the body they seem to have acquired great skill, and the magnet was brought into use for the extraction of iron particles under specified conditions. Bleeding as in the early days of surgery in England seems to have been popular, though leeches were more frequently resorted to than the knife. The present appliances have made amputation a much simpler matter both for the surgeon and the patient, but in spite of the fact that in ancient India they had not learned the use of chloroform or gained a complete control over hæmorrhage, they seem to have carried out many amputations. The hæmorrhage was stopped as far as possible by pouring boiling oil, sometimes mixed with pitch, over the stump. Two operations are worthy of a passing note, that of lithotomy, and rhinoplasty. The former has generally been considered the work of specialists and in Alexandria it was so from the beginning, but we find that all practitioners in India performed the operation though it was necessary to obtain the permission of the rajah before it could be done. This would seem to point to its being a difficult one which often resulted in death. Rhinoplasty, the surgical operation by which a nose was constructed from the neighbouring tissue, in this instance from the cheek, was frequently practised, and it is generally conceded that this, at least, is native to India.

SCIENCE AND SUPERSTITION.

Susruta's work is divided into six divisions. The Sutra Sthana deals chiefly with medicines, surgical instruments, and surgical diseases; the Nidana Sthana treats of symptoms and diseases, with special reference to midwifery, internal abscesses; the Sarara Sthana deals with the structure of the body; the Chikitsa Sthana describes the symptoms and treatment of wounds, stone and

obstetric matters; the Kalpa Sthana gives directions for the preparation of milk foods and rules for treating cases of poisoning; the Uttara Sthana gives directions for operations on the eye, ear, nose, etc., together with descriptions of such disease as cholera, dysentery, tumours, intoxication. The range is wide, and is a strong evidence of the keen interest and careful observation shown by these ancient surgeons. No decrees were given for their profession but surgeons as well as Physicians had to undergo a long period of training before they were allowed to practice. There was an amount of book-learning but this was considered secondary to practical work in operations. The students were instructed by means of operations performed on wax spread on a board, on gourds, on cucumbers, and other soft fruits; a leathern bag filled with water was of assistance in showing the art of tapping; scarifications were made on the fresh hides of killed animals. Though they do not seem to have used living animals much in their work we find that they were permitted to cauterise them. But the doctors felt that something more was needed beside the skill they possessed if they were to be successful in their work. In order to impress the ignorant a great number of superstitions were pressed on them. A reader of these authoritative records while often surprised at the advanced knowledge of the writer, considering the period in which they were written cannot fail to be amused at the vast amount of what seems utterly irrelevant matter, much of which is concerned with instructions which can only be followed by the superstitions.—*Madras Standard*.

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NOTE BY THE EDITOR.

With reference to the observations made by the above writer on the subject

of *Indian Music*, we make room for the following extracts from his article in the *Modern Review*, which, however, appears over the signature "A European," writing from "South India."

"Some people think the Indian Music inferior to the European one and therefore think it necessary or desirable to introduce the latter in this country. I think this is a great mistake. First of all the superiority of the European music to the Indian is still to be proved, which I think will be very difficult, if at all possible, because here taste has most to say. But why is it necessary always to compare? The Indian music has its own advantages and beauties, and so has the European. I have, however, some years ago, read an essay in which a European who seemed to know the music of India and Europe equally well came to the conclusion that the Indian music deserved the higher praise. But according to my opinion it just depends from what standpoint we look at things. As regards *melody* the Indian music doubtless stands in the first place, as regards *harmony* it will be difficult to beat the European music. The simple fact however that European music has no power over the Indian mind as I have heard from many Indian Christians who were used to European music from their childhood, should be sufficient reason to make every possible effort in order to secure for the Indian music again a high place it deserves....It is really painful to hear modern street music in the bigger Indian towns, which is neither European nor Indian music, but the worst mixture one can think of. Instead of sticking to the Indian musical instruments, which alone suit the Indian way of singing, cheap foreign instruments are produced which are unfit for the Indian way of singing and the proper use of which is also generally not known. I could never understand how rich Hindus and Muhammadans at marriage ceremonies or other festive occasions can employ so-called 'native

bands," which for hours and hours, day and night sometimes, fill the air with their horrible, ear-splitting European melodies, unable to play one pure tone. It would certainly be much better in every respect to call some good Indian musician and let them perform their arts in which they are more or less perfect experts, while those imitators of European music will nearly always remain very unsuccessful amateurs not only but unfortunate helpers in ruining their own fine music.....It is a recognised fact that the Indian music has attained a great height of perfection theoretically as well as technically.....It is a common complaint that the Indian music is dying from starvation, i.e., from want of funds (cf. an article on this subject in the "Statesman," May 21, 1911), by which it could be made possible to establish schools for Indian music. It is very sad to see how from year to year in spite of famines and pests, wealth and luxury increase while fine Indian arts like Indian music lie neglected for want of funds. It will be necessary to found associations for the rescue of Indian music. But there is another enemy, as bad as or worse than the scarcity of funds, that is again *imitation* and the vain idea that everything foreign must be superior to your own things."—*The Dawn*.

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Korean Conspiracy.

NINETY-SIX CHRISTIANS CONVICTED.

SENTENCE ON Y.M.C.A. PRESIDENT.

Seoul, Sept. 29.

The trial has concluded of 123 Korean Christians who were charged with conspiring against the life of Count Terauchi, Governor-General of Korea. Baron Inchiko ex-President of the Privy Council, and President of the Y.M.C.A. and five others were sentenced to ten years' imprisonment; eighteen to seven years'

imprisonment; forty to six years' and forty-two to five years'. The others were acquitted.

Success of an Assamese Student.

Mr. G. Bardaloi from Assam is the only candidate of the mining branch who has obtained the B. Sc. degree of the Birmingham University. He also headed the list of successful candidates in the diploma examination. Mr. Bardaloi is a graduate of the Calcutta University and went to England as a State Scholar. We wish the youngman all success in life.

M. A. Examination Result.

PALI, GROUP A.

CLASS I.

Mitra, Sailendranath, University Student.

CLASS II,

Mallik, Mukundabehari, University Student.

Recovery of a Valuable Diamond.

Rangoon, Sept. 28.

The large valuable diamond, which was recently stolen from the Bassein pagoda, together with some ornaments of gold has been recovered by a Burman Police Inspector at Kyonpyaw, all jewellery being found buried in the ground. No arrests have yet been made.

Depressed Classes in Punjab.

LALA LAJPAT RAI'S ACTIVITIES.

Cawnpore, Sept. 28.

After the conclusion of his lecture yesterday on "Place of religion in the progress of nature" Lala Lajpat Rai made an appeal for funds for his mission to raise the depressed classes in the Punjab, towards which he himself was contributing Rs. 10,000. As a result of the appeal Rs. 5,000 was subscribed on the

spot, several donations ranging between Rs. 1,000 and 500. Lala Lajpat Rai left Cawnpore yesterday evening.

Buddhist Propaganda in Great Britain.

Writes the "Advocate of India :—It is somewhat surprising to learn that an active Buddhist propaganda will shortly be inaugurated throughout Great Britain. The Buddhist Society there has hitherto been content to carry on its work by means of Sunday evening meetings and esoteric tract distributions. Now, however, it is intent on establishing a monastery with five Buddhist monks, or Bikkhus, and to that end it is procuring a building, with a suitable library and meditation room, meditation being the Buddhist equivalent to prayer. Then, given a suitable Bikkhu, the Society, will proceed to organise meetings all over the country, to arrange for the wholesale distribution of literature and to carry on, in fact, a general proselytizing campaign throughout the British Isles. There are already, it seems, three young Oxford undergraduates who have taken the "precepts of chastity, teetotalism and truthfulness," and who are wishful of becoming Buddhist monks. They will live on charity and practice all the usual rigours incumbent on the faithful. According to Professor Mills, who is the head and front of the English Society, that organisation is already assured of a vast amount of support. "There is," he says, "an immense amount of Buddhist feeling here and a palpable desire to embrace the faith." However that may be, it is certain that the failure of the Churches to keep their hold on the mass of the population at home has resulted in many thousands of people, not essentially irreligious, remaining unattached to any organised church or form of faith and ready to listen sympathetically to any appeal, especially a novel appeal, to their religious sense. So that a Buddhist campaign in Britain

will probably meet with more support than at first sight appears likely.—*The Bengalee.*

BANK ESTATE,
VANDAVATAM, NILGIRIS.

12-9-12.

To the Secretary, Poona Gayan Samaj.

DEAR SIR,

I was glad to read in the *Madras Mail* of August 30th an account of the distribution of prizes of the Gayan Samaj. Though a European, I am greatly interested in the preservation and promotion of Indian Music.

Sir Richard Lamb, who presided at your prize distribution, thought it necessary to criticise Indian music in certain ways and would have it borrow from Western music. I think the *latter* would be a great mistake.

As an "Associate" of the "All-India Academy of Music" of which Satyabala Devi in Bombay is Principal, I should like to request you to *keep your music as pure as possible from foreign influences. Use only Indian instruments.* If you borrow from the West, you spoil only your own beautiful music and get a horrible mixture which is neither Indian nor European.

Very few Europeans are broad-minded enough to see beauties in the arts of foreign countries, therefore, beware of them.

In the August number of the "Modern Review" in which an article of mine appeared on "India in Danger to Lose the Last Pieces of Her own Land," on page 197 I said something about Indian Music. Perhaps the whole article might interest you and your friends and I hope you can easily procure a copy of the Review from one of the libraries there,

Yours Sincerely,
(Sd.) ALBERT GRACE.

Primary Education.

The current number of the *Dawn Magazine* contains an important paper on "The Problem of Primary Education in India: Its two-fold character." The writer begins with a quotation from Mr. Philip H. Wicksteed's recently published paper on Education in the Village. Mr. Wicksteed says in his pamphlet that the general outcome of the hours spent in the village school is, in a lamentable number of cases to detach the children from the healthy love of country-life, from its educational influences, to give them a distaste for country industries and to direct their ambitions and aspirations into wholly other channels. This being so, the one thing, continues the writer, is to bring the instruction in the school into relation with the actual and practical life

Again, it appears that the question of primary education in the village has to be viewed also from the purely educational standpoint. At the present day the distaste for rural life and rural occupations is absolutely detrimental to the character of the children. Apart from the mere development of the intelligence and ability of the boys, the character side of the student population is at stake. Mr. Wicksteed describes the situation in the following words:—

The village boys and girls no longer carve bowls and weave good cloth in winter nights made happy with folksongs and ballads. Their music comes from a gramophone; their songs are imported from the nearest town; their dancing and football they pay for and lazily watch.

In India the conditions have not as yet come to that state. Rather do the villages need a little more of educational institutions. But then we ought not to forget the dangers of the system that forgets the *character* aspect of culture. The two things necessary for Indian life are therefore:—

(1) To develop intelligence in village population to enable them to cope with the conditions of modern life; and (2) not to undermine, but to strengthen the forces that have gone to build up and develop the *character*-side of the village populations of India.—*Indian Review*.

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Mr. Gokhale and the Colour Bar.

The London correspondent of the *Times of India* wrote in one of his last letters: "Mr. Gokhale has quietly fought out a victory against racial prejudice during his present visit to this country. He booked his passage to South Africa for a berth in a first-class cabin on one of the Union Castle liners through Messrs. T. Cook and Son. When the order was telephoned to the Union Castle offices the question "What nationality?" was asked, and when it was stated that the customer was an Indian gentleman it was intimated that he must pay for the whole cabin (a full fare and a half) since there might be no European passenger willing to share the apartment with him. When Mr. Gokhale was informed of this demand, he refused on grounds of principle to meet it, claiming the right to pay only for the accommodation he required and not for a berth he would not be occupying. The demand of the Company was firmly adhered to for some days, but after Mr. Gokhale had talked the matter over with the Chairman, Sir Owen Phillips, he gained his point. I am told that this is not the first time this awkward question has arisen, and that in one or two cases Parsis crossing the Atlantic, after ineffectual protest, have given way and paid the extra fare for the empty berth. Mr. Gokhale has succeeded in breaking down an unfair racial differentiation, and the precedent of his case will render it diffi-

cult for shipping Companies to claim such exactions in the future."—*Indian Review*.

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Grievances of the Hindus in Canada.

Miss Elizabeth Ross Grease, of Strassburg, Saskatchewan, writes to the *Westminster Gazette*:—The question of Imperial citizenship surely includes the treatment of such British citizens as the Sikhs of India by the British Colonies. Complaints are heard from Australia, South Africa and Canada.

It is surely important to have the rights of the Hindus more clearly defined, and some more strenuous efforts made to remove the just complaints of these sons of the Empire.

The Viceroy of India may tour amongst the Sikh States. He may refer to past friendships and loyalty, to heroic deeds for the Empire in former years. But out here in Canada we are cutting away the support of the Sikhs as fast as we can.

Further Hindu immigration was practically stopped about two years ago by the continuous passage clause. This has been interpreted to forbid transshipment. But there is a Hindu community of about 4,000 already in Canada. They have bought land, and wish to settle their families. Two Sikhs brought in their wives and children last December. But they were only admitted under bond.

A deputation of Sikhs waited upon the Government at Ottawa and begged permission to bring in their wives and families to settle upon the land, already purchased. They were favourably received. The Hon. R. Rogers promised them that this would be speedily arranged. But a British Columbian member of Parliament protested, and convinced the heads of Government that this act would cause offence to the people of

British Columbia, and so the Sikhs were informed that their petition was rejected.

More than this. An order in Council was passed for the deportation of the two Sikh wives, and the women were actually placed under arrest by the immigration officials in April.

They were prevented from deporting them, and on May 24, the Hon. R. Rogers announced as an act of grace, not to create a precedent, that the wives should be allowed to remain with their husbands and children."

This is the way we foster loyalty to the Empire amongst the Sikhs in Canada.

I have been greatly disturbed to watch the deepening sense of injustice that is growing up amongst these men. It is very difficult for the more ignorant men to understand that it is all done by Canada, and that Great Britain has no part in it. One day in California I met a Hindu. When he learned that I had come from Canada he exclaimed in Hindustani, "my Raja is in Canada." If injustice is done them in Canada, of necessity they associate it with the British Raj.

But the action of the Canadian Government does not express the feelings of the people. It is the result of some vigorous objections raised by a few people in British Columbia. I have been deeply impressed with the quick response Canadians make in this matter to an appeal for fair-play and justice. The people are ignorant as to the facts and issues involved.

When the case is fairly set before them they will not support such legislation.

Surely it is not a small matter that this wrong should be righted. The just grievances of 4,000 Hindus, mostly Sikhs, in Canada, affect the welfare of the Empire.

A few people full of prejudice have been poisoning public opinion through the newspapers. The Canadian people only need to be properly informed to

win their sympathy and support for the Sikhs. We need a few men who are in sympathy with the Indian problems, and at the same time can enter into the spirit of this great Dominion. They could do much to bridge over the chasm. Tact, sympathy, and a presentation of facts and of the Imperial scope of the problems would win the vast majority of the Canadian people to a sympathetic attitude toward our Sikh brothers.

I commend this Imperial task to the earnest consideration of the British Government.—*Indian Review*.

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Education in Mysore.

The Report on Education in Mysore during 1910-11, records a good deal of progress in circumstances in some respects very unfavourable. The attendance at schools in the State was adversely affected by the severity of the plague. In the previous year 65 schools had to be closed on account of plague, but in the year under review the number of schools closed for that reason rose to no less than 207. Of course even where schools were not closed they suffered in attendance. In spite of all this the increase in attendance, evident for the two previous years, continued to some extent during the year under notice. The percentage of pupils to population of school-going age was 16.9 as compared with 16.8 in 1909-10. These figures include pupils of both sexes; those for boys only show a slight decline. As regards Primary education, we notice an increase both in the number of schools and in the number of boys attending them. The proportion of these pupils to the population of school-going age was 23.5, a trifling decline from the previous year's figure. We observe, however, that of the direct expenditure on education only a trifle over 15 per cent. was on Primary education. Of course Secondary educa-

tion is a much more expensive process, but it seems to us that the distribution of expenditure between the several main heads deserves some reconsideration. As regards Secondary education, there was a small increase in the number of pupils. The Matriculation results were so far creditable to Mysore that the percentage of success was rather higher than that for the whole University, 21.9 as against 21, but several institutions show very poor results. Turning to College education, we find a substantial increase in the number of students in the Arts classes of the three English Colleges. The University results were on the whole satisfactory, but it is curious that Tamil should be a weakness. During the year progress was made with the reorganisation of the Colleges in accordance with the new University Regulations.

Passing over much interesting information in the Report, we may draw attention to certain special features in Mysore education. One is religious and moral instruction, which was during this year systematically imparted in the schools and Colleges. "Some of the High school masters and inspecting officers are sanguine about the beneficial results of religious and moral instruction." On the other hand, we read that little or no interest appeared to be taken in it by the students at the Central College. There is an interesting paragraph about the holders of Scholarships in Europe and America. One of these has taken the degree of Ph. D. at Berne, others have secured scientific distinctions, and one has filled in the intervals of a successful scholastic course with lessons on his own account in aviation. One scholarship holder is at Oxford studying forestry, and another is devoting himself to architecture in London. Female education made good progress during the year, with increases in both the number of schools and of pupils. The percentage of girls at school to

those of school-going age is given as 5'6. The education of the afflicted is not neglected in Mysore. The State has unfortunately lost an enthusiastic worker for the education of the blind and of deafmutes by the death of Mr. Sankara-nappa, but his good work will doubtless be continued with success. A heavy loss to education in Mysore during the year was the death of Mr. J. Weir, Inspector-General of Education, whose services the Government of Mysore have fully acknowledged.—*Indian Review*.

SECTION II: STUDENTS' COLUMN.

INDIAN METALLURGICAL KNOWLEDGE—I.

In a paper read before the Iron and Steel Institute on *Iron and Steel of Ancient Origin*, Sir Robert Hadfield, F. R. S., made some reference to the knowledge of metallurgy possessed by ancient Indians, an abstract of which has appeared in the June 6, 1912 number of *Nature*, the well-known English scientific weekly of London. *Nature* says:—"Bearing upon this subject of Indian metallurgical knowledge, two papers were mentioned on Indian steel contributed by Mr. J. M. Heath to the Royal Asiatic Society in 1837 and 1839. Mr. Heath expressed the opinion that the great works in stone in Egypt were undoubtedly carried out by means of iron and steel tools and that there was no evidence to show that any of the nations of antiquity besides the Hindoos were acquainted with the art of making steel. He also stated that the claim of India to a discovery which had exercised more influence upon the arts conducing to civilisation and the manufacturing industry than any other within the whole range of human invention was altogether unquestioned. Sir Robert entirely agreed with Mr. Heath's views, and was led to the conclusion that the methods

of making steel practised in Ceylon probably reached that island from India at a very early date." And again,—“In this paper some interesting specimens of ancient Sinhalese Iron were described. These consist of a chisel from Sigiriya, dating back to the 5th century A.D., a nail from Sigiriya of about the 5th century A.D., and a native bill-hook, or “Ketta.” From the result of the examinations of these specimens it would appear certain that more than a thousand years ago there prevailed a knowledge of the metallurgy of Iron. That a knowledge of hardening the cutting edges of tools was possessed is shown by the ancient chisel, which would appear to have its edges cemented and carburised. It would also seem that the crucible process of manufacturing steel has been known in the East for a long period, and that our modern belief that this process originated in Europe is probably not correct. This Indian industry is now almost extinct owing to the fact that steel can be imported from Europe more cheaply than it can be manufactured locally.”

“The paper contains particulars of chemical and mechanical tests carried out on the specimens. The illustration representing photomicrographs of the point of the ancient chisel carry evidence that it has been quenched, for the structure would appear to be in parts martensitic. The paper records, probably for the first time, evidence of the art of cementation having been known 1500 to 2000 years ago, as shown by this specimen. If this is the case, probably such knowledge could be traced back still further.”

“Reference was made to the collection of ancient specimens of iron and steel (1200 to 1800 years old) in the Colombo Museum, which is perhaps the most complete of its kind in the world, that is, with regard to ancient iron.”

News and Notes.

Lord Iveagh has given the Provost of Dublin University 10,000 for benefit of the department of Geology and Mineralogy. Ten years ago his lordship presented the university with the laboratory of experimental and botanical science.

Inner Temple.—R. Sri Pathmanathen, B. A. Oxford; Don **Calls to the Bar.** Richard Wijewardene, B. A. Cambridge. **Middle Temple**—Moung Tha Din, Raghunandan Prashad, Pyare Lal, Sohrabjee Maneckje, Dulip Singh Gill, Merwanji Kavasji Sett, Suthya Dhyana Ghosaul, Rameshwar. Prasad Sinha, Md. Zacharia Hashmi. **Lincoln's Inn.**—Parsram Kundaumal Vasvani, Certificate of Honour, B.A., L.L.B., Bombay; Satyendra Narayan Choudhuri, S. Md. Mir, Maung Maung Gyi, Nareschandra Ray, Nelakanta Menon, Dr. Syed Mahmud, Ph. D. Munster; Kumar Jagannath Singh, Mandlal Maniklal Mazumdar. **Gray's Inn.**—Kristnalal Datta, L.R.C.P., L.R.C.S.; M. Valu Pillai, B.A., L.L.B.; Md. Naim, Dakshina Ranjan Mukerjee.

The "North American Review" published letters of Samuel Morse, the inventor of the telegraph in one of which writing concerning a visit he paid to England in 1912, he says:—This is the character of Englishmen to be haughty, proud and over-bearing. If this conduct meets with no resistance their treatment becomes more imperious, and the more submissive and conciliating is the object of their imperiousness the more tyrannical are they toward it. This has been their uniform treatment of us and this character pervades all ranks of society, whether in public or private life. The only way to please John Bull is to give him a good beating, and such is the singularity of his character that the more you beat him the greater is his respect for you and the more he will esteem you.

It is highly gratifying to learn that Mr. Arnold has now under his guardianship in London close upon 200 young Indians, the number having been steadily rising from the first. Rather less than a third of them are Government or Native State scholars, and all the rest submit to his beneficent supervision voluntarily, or rather at the unfattered instance of parents or guardians. Two years ago there were less than 30 men, not being Government or Native State scholars, on the books. The progress since made affords gratifying evidence of the good work of the Indian Advisory Committee in bringing the organisation of the Advisers department to the notice of parents and guardians in India, and recommending to avail themselves of the protection for their sons it affords.

The Hindu University deputation headed by the Maharaja of Darbhanga and the Hon. Pandit M. M. Malaviya visited Moradabad last week. It consisted of the Hon. Raja Rampal Singh, Babu Bisambhar Nath of Cawnpore, Pandit Gokaran Nath Misra of Lucknow, Thakur Mahadeo Singh Band Pandit Sarmeshwar Nath Sapru of Fyzabad, and Bajpaye Chandrabhai, Talukdar of Unao. The deputation was most enthusiastically received at the railway station which had been nicely decorated for the occasion. The Maharaja of Darbhanga and Pandit Malaviya were presented with an address on behalf of the citizens of Moradabad at the railway station. The members of the deputation, some on elephants and some in carriages, then marched through the town. The streets through which they passed had been well decorated for the occasion. At most of the places the decoration was simply superb. Women and children assembled in large numbers on the roofs and balconies to welcome the deputation. Flowers were showered, *attars* were offered and *pan* and *ilaichi* were distributed throughout the route. Cries of 'Hindu Dharm Ki Jai' and 'Hindu Vishwa Vidyalaya Ki Jai' were heard throughout.

Text Books for Intermediate Examination in Arts 1914.

CALCUTTA UNIVERSITY.

PALI.

Anderson's Pāli Reader. The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pāli Grammar, or, Satischandra Vidya-bhushana's Kaccayana.

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TEXT BOOKS FOR THE INTER-MEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Machael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhushan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

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TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi (Rangoon or Cotombo edition). Kielhorn's Sanskrit

Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course.—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparibana Sutta, Rhys Davids Buddhist India-

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Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D. author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,
COLOMBO, CEYLON.

SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavogga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XX.

OCTOBER.

2456 B. E.
1912 A. C.

No. 10.

Mr. WILFRID BLUNT'S BOOK.

The books issued to the public this week include Mr. J. A. Spender's "The Indian Scene," a Biography of Mr. Lloyd George, and a very interesting volume on "The Land War in Ireland," from the pen of Mr. Wilfrid Scawen Blunt.

The author of this last named book is one of the sincerest patriots who ever trod these shores, but his passionate devotion to the cause of nationalism all over the world made him one of the stormiest petrels in our public life. We have revealed in this book, which is made up entirely of personal reminiscences, an extremist of extremists in all matters relating to subject nationalities, and at the same time a character that is full of attraction and a temperament that is essentially conservative.

Every page of this enthralling book bears witness to the intensity of Mr. Blunt's love for the Irish people and their cause. In every chapter there are records of conversations with the men who were influencing all shades of opinion a generation ago. We are given an insight into the private opinions and declarations of such prominent personages as Pope Leo XIII. Queen Victo-

ria, John Bright, Mr. Belfour, J. A. Froude, Lord Randolph Church, C. S. Parnell, John Dillon, and many others. We learn how Lord Randolph professed his adherence to Home Rule and then proved false to his promise; how John Bright was honestly desirous of satisfying the legitimate aspirations of Ireland, but could not bring himself to trust the Irish leaders; how Mr. Chamberlain pioneered the cause of Home Rule only to desert it when the testing time arrived, and how Mr. Balfour admitted that Home Rule was bound to come sooner or later.

Perhaps the most remarkable passage in the book, and one that has a direct bearing on what is happening in Ireland at this moment, is that in which the attitude of Queen Victoria to the Home Rule movement is described. The entry in the diary reads thus:—

"Called on Lady C., who has seen the Prince of Wales lately. She gave him my message about the loyalty of the Irish to the Crown, and he seems to have been pleased, and says that Home Rule is certain to come in Ireland, and he has even quarrelled with the Queen on the subject. Her Majesty is a violent partisan on the other side, principally on Protestant religious

grounds. It was she who suggested that a certain general should resign his commission and head the Orangemen in her name. Lady C. heard this also two days ago from the Duke of Cambridge: and there is no doubt whatever that the General has really declared his intention to do it, in spite of half denials."

It detracts somewhat from one's estimate of Queen Victoria to have such unconstitutional courses attributed to her, but her antipathy to Irish Home Rule was well-known at the time, and she undoubtedly shared the prejudices of the aristocracy and the Tory party on this subject.

The book is full of interesting facts and statements, some of which, I quite expect, will be denied by those who are still here to defend themselves from charges of inconsistency—and worse. Mr. Blunt has trodden on a good many tender corns in these pages.

FORTUNE-TELLERS IN LONDON.

During the last year or two we have had in London quite a plague of palmists, crystal gazers, and other exponents of the fortune-telling profession. For the most part they have been patronised by people who are endowed with money as well as gullibility; but recent developments have brought the metropolitan police to the conclusion that some restraint ought to be placed upon the business.

The outstanding fact is, that the number of persons practising palmistry and kindred arts has of late increased enormously in London. The advertisements of these people have been flaunted in the eyes of the unwary and the credulous all over the metropolis for a long time past, and they are always to be seen in the leading thoroughfares of the West End.

The police have now issued a notice in which they call attention to the growth of the evil and set forth the pro-

visions of the law concerning it. The authorities have never considered it necessary to interfere with fortune-tellers so long as their patrons were drawn almost exclusively from the well-to-do, but in accordance with the instructions of the Home Office, it is now intended to take some steps to protect the more credulous among the labouring classes from being exploited by these not too scrupulous money hunters. Palmists have lately taken to utilising the advertisement pages of the daily and weekly papers in addition to the employment of sandwich men—some of them got up in Oriental costumes—to parade the principal streets.

Both these methods of publicity are in future to be closed against fortune-tellers of all kinds. The newspapers have been warned by Scotland Yard not to accept such advertisements, and proceedings will be taken by the police against those who post or exhibit bills designed to increase the palmistry business. All those who embark upon this shady art will have in future to depend on personal recommendation or solicitation to increase their clientele, and their activities will be watched by the police even more closely than in the past.

The Benares State.

One of the great acts of Lord Minto's administration was the grant of ruling powers to the Maharaja of Benares. It was hailed with unstinted delight by the Hindu community throughout India, for His Highness Maharaja Sir Prabhu Narayan Singh Bahadur G. C. I. E. not only represents an ancient and historic ruling house but is held in the most profound veneration as the accredited leader of Hindu society. His Highness is distinguished by many qualities of head and heart, and the Hindu community have always looked upon him for

light and guidance. The loyalty of the Benares Raj to the British Government has been demonstrated for more than a century and a half. One of the distinguished representatives of the Benares House was Raja Bolwant Singh, a man of exceptional ability and political sagacity, who set himself up as an independent ruler, by throwing off his nominal allegiance to the Nawab Wazir of Oudh. He conquered the neighbouring chieftains and built a series of fortresses at Gangapur, Ramnagars Patihala, Bijai-gath and other places. In the struggle between the British and the trio Mahomedan potentates, Shah Alam, Shujaud-aulah and Mir Kasim, which led to English Paramourty in Bengal, Balwant Singh sided with, and rendered valuable services to the British. In 1794 the province of Benares passed into the hands of the British Government. Raja Ishwar Prasad Narain Singh, the uncle and immediate predecessor of the present Maharaja, rendered conspicuous services to the Government during the days of the Indian Mutiny and received the hereditary salute of 13 guns and the Sanad of adoption. He also received the title of Maharaja, and was made a G. C. S. I. His Highness the present Maharaja succeeded his uncle and adoptive father on the 9th June, 1889, and was created a K.C.I.E. in 1892 and a G. C. I. E. in 1896. The Government of India, with the concurrence of the Home Government, decided in November, 1910, to regrant full ruling powers to the Rajas of Benares and to recreate a State of Benares, comprising the parganas of Bhadohi and Keraman-graur (Chakia) and the Fort of Ramnagar with its appurtenances. The new State of Benares, accordingly, was established with effect from the 1st April, 1911. The present Maharaja is an ideal ruler, and commands the respect and esteem of all sections of the population. He is a Hindu of Hindus, but with large, progressive ideas. The heir apparent, Kunwar Aditya Narain Singh Bahadur,

is an educated and cultured man, still on this side of forty.

From the administration Report of the State for the half-year ending the 30th September, 1911, which has just reached us, it would appear that the task of reorganising the administration of the State, consequent on the change sanctioned by the Government has been accomplished with remarkable expedition and success. On the 1st April, 1911 His Highness Maharaja Sir Prabhu Narain Singh Bahadur took over the administration of the Benares State in his own hands, and the Hon. Mr. H. V. Lovett, I.C.S., the then Commissioner of Benares, was appointed the first Political Agent of the State. The first task of His Highness has been the framing of a constitution for the good government of the State, which was prepared under the guidance of the Political Agent and was finally approved by the Government. The British laws and regulations have been introduced into the State with such additions and modifications as seemed desirable. Practically all the important Acts of the Government of India have been made applicable to the State with trifling alterations to suit its requirements. The administration of the State is divided into sixteen departments, and capable and experienced officers are placed in charge of them. The selection of the officers has been made with great care and judiciousness, the chief consideration being that only those should be appointed who are actuated by high motives and are attached to the Chief by ties of affection and gratitude. We have to speak, first and foremost, of Col. Vindheswari Prasad Singh, B. A., an officer of exceptional talents, who has been appointed Chief Secretary. He is entrusted with the Political, Revenue, Financial and Home portfolios. The Judicial Department is presided over by the chief Judge Babu Chandra Shikhar Mallik, the former Diwan of the State. The Police Department has been organised and put

on a satisfactory footing by Mr. H. R. Roe, whose services were borrowed from the Government of India. Mr. O. G. Womyes is the head of the Public Work Department, while the Army command has devolved upon Captain Bishwanath Prasad. Each of the State Departments is now in efficient working order.

The generous and noble-hearted disposition of the Maharaja was seen at its best during the preliminary financial re-arrangements. Some of the old families of the State owed large sums of money to the State, which they were quite unable to pay without their property being sold. The Maharaja ordered all such sums to be written off, and in some cases where the property was already sold, it was given back to the late owner. In the case of a certain Mahomedan gentleman, His Highness remitted ten thousand rupees.

Various improvements would appear to be already in progress. The most notable of these is that connected with the agricultural and economic position of the State. A special officer has been placed in charge of the irrigation branch and two big irrigation schemes are under contemplation, viz, the Karma-nasa and Chandraprobha schemes, which are expected to cost about ten lakhs of rupees. The schemes, when completed, will enable thousands of acres of waste land to be brought under cultivation, besides giving impetus to cultivators to produce more profitable crops. The state has also ordered the construction of wells and embankments at its own cost in villages where raiyats are too poor to undertake their construction. Another important innovation is the establishment of agricultural banks in two districts, in order to rescue poor people from the clutches of usurious money lenders. The latter are, curiously enough, mostly Brahmmins by caste, and are called Halihas. The agricultural banks now opened are said to have become very popular. Money is freely

lent to the raiyat for all agricultural purposes and also for the purpose of paying old debts. It is hoped that the Chakia district will soon become free from the clutches of the Shylocks.

Education and sanitation are also receiving increased attention. His Highness the Maharaja has proved a benefactor of liberal education by his support of Mrs. Besant's Hindu College at Benares. There are 42 educational institutions in the State, with 2,822 Scholars. There are two vernacular primary schools for girls, but the difficulty is in getting competent female teachers. The questions of drainage and water supply are taking a definite shape.

We have noticed only a few of the improvements accomplished or projected during the short time the Maharaja has been invested with ruling powers. The Benares State is on the crest of continuous prosperity under its noble-minded ruler. His Highness Maharaja Sir Prabhu Narain Singh Bahadur deserves the heartiest felicitations of the Indian public. The success and popularity of his administration are due pre-eminently to his high personal qualities, and he is happily surrounded by officers of great capacity and devotion. His Highness is in personal touch with the heads of all the departments, who are summoned to a Council every two months. Among His Highness' capable and trusted Councillors, special mention ought to be made of Col. Vindheswari Prasad Singh, whose intellect, capacity, and devotion to duty mark him out, we are sure, for considerable distinction among the administrators of Indian States.—*Indian Mirror*.

Paper Towels.

It has been recently remarked that paper towels are of great hygienic value. In many schools, clubs and hotels in America these towels have been introduced. After being used once they are thrown away. Germany has also taken up the subject. Three prizes were

recently offered at a recent congress of the German Public Baths Association for a good paper towel, and the winning specimens will be introduced into schools, railway stations, restaurants, and into all places where people congregate and require something for drying freshly washed hands. Great Britain has not lagged behind other countries in the application of paper for practical purposes, and the import of paper into England is steadily increasing. In 1906, 834, 136 tons of paper-making materials were imported and in 1910, 1,085, 542 tons. The import of rags is thus falling away, and that of wood pulp is increasing.

Sewing on Buttons by Machine

The old method of sewing on buttons by hand on underwear is now entirely superseded by machine sewing, machines having been developed to that point when labour cost is not only greatly reduced but the character of the work is much more reliable, so that, at least on knitted under-wear, hand sewing is entirely done away with. The Union Button Sewing Co., of Boston, Mass., who have made button sewing machines for twenty years, have now a machine which sews shank buttons, i.e., covered buttons, of all kinds, and sizes, on sweater coats, and other fabrics, either ivory buttons with holes through the shank under the button, or brass with metal shank, etc., as securely and rapidly and with the same ease, as four holed buttons are now sewn by machine. The machine may also be easily and readily adapted to sewing on the hooks and eyes used on so many sweater coats, and jackets. It has no bobbins to wind, and it makes an elastic yet firm stitch, automatically trims the thread on every button, and leaves a uniform and neat finish on the back, with no threads tangling and ensnared.--*Science Siftings*.

Japan's Foreign Trade.

Reviewing Japan's foreign trade for the year ending June 30th the *Tokyo*

Ashahi regrets to observe that the imports exceeded the exports by 120,243,000 Yens. With the exception of 1905, when for the first six months the excess of imports over exports amounted to 143,694,000 yens the figures for the current year are unparalleled in the annals of the country. Such a discouraging state of affairs, the paper points out, is mainly due to the introduction of foreign funds in connection with the municipalization of the Tokyo Electric Car Company, thereby increasing the volume of currency and causing the prices of various articles to advance. The unprecedented excess of imports over exports during 1905 was due to the introduction of funds necessary to carry on the struggle with Russia. The paper therefore expresses the hope that the introduction of foreign funds will be suspended as far as circumstances permit.—*The Times of India*.

AGRICULTURAL SECTION.

Improvements in Indian Agriculture.

Mr. Hirlal H. Pandya sends us the following suggestions for the Improvement of Indian Agriculture:—

A FARMER CANNOT BE SUCCESSFUL
UNLESS HIS WANTS ARE FULFILLED.

I. To study the condition of the farmers and to supply their wants, they should be turned from other industries or labour on the working of the land. Their land should be in proportion to their capital, labour capacity, and resources at command,

II. Breeding and improvement of cattle by selection from the village herd and the cultivation of the pasture land should be considered. Provision should be made for the sufficient food supply of the cattle. Village pasture should be in

proportion to the number of cattle, ought to be cultivated and properly fenced. One bull of pure blood should be kept for breeding the cattle of each village. The bull should be fed commonly and the Patil of the village should be held responsible for the care and maintenance of the bull.

III. Attention be drawn to spread and prevention of cattle diseases. The headman of the village must report for the aid of the Veterinary Officer.

IV. The quality of the seed should be improved. It should be pure, vital, free from admixtures and of improved varieties according to Market-demand and local conditions. It is better to introduce the method of selecting seed from the plants by labelling them when on the field. The vitality is lowered and the varieties are mixed in the case of cotton ginned in the Factories in spite of the separate grouping.

V. Question of foreign implements which are labour-saving and suited to the local conditions be introduced and the necessary improvements in the country implements should be made.

VI. Question of manure. Prevention of loss in the storing and application of village waste, rubbish, cattle-dung, night-soil, should be made good and the want of fuel-supply for the cultivators be remedied.

VII. The cultivators to be advised in the method of timely cultivation of the land and to prepare their land for sowing, to destroy the weeds, and to store up the moisture.

VIII. Such instruments as water-finder and well boring machines should be studied and tried and the irrigation facilities made in the districts from the constant flowing rivers by tank and check methods.

IX. Some of the most important diseases of the crops like rust in wheat, smut in jowar and wilt in the cotton which destroy the crops when they

appear should be first decided and then preventive and curing methods tried.

X. The cultivators should be made known with the nature of the insects destroying the crops and with their feeding and general habit and should be informed of its preventive and destroying remedies.

XI. The crop varieties cultivated in the locality should be improved in the lines of commercial market.

XII. Some of the new crops of commercial value, and suited to the locality should be introduced.

XIII. The land put under the waste class should be well studied and then it should be seen as to why it was so caused and the methods of its improvements tried.

XIV. The saline or usar land which forms the most part of barren land should be reclaimed according to the latest experiments carried out by the Government Department of Agriculture.

XV. The relation of agriculture to commerce in local and distant markets should be studied and its knowledge widely circulated amongst the cultivating class.

XVI. The State should either advance money by Takavi System to the cultivating class to carry on the operations or the central Bank in charge of the Vahivatdar (Revenue Officer of the District) and the Co-operative Credit Society be introduced.

XVII. There should be in each division or Taluka a cultivator's class for imparting education in vernacular language in Agriculture and training them in practical Agriculture on improved lines.

XVIII. In every division or Taluka there should be annual fairs and shows in general agriculture and cattle under the patronship of the State aided by the Vahivatdars, Patils and the Veterinary officers. The Agriculturists should deliver lectures and demonstrate on different

subjects and the prizes should be distributed for the best collections.

XIX. Pamphlets in matters of agriculture printed in vernaculars should be distributed freely from time to time.

XX. The agriculture in the State should be always progressive on improved lines with other countries through reports and Agricultural Periodicals of other nations.

XXI. Some of the Agricultural industries such as Lac and Sericulture should wherever possible be introduced.

XXII. Each State should establish one information Bureau supplying information gratis to the cultivating class.

XXIII. There should be established one Central State Experiment Farm to conduct the experiments in various lines.

XXIV. The successful experiments should be demonstrated to the cultivators.

XXV. State should establish the seed farms and supply the selected varieties of local and new crops to the farmers with moderate rates.

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Recent Advances in Agriculture.

In a paper recently read before the Royal Institution, Mr. A. D. Hall, F.R.S. said that the fertility of the soil was the outcome of a series of factors, including the actual supply of plant food in the soil, its mechanical texture as conditioning the movements of water, and the particular micro-fauna and flora inhabiting the soil, for upon those lower organisms depended the facility with which the material contained in the soil became available for the nutrition of the plant.

Irrigation in India.

The Annual Review of irrigation in India for 1910-11 has been issued. The total area irrigated was $22\frac{1}{2}$ million acres. The value of crops raised is roughly estimated at Rs. 62 $\frac{2}{5}$ crores. The total area irrigated by productive works amounted to 14,175,000 acres. Towards this total the Punjab Canal contributes $6\frac{1}{2}$ million acres, Madras $3\frac{1}{2}$, the United Provinces 2 and, Sind $11\frac{1}{5}$ million acres. In Bengal an area a little short of 900,000 acres was attained. The return of capital is the highest in the Punjab, where the canals yielded 13 to 16 per cent. The next province in this respect is Madras, where a return of 12·6 per cent was realised, excluding the Kurnool and Barur systems, the expenditure on which is charged to revenue. In the United Provinces and Sind the returns realised were 7·01 per cent and 6·21 per cent, respectively.—*Indian Review*.

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LITERARY.

Sanskrit Manuscripts.

The Prime Minister of Nepal has again placed the University of Oxford under obligation to him. In 1889 he presented a very valuable collection of 6,300 Sanskrit Mss. to the Bodleian Library and now he has sent from his private library at Katmondu 70 carefully selected Sanskrit Mss., which have been personally handed over by a representative to the Bodleian Professor of Sanskrit at Oxford. The Mss. which for the most part consist of palm leaves, are of priceless value either on palæographic grounds or on account of their rarity. About 30 of them date from between 700 and, 1,400 A.D., being nearly all older than almost any Sanskrit Mss. obtainable in India itself, thanks to the excellence of the climate of Nepal for

the preservation of Mss. They are to be reproduced by the rotograph and colotype processes, which the Clarendon Press have raised to a high degree of perfection. A grant for the purpose has been voted by the administrators of the Max Muller Memorial Fund. When the reproductions have been deposited in the Bodleian, that Library, will be the richest Library in the world.

A Newspaper of 1500 Years Standing.

The relatively few newspapers that have lived to witness the hundredth year of publication must hide their diminished heads at the record of the *King Bao*, a Chinese newspaper, which has been issued without a break for the past 1,500 years, and is therefore an easy first as regards long standing among journals. This unique publication has unfortunately, come to a stop, at least for the present, since the President of the Chinese Republic recently decreed its suspension in perpetuity. The *King Bao* has, however, weathered so many storms in the past—one of its twelfth-century Editors had his ears and tongue cut off and was beheaded—that it may well live to see the dawn of further ears of enlightenment in the Celestial Empire.
—*Indian Review*.

—ooo—

Communications

Between the Anagarika Dharmapala and the Government Agent.

Colombo, 17 October, ^{2456.}
1912.

THE HON'BLE THE GOVERNMENT AGENT,
Central Province,
Kandy.

SIR,

I have the honour to respectfully request that you will kindly listen to the prayer of the Buddhists of the village of Mahawatta in Kondasala in the Kandy District. They invited me to deliver an

address on Buddhism which I did on the 15th inst. The Buddhists in the village have formed a Society under the name of Dharmadeepti Samagama for the moral amelioration of the community. The village has a temple a dharmasala, a vihara, and a Bodhi Tree and the spiritual adviser is a venerable Bhikkhu who is exerting for their spiritual progress. The male adults are all abstainers from intoxicating liquor with the exception of three villagers, who on the day in question also promised to abstain from liquor. The whole community now respectfully requests that you will graciously be pleased to order the removal of the toddy tavern which is now a source of danger to their moral advancement. The village is well governed and they complain that the tavern brings the tamil coolies to the village and they violate every principle of morality which the villagers deplore very much. The Kandyan Kingdom was annexed on the score of a higher morality by the British Power and by the Kandyan Treaty dated 15 March 1815 the Kandyan people were promised with the assurance that they will be governed by the laws of the ancient kandyan kings, and that their ancient customs &c. will not be violated. But they now deplore that the government look more to the gathering of revenue than their moral progress.

The toddy is brought to the village from outside and the men who drink are coolies of the estate not the people. They wish to know what wrong they have done that they should be inflicted with this miasma of alcoholic poison which destroys the virility of manhood.

The Buddhists asked me to respectfully lay this grievance of theirs at your majestic feet which I hope you will most graciously redress. Have compassion on the poor people honourable Sir!

With assurance of best respect

I am yours faithfully,

THE ANAGARIKA DHARMAPALA,
General Secretary, M. B. Society.

No. $\frac{4242}{16228}$

Kandy Kachcheri
22 October 1912.

MAHAWATTA :TODDY TAVERN.

SIR,

I have the honour to acknowledge receipt of your letter dated 17th October 1912 on the above mentioned subject.

I am, Sir,
Your Obedient Servant,

(Signed)

For G. S. Saxton,
Govt: Agent, C. P.

Anagarika Dharmapala Esqr.,
No. 51, First Cross Street, Pettah,
Colombo.

No. $\frac{4282}{16228}$

Kandy Kachcheri,
26 October, 1912.

TODDY TAVERN AT MAHAWATTE
IN KONDASALA.

Sir,

With reference to your letter dated the 17th Instant I have the honour to inform you that you have no right to say that Government look more to gathering revenue than to the moral progress of the people. That statement is absolutely contrary to the facts.

2. As to this particular village, I have evidence in my files of the illicit sale that used to take place, no doubt to the very coolies about whom you complain. It is to put down this illicit traffic that the tavern was placed where it is. If it were removed, no doubt the illicit sale would take place again, and Government will not have that happen if they can stop it. I am glad to hear your people are giving up drink. That

is an excellent thing. The object of Government in taxing drink is to make it expensive to people, and thus to discourage it. If a man will insist on drinking, Government tax him and make him contribute to roads, railways, hospitals, education &c. No man is obliged to drink unless he likes.

3. I cannot consent to removing the Mahawatta tavern.

I am, Sir,
Your Obedient Servant,
S/ G. S. SAXTON,
Government Agent, C. P.

S/ M. A. Young,
Office Asst.

The Anagarika Dharmapala,
General Secretary,
Maha-Bodhi Society,
51, First Cross Street,
Pettah, Colombo.

—ooo—

A BUDDHIST NUN.

BY ELLA WHEELER WILCOX.

Sister Suddhammachari alighted from her bullock cart and walked up to the door of "The Firs," under the stately palms and the blooming Rain trees, which spread their great branches over the palm like giant umbrellas of flowered pink and green silk.

Sister Suddhammachari was clothed in a saffron yellow robe; thrown gracefully over her shoulder, leaving the right arm free, and she carried a large palm leaf fan; she wore straw sandals on her feet, and her head was closely shaven.

Despite this most disfiguring custom, she was a comely woman. Had she been aureoled with woman's crowning physical glory, a suit of fine hair, one could easily imagine her beautiful.

The Sinhalese women, of Ceylon, possess much beauty, and having been allowed freedom and education, and association with their men folk, for many generations, they are quicker of thought and more at their ease among the people of other races, than the average woman of the Orient.

Sister Suddammachari had come to pay her respects to us, at our hotel in Kandy Ceylon, a mutual friend having sent a letter of introduction, and to me she gave her hand in greeting, but to the man she only bowed, clasping both hands together, and raising them to her brow. This is the usual Oriental manner of salutation; quite as expressive and less taxing, than our eternal hand-shaking. It was after ten, and we had planned to visit the "Temple of the Tooth" with the Nun as our guide and interpreter, but she explained that she must first go and partake of her one meal in the day, which she took at 11 o'clock.

This meal is preceded by a light breakfast of fruit, or a cereal, at seven in the morning. We persuaded the gentle sister to let us serve her a repast in our apartment and shortly she was provided with rice, and curry, and delicious papia, and vegetables, and a cup of coffee. She was, of course, a vegetarian, not even using eggs in her diet "unless," as she said naively, "they are accidently broken. Then we feel we are not destroying life for the gratification of appetite." After this 7 o'clock repast the nuns eat nothing more until the next morning, but may take lemonade or other cooling beverages. Despite this frugal diet (or perhaps because of it) the sister had the appearance of perfect health and abundant vitality.

We led her to talk of herself, and to tell the story of her life. She was born of a Christian mother and grand-mother, and converted by missionaries of the Church of England. But her mother died when she was quite young, and the

father, who had always clung to his faith in Lord Buddha became blind. His little daughter read to him for five years a part of every day from the Buddhist books, and when the blind father passed on, the daughter decided to become a nun. Now she is quite happy in her school for poor girls, the children of poor parents and orphan children. Beside which she has a Home for Aged Nuns in connection with her school, an endowment from Lady Blake, the wife of Ceylon's most beloved ex-Governor.

"My bullock and my cart are gift from this same friend," she said, "and this has enabled me to do much good in getting about among my people."

We asked her what she taught the children. We were curious to know how a Buddhist school differed from European and American institutions. First of all she told us, the children were taught the great precepts of Buddha: Right thought, right speech, right conduct; to abstain from taking life, from *stealing, lying, slander, abuse, or unprofitable conversation*. Right mindfulness and contemplation in order to attain tranquility were included in the curriculum. They were given verses for chanting, inculcating these ideas. Then they were taught to pray to Buddha, and the four great Archangels, who are ever ready, so the sister believes, to help aspiring mortal seeking for perfection. She told me their names Data-rasse, Verupa, Verupakse and Seraswan.

Flowers were offered daily on the shrine of Buddha. These flowers typify sweet, pure thoughts. Before offering flowers of prayers, the Buddhist must bathe his hands and face and rinse his mouth, and leave his shoes at the door of the temple.

Twice each day must the entire body be bathed.

The children are taught to reverence their parents to appreciate the hardships which parents endure and to offer prayers for them. The noble virtues

which produce loveable characters are dwelt upon, and the children are urged to develop these qualities, in order to be worthy of local friendship, and to be able to give their friendship. All the necessary characteristics which go into the making of good wives and mothers are taught to the children; patience, amiability, cheerfulness, humility, chastity, industry and in love.

All this seemed very beautiful to us as we listened and we wished some of the same methods of instruction might be adopted in the Christian schools of Europe and America.

One of the Buddhist ideas we found very offensive, just as we have always found the same idea in orthodox Christianity offensive. This is the idea that life on earth, in the body, is to be regarded as a misfortune and that only in the spiritual state can happiness be found. I urged the good Sister Suddhammachari to introduce a little healthful *New Thought* into her curriculum; to tell her children that this life was a privilege; that it was one of the rooms in the Father's "House of Many Mansions," and that it was a joy to be one of the workers in this great mansion and to be endowed with power to make the room beautiful and the time passed in it happy.

I told her that modern and intelligent Christians had abandoned all those old ideas about earth being "a vale of tears" and mortals mere "worms of the sod;" that we knew we were Royal Princes and Princesses of God, and that we had dominion over material things, and could be *well, successful* and *useful* and *happy* if we chose to realize our Divine inheritance.

But the good Nun, like a large majority of our good Christians, cannot at once come into an understanding of New Thought.

We went down to the "Temple of Tooth." Sister Suddhammachari taking me in her bullock cart; assuring me as

we drove along that we were to see many sacred relics in the temple even of the sacred Tooth was not there. It had been burned, this tooth of Buddha, centuries ago by fanatics of opposing faiths, and a large piece of ivory like an elephant's tooth had been afterward substituted. This is hidden in a jewelled case, within a glass shrine. In the upper story of the old, old Temple. We found it surrounded with the heavily sweet frangipani blossoms, and by crowds of worshippers. The Nun made way for herself, and bade me follow, and happy and proud and grateful she seemed when I made obeisance three times, with both hands clasped and lifted to my brow, and when I said a little prayer and flung the heavily sweet frangipani blooms closer about the shrine.

Most pleased was she when I told her I believed Buddha was one of the Great Avatars: one of the Divine Masters sent to help humanity; but, like my Christian friends, she was disappointed, because I would not say I believed he was the ONLY Avatar; the God of Creation Himself.

I agreed with her that Buddhism in its highest and best phases was a better religion for the Orient than Christianity (as it is taught and understood here). And we parted the best of friends, with the understanding that some day the sweet Buddhist Nun is to come to America and study us at home.

I wonder if she will find as much that seems admirable, and sweet and wholesome, in our schools, and among our children, as we found in her land?

The Nuns' House at Peradeniya.

Kandy, July 15th.

SIR,—Passengers and residents in Ceylon pass in hundreds along the road to Peradeniya, and in passing notice a

modest little building, which bears an inscription to the effect that it is a Nuns' Home, founded by Lady Blake. Those who are moved by curiosity to stop will find that this institution is presided over by Sister Sudhammachari, a Buddhist Nun, in picturesque robes of apricot and white. She speaks fluent English, and they will learn from her that this little nunnery is the only one in Ceylon. Here Sister Sudhammachari makes pleasant the last days of several blind and decrepit nuns, and here she and two assistants teach over 90 poor children, irrespective of creed. She has even reclaimed some of the beggar children who loaf round the Temple steps, has given them neat clean garments and has taught them to read and write and sew. Her influence can only make for good and it is a great pity that the work should be hampered by want of funds. As a sojourner in the Island. I feel diffident in bringing forward her needs; but I know the value of an appeal through the Press, and I, therefore, venture to bring the difficulties of the little nunnery before the public. The Nuns' House has no endowment and the expenses of teachers' salary, books, repairs, etc., must be met. Food is begged for the most part according to Buddhist rules, but a sufficiency is not always forthcoming. Unless pecuniary assistance is speedily given, the sole Buddhist nunnery in the island will have to be closed.

I am Sir,—faithfully yours,

B S. W.

[This letter from an English lady, duly authenticated, appears to have been delayed. We are exceedingly glad to hear that "90 poor children" *presumably girls*—are being taught; because that is just where Buddhist teachers have failed in the past in respect of *femle education*. For the poor girls we subscribe Rs. 10 and will be glad to receive and forward any further subscription that may reach us.—ED., C.O.]

India's Future Progress.

SIR,

In my last letter I explained that for attaining our National advancement Mass education should be taken in hand by the young generation. For the above object in view Reading Rooms and Libraries supplying the best newspapers and books of all subjects as well as Night schools should be attached to the Temples. Dharmasalas and Mosques throughout the country. Now the question is of Funds where with to accomplish the above sacred duty. In India there is enough of money for all good objects, but it is the want of *National Workers or Volunteers* without whom all our institutions and Reforms are starving. In the scriptures the gift of knowledge (*Vidyadan*) is enjoined as the best charity and those, therefore, who would take up or help the above sacred cause of mass education will be the real religious people. Indians are famous for their charity and generosity and of their enormous charities which are at present abused in the building of new Temples, Mosques and Dharmasalas while old ones are being neglected, in the feeding of the so-called religious classes, illiterate Sadhus and Brahmans, are properly utilized in right direction of educational advancement, *i.e.*, of making Mass education free and compulsory by the leaders of the Nation themselves—instead of depending on the Government—the salvation of our country shall be assured. At present on a rough calculation about 50 crores a year are spent by the Maharajas, Reises, and common people in charities. Let this whole amount be directed to above Reforms. For this purpose let each and every Indian do his utmost to preach these views by means of pen and mouth, *i. e.*, by his writings and lectures among the Reises and masses.

The educated class has received the benefits of education not for selfish or

ignoble object but for a very high and noble mission of extending the light of knowledge to their less fortunate countrymen, the Masses of India, the backbone of the country. Now not a single moment should be lost in undertaking this important and sacred duty by the young generation, who will make themselves the future Arjuns, Bheems, Dronacharya, etc., etc., of India which is bound to achieve its past glory and respect as a civilized country like the other nations. The sooner the Public workers come forward to undertake the above sacred duty the better.—(Contd.)

TAHL RAM GANGA RAM.

Bombay,

19th Oct., 1912.

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Welcome to Mrs. Annie Besant.

A PUBLIC MEETING IN MADRAS.

To meet Mrs. Annie Besant a public meeting of the citizens of Madras was held last evening at 5.30 o'clock at the Victoria Public Hall, when an address of welcome was presented to her.

On the motion of Mr. Justice Sadasiva Iyer, the Hon'ble Mr. P. Theagaraya Chettiar was voted to the chair.

OPENING REMARKS OF THE CHAIRMAN.

The Chairman in opening the proceedings said: Ladies and gentlemen, it does not require a speech from me to introduce Mrs. Annie Besant to you as she is well known to you all by her beneficent works to the country in the cause of religion as well as in the cause of education. So I need not see anything but propose simply to read the address which the public of Madras have arranged to present to her welcoming her to this city.

ADDRESS OF WELCOME.

He then read the following address:—

We the undersigned citizens of Madras, take this opportunity of heartily welcoming you once again into our city on your return from Europe.

Ever since you first set your foot on the Indian soil and made India your home, you have toiled for her and her people with untiring love and sympathy. Your voice raised on behalf of the Indians working in distant foreign lands shows beyond measure the dearness you cherish for them. You have helped the Indians to respect their ancestors, and to seek for high ideals amongst them. You have done invaluable service for the cause of education in this country by bringing into stable existence a model institution, the Central Hindu College of Benares. Not content with that your unselfish labours have been directed in the good cause of the Hindu University, which will hand your name down to posterity with a deep sense of gratitude. Your labours in the cause of the various religions rooted in this ancient land have brought about a widespread revival of spirituality, and your explanations have tended to a fuller mutual understanding between them and to an increased feeling of toleration and mutual respect. It is not necessary to dwell more on your services to this land, and we close with a prayer that you may be spared to live and labour amidst us for many a long year to come.

The address was enclosed in a beautifully engraved silver casket and handed to Mrs. Besant by the Chairman.

MRS. BESANT'S REPLY.

Mrs. Annie Besant, in replying to the address, said:—

FRIENDS,—In thanking you for coming here this evening and for presenting me with an address full of kindly affection, I would say to you at the very outset that I realise that in this gracious

act of yours you are not necessarily endorsing my opinions, you are not necessarily ranging yourselves with me in my one of the many lines of propaganda which I may be following in this country and abroad. You are here only to say that you think I have been of some service to India and that I have at least tried to serve that mighty motherland. It is my greatest privilege, I regard it as the best karma that I can have to be allowed to work for India in however humble a way, to help and to join her heart more and more closely to the heart of England and to try to win both the mighty nations to love and respect each other as they ought to do. If in the past I have so often reminded you of the greatness of your immemorial past, if I have urged you to respect your own literature, to think of your own heroes and to tread in the steps that have been traced for you by the mighty ancestors of your own blood, I have done so because I know that unless a nation reverences its past, it is not likely to achieve a splendid future (Hear, hear), because I realise that for the very basis of good citizenship there must be a sense of self respect, of pride in the national honour, of love for the national future. Those who would tell you not to look to the past for inspiration are badly advised for every nation in proportion as it draws its strength from its own past is able to walk strongly forward to a future greater than the past has been, and if I have in any way been of service to India, it is because I have begged her to be herself and not a copyist of another, and not to rob humanity of those mighty treasures which she holds in trust for the future of the human race. For every nation has its own peculiarities, its own treasures, its own particular quality that it adds to the world, and India's gift to humanity is a mighty gift second to none among all the nations of the world. And to-day we can see flowing through India new life, new energy, new purpose and the Indians are beginning to look to

the future and to know that it holds for them something even greater than the past.

Some word has been said about the effort to help the religions of the land. May I remind you, friends, that India can never take her place among the nations so long as religion is used to divide instead of being used to unite, and on this soil so far stretching and so ancient, you have representatives of every great living religion in the world—the Hindu and the Parsee, the Buddhist and the Mussalman, the Jew and the Christian; they all are here born into the land and having their shares in its past, its present and its future. Only as they can learn to respect each other, only as they can learn to love each other, only as their rivalry is but rivalry of service for the common motherland, only then will India become really great. There is nothing which should divide the heart of one faith from the heart of another, for the name of Indian rises above all, and Indian should be the dearest name to the heart of every one born upon her soil. You may follow one religion or another, love your own religion best, that is your right and your duty, but remember that religion should never be used as a cause for civil or for political strife and that religion is best served when the men of the faith see brothers in the men of every other faith that finds its home in India. So it is my effort wherever I go to spread peace between faith and faith, love between province and province, to ask people to forget their differences which are really trifling and to remember their unity as children of a common motherland that knows no outcasts in the household, that finds no coldness in her heart to any child born upon her soil. And all that I would ask you, friends for the few years that yet remain to me—all that I would ask from you permission to do in your land is to try to serve your nation; to try to be useful to your commonwealth, to help you so far as I may, to

serve those who are growing up amongst you now, the leaders of the future men of your own race, men of your own blood who shall lead you to your national heritage. When in Benares, not long ago, standing on the platform of the Central Hindu College, I saw on that same platform some great Indian leaders of to-day, I cannot tell you how joyous was my heart when turning to them, I said to the boys before me "Here are your real leaders of the future, the men of your own people, the men of your own race," for no one who is outside a nation can really help very much to make that nation great. A nation must be built by its own sons, a nation must be guided by its own brains. A nation may be helped perchance, but the real inspiration must come from within, and my joy in India to-day is that more and more as years go by, I hope to fall into the background and to see her own children go forward at her head and her own people lead her into the promised land in front. And so I only say, "Let me serve you as long as my services are useful. Let me work for you as long as there is some work that my hands may do." My hope is that perchance out of this work and this endeavour, it may be my happy Karma to be born again in this beloved land (cheers) so that not only my heart shall be Indian but also my body, and then I shall find myself closely amongst you, one of you in the future as I have been one of you in the past. (Loud cheers).

Rao Bahadur G. Narayansami Chettiar proposed a vote of thanks to the Chairman, and the meeting then terminated. —*Madras Standard*, Oct. 24.

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THE HON. RAO BAHADUR MUDHOLKAR.

A welcome addition to Messrs. G. A. Natesan & Co.'s, series of "Biographies

of Eminent Indians" is a sketch of the life of the Hon. R. N. Mudholkar, Member of the Viceregal Council. The writer has done full justice to Mr. Mudholkar's various activities. "His interest in politics is as keen as his interest in Social reform: but if possible, he is even yet a warmer advocate of industrial development." At this moment when the question of his selection to the Presidentship of the coming Congress is being warmly advocated by a large number of Congressmen, this sketch of his life and career offered at the modest price of 4 As. is sure to command a wide sale.

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Garibaldi's Hymn.

The tombs are uncovered, the dead come
from far,

The ghosts of our martyrs are rising
to war,

With swords in their hands, and with
laurels of fame

And dead hearts still glowing with
Italy's name,

Come, join them! Come follow, O
youth of our land!

Come fling out our banner, and mar-
shal our band!

Come all with cold steel, and come all
with hot fire,

Come all with the flame of Italia's
desire!

Begone from Italia, begone from our
home!

Begone from Italia, O stranger,
begone!

Trevalyan's "Garibaldi," p. 82.

The Life and Teachings of Buddha.

This is a clear and concise account of the life and Teachings of Buddha written by the well-known Buddhist authority, the Anagarika Dharmapala, and in a style specially intended for non-Buddhists. A perusal of the contents will enable one to realise the wide field it covers.

Contents:—Introductory, Birth of the Future Buddha, The Boyhood of the Future Buddha, The Initiation of the Bodhisat, The great Renunciation, The Ascetic Life, The characteristics of the Buddha, The Philosophy of the Buddha, Skandas, The Gospel of Destruction, The essentials of the Religion, The decline of Buddhism, The Ethics of Righteousness, The Brahmachari Life, Analysis, The four stages of Holiness.

The book contains 92 pages of solid reading matter. The publishers Messrs. G. A. Natesan & Co., have also added some very appropriate extracts from "The Life of Buddha" by Asvoghosh Bodhisatva which forms an appendix to the volume. The author has depicted the life story of Buddha with due piety and devotion and exhibited the philosophy of the Bodhisat in a clear and simple style with commentaries from original authorities. The book is priced at 12 As., while subscribers of the "Indian Review" can have it at 8 As.

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Satyabala Devi as I found Her.

While in Bombay I went to pay my respects to the World Famous Musician Satyabala Devi. Her home in Mahim is a retreat fit for a saintly person of her inclinations. This famous young lady musician received me with a kindness and courtesy that made a deep impres-

sion upon me. Surely all great people are gentle and loving and kind, and Satyabala Devi proved that to me. She lives as a devout Hindu and is deeply respected by her pupils. Knowing that I was from Punjaub she sang a few Punjabi Songs before me. I need hardly say that her sweet enchanting Voice and her Saint expression gives a peculiar charm to her music. One feels as if he is in the presence of a Mirabai or Bamdass, the true Bhaktas. In coaversation with her I found that so far she has completed the most difficult part of her labour namely the collection of nearly all the Northern and Southern melodies. She is supporting her Institution by her personal labours so far. Every pice she earns by teaching students and the sale of the disc of her music she spends after the upkeep of her Institution. She told me that after February next year she will go out on a tour all over India and see what could be done to put her Institution on a substantial footing and extend the utility of her well concerned scheme.

TAHL KUM GANGA RAM.

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The Technical Institute.

The Technical Institute which was established in 1890 by His Highness the Gaekwar of Baroda is, as our readers are no doubt aware, known as the Kala Bhavan. It aims at giving a sound training in Art and Industries through the vernacular of the people, viz., Gujarati. His Highness the Gaekwar takes a keen interest in the Institute and its usefulness has been increasing from year to year. Students from British India are also admitted to the Institute. The first term of the Institute will, this year begin on November 25th. Professor Jeremiah W. Jenks of Cornell University in America, who visited the Kala

Bhuvan last January, said that the methods of teaching followed at the institute were eminently practical and were substantially the same, as far as equipment and the previous preparation of the students permitted, as those employed by the best technical schools in America.

ARYAN BROTHERHOOD.

We are glad to learn that the Hon'ble Justice Chandavarkar is sincerely and actively interested in the Aryan Brotherhood, which aims at the abolition of the caste system in India. The aim of the Brotherhood is no doubt a laudable one, for the caste system has been responsible, more than anything else, for the failure to achieve solidarity among the Hindu people, and the absurd extent to which it has gone deserves to be abolished in the near future. It is difficult to say how far the Aryan Brotherhood will be able to accomplish the task it has set before itself, but we would like the Brotherhood to concentrate its attention, for the present, on the abolition of the numerous sub-castes which have grown out of the four main castes. The Brotherhood would have more than justified its existence if it succeeded in abolishing all the subcastes and promoting matrimonial alliances and inter-dining between all the sub-sections of the four principal castes. Our contemporary of the *Empire* is very optimistic about the success and the far-reaching effects of the Aryan Brotherhood. It says:—

As to the chances of caste being abolished within a measurable period of time, it will be best, perhaps, to keep an open mind. At the first blush one is certainly tempted to say that it must be centuries before anything of the kind can possibly happen. But the phenomena that have taken place in Persia and Turkey warn us to be cautious about indulging in arguments based

upon the alleged "unchanging East." Who could have dreamed one year ago that China would be a Republic to-day? It may be argued that the Indians are not the same as the Chinese. That is so, but it remains to be proved that they are so diametrically the opposite of the Chinese, that a revolution of the kind contemplated by the Aryan Brotherhood is unthinkable among them. The events of the past five years have taught us that Eastern communities are just as liable as Western peoples to be carried away by an idea, and of all ideas, we should say that the prospect of escaping from the restrictions of caste would appeal to Indians, high and low, with the most irresistible force. We should say that very much will depend upon the beginning of the movement. If it is inaugurated vigorously, if it enlists the right kind of men, and if these men all enter upon the campaign determined never to abandon it until it is triumphant while life lasts, we may expect to find recruits pressing forward by the million. Most people, even of the higher castes, are beginning to feel the unsuitability of the caste system to the needs of the present day, and when it is understood that to throw off the restrictions of caste will be not merely free from penalties, but actually meritorious, it is quite possible that a universal stampede may set in in the course of a very few years. The political effects of the movement must, in such an event, be most profound, but we must defer a consideration of them.

Effects of Exercise.

Dr. T. K. Ghose, B.A., L.M.S., thus writes to a contemporary :—

EFFECTS OF EXERCISE UPON THE HUMAN BODY.

Regular, systematic, well-regulated exercise short of fatigue is absolutely

essential for the maintenance of a high standard of health. The various effects of exercise may be described under the following heads:—

DEVELOPMENT OF THE BODY.

1. Exercise increases the size of muscles and also their strength. As muscles act upon bones and articulations increase muscular strength naturally influence the growth and healthy development of bones, tendons, ligaments, etc. It induces a vigorous aspiration and under this increased effort, the lung capacity and the size of the thorax are increased. It is well-known that a constricted chest gives rise to various lung diseases; one cannot therefore speak too highly of the importance of full development of the chest by exercise.

2. Exercise stimulates the body to get rid of its effete products; it improves digestion and promotes assimilation; it gives vigour to the circulation through a torpid liver, increases the peristaltic action of the bowels and removes constipation; and it accelerates the general blood circulation.

3. Exercise not only increases the size of the body; it helps to render the body symmetrical and well proportioned body has a peculiar grace of its own. There are some people who have got one part of their body more developed than the rest.

4. The nervous system is also improved by systematic exercise. Just as a segment of the spinal cord wastes after the removal of a limb, as it may be inferred that those parts become developed if the limb in question is also properly developed.

5. Muscular exercise again tends to remove any accumulation of fat which may exist in the tissues. Fat is a form of Carbohydrate which undergoes very rapid combustion. And as muscular exercise involves a series of combustion process, fat serves the purpose of a use

during this combustion. Thus the corpulent man who takes regular exercise loses fat, and as he becomes thinner he becomes stronger and his muscles act better. The fat disappears first from the limbs and last from the abdomen.

MENTAL AND MORAL EFFECTS.

6. Exercise improves the circulation of the body and hence also of the brain. It therefore increases the capacity of the individual for mental work.

Of course, it must be admitted that an excessive and absorbing indulgence in physical exercises is undoubtedly bad. It would not afford suitable opportunity for the development of his brain.

Again, physical exercise tends to develop certain admirable mental qualities, viz., pluck, courage, endurance, and self-reliance. The enthusiasts in outdoor sports and games appreciate the values of discipline and self-control. They are generally quick of eye and hand prompt in judgment. They learn to be patient, fair, unselfish and true. They are generally found to be open, straightforward and simple.

"It may be safely said that miserable creature the juvenile sexual hypochondriac is never to be found among those who are foremost at athletics and outdoor games."

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History of the Hindu Period.

Doubtless the preparation of such an important work is a gigantic undertaking and this alone ought in all fairness to silence the Hindu Sabha's critics. When it is complete, it would render a service to the cause the value of which, it is impossible to overrate. That the task, having been undertaken, must sooner or later be completed, is a foregone conclusion. But it would indeed be half done

unless it is, as Mr. R. N. Ghosh says, a standard work, *e. g.*, a well connected all round history. I should not be a record of mere unrelated facts and names, but must contain the true expression of the spirit and evolution of the various movements of the Hindu period of Indian history. Then and then only the project can be said to be adequate for all purposes. In this connection liberty may be taken to suggest to the Committee that articles like those of Dr. S.C. Vidyabhusan and of Mr. R. N. Ghosh, contain most valuable suggestions and give a very comprehensive outline of the work to be done. And with the same object in view, if suggestions are offered in the following, it should not be considered as to presumptuous.

The Hindu period may be divided into four main parts--the Vedic, the Philosophic, the Buddhistic and the Puranic. Or the Philosophic may be treated as a sub-division of Part I, and thus the period may be divided into three main parts. It is not meant at all that these names must be adhered to. Any other and better ones may be adopted, the point of suggestion being, only that these distinct period must be dealt with separately. Naturally, of course, each such Part will have a good many separate chapters, but out of these one must be specially reserved in which the gradual evolution or otherwise of the manners, civilization, literature, philosophy and social institutions of the Hindu must be dealt with. Without this no account of ancient times can be said to be an *all round history*.

However in the first Part, to begin with the most difficult question, *viz.*, when did the primary Aryas enter the land of the seven rivers (now Punjab), crops up. And regarding this, liberty may be taken to suggest deferentially that things should not be strained to accept necessarily the orthodox view of the matter, if sober history cannot support it. At whatever remote time *The*

Orion may prove a certain people to have come to Central Asia, from there a portion of them can be traced to have come to the Punjab not above 5000 years ago. For this purpose we start with Buddha's time as it is a sure and certain point to go from. Buddha was born in 577 B. C. and died in 477 B. C., and thus his time was 6th century before Christ. Ajatasatru, a Seshnaga King of Magadha, is recorded to have waited on Buddha, confessed his guilt and became his disciple. Ajatasatru is also mentioned in later Upanishads and so is Janaka of Mithila (Rama's father-in-law and therefore in point of time his contemporary) in earlier ones. So if we can succeed in fixing time with tolerable certainty, between Buddha and Ajatasatru on one side and Rama and Janaka on the other, we practically solve the problem, as Rama is known to be the 56th prince in line of Ikshwaku and these 56 generations can only have something like 1800 years to their credit. But the fixing of this very time is exactly what is made difficult by the orthodox view of it. According to it, the Mahabharata was enacted something over 5,200 years ago, in other words, about 3,300 years B. C. or 2,800 years before Buddha and Ajatasatru. And as Rama is believed to have preceded Mahabharata, therefore allowing only a century or so far precedence, Rama must have preceded Buddha by about 3,000 years.

Now, to ask for 3,000 years from Epics (philosophy-ridden Epics too) to Upanishad philosophy, that is, to ask for that much of time from hero-worship to philosophy (one step) is a very large order indeed! It appears to be a great deal too much of a much. It does seem like falsifying all known history. And then, such a demand is not supported by another chain of facts. Ajatasatru was a Seshnaga King, Nagas are recorded in *Raghu Vamsa* to have fought with Kusha (Rama's son) when he went to

recapture Ajodhia after Rama's death, which also appears from the same authority to have been brought about by Nagas. The Nagas have also fought against Parikshit and Janmejaya (the successors of Pandus), as recorded in the Mahabharata. Their hordes appear to have entered India from Central Asia just when Solar and Lunar dynasties were in their vigour. They are therefore shown by the above authorities to be fighting their way, when eventually they succeeded in laying the foundation of Magadha Empire. But to ask to allow for these people (one race, which has not yet changed its patronymic!) 3,000 years, to have hung about in India, appears quite absurd. Again, another data, not only negatives this orthodox view, but affirms with reasonable certainty the time that could have intervened between Rama and Buddha. Raghu Vamsa records about ten generations of Raghus, from Kusha (Rama's son) to Agnivarana, who ruled in Ajodhia; and *Vayu Puran* and also Smith record ten generation of Seshnaga Kings of Maghadha which appears to have included Ajodhia; and after these we find Nanda Kings ruling Magadha, the last of whom was succeeded by Chandragupta Mouri. Whether Nandas were nine or two, the Puranas give them about 150 years. And ten Kings of Ajodhia and another ten of the Seshnaga race could between them not have taken more than 600 years, and therefore from Kusha (Rama's son) to Chandragupta Mouri, about 750 years could have intervened between Buddha and Chandragupta Mouri, therefore from Rama to Buddha only about 500 years could have intervened. This also appears to fit in with the development of literatures of those days, also shows one race (Seshnagas) to have established themselves and got merged into the social polity of Aryan Hindu of those days.

Therefore it seems reasonable to conclude that it took from Ikshwaku to Rama 1,800 years from Rama to Buddha

(500 years) and from to day 2,400 years: total 1,700. In all 4,700 years or more or less 5,000 years ago the primary Aryans may have made their entry into the land of seven rivers. It would seem legendary if it were attempted to take it beyond that time. Even at this figure, the Romans and Greeks are to us a matter of yesterday, though not so the Egyptians and Assyrians, as suggested by Mr. Ghosh. The latter two can only be regarded in the light of contemporaries of India. So far as the record of human affairs is obtainable, the dawn of civilization would appear to have been first seen in the vally of Sind land of seven rivers, the vally of Nile and the valley of Euphrates, Mesopotamia and Syria. But European writers appear to be wrong when they avert that India has the youngest civilization of the three. India cannot be made out to be the third though possibly she may be made out to be the first. However, there is one great difference between these three lands that while the others two rose and had their mighty days, the land of seven rivers, where civilization possibly budded forth first, had remained for countless centuries nameless, kingless and capitalless. The original Aryans moved on to the Gangetic delta and the land of seven rivers remained more or less a border land till the Mahomedans came and appear to have recognised it as a *distinct entity*. It is they who appear to have given it the name Punjab; rehabilitated and improved Lahore to a Capital thereof and gave it to Governor. Of such a Punjab Maharaja Ranjit Singh would appear to be the first really indigenous King:

However, after fixing the time of entry of the original Aryans—for the first thousand years—the materials are indeed scanty. Besides their fights with the aborigines and their internecine civil war of "Shudas pitted against ten other tribes," or a still more previous split of the present Persians over the use of Soma and sacrifices, there is not much

that can be gathered politically. No archæologist or numismatist can render help for those days. But this much is clear that, during this time, the Aryans had conceived of their being only "One Deity," and perhaps this was before Moses was making his arguments with Jehovah; and that they lived simple lives without any distinction of castes.

But the paucity of materials for the first thousand years, is amply compensated for by the comparative richness of them for the second thousand and a half when the scene opens in the Gangetic delta and the Epic and Philosophic age has set in. The political materials for this period also can well be imagined by comparative inference of what must have been left unrecorded from what is recorded; but in other respects the supply is not in adequate. In fact, the last half of this period is immensely rich in literary productions and the evolution of the superb and sublime philosophy which has never been excelled since nor will perhaps ever be by any people. Possibly the Vedas were written in the beginning of this very period, and so were the Epics and the Upanishads about the middle of it. In this very period philosophy developed, culminating in *Six Darshanas*, all which perhaps necessitated the existence of Smirits and Manu. The wonderful grammar was formulated in this very age, and so was developed mathematics. All the mighty intellects of the time agreeing that life was full of sorrows and troubles inspired sage Buddha, who preached his gloriously sublime sermons to high and low in the latter part of this very period with his remedy of the "*Middle path*." And not the least wonderful work of this same period is the Gita. This song lays down the remedy—"Action is thy duty. This performed according to position, and regardless of fruits will bring thee to Me, even so the women and Sudras" Better and more gigantic intellects in the line the world has never produced. Nor has the world of that

day anything to compare with these productions. In fact, what India produced then, is compelling, the admiration of all mankind down. And though in this very period sacrifices on most magnificent scales were inaugurated by the Brahmans, yet this was a period which can rightly be described as of plain living and high thinking. In this period also a *rational* caste system appears to have been introduced, and so were a new people (Seshanagas) admitted into the Kshatriya fold.

The trade of India is the least important feature of this period. Before Alexander and therefore before Chandragupta Mouri, Darius, the son of Hystaspes, autocrat of the Persian Empire, had annexed the Sind Valley to his kingdom. This was the twentieth province of his Empire. From here to Egypt he got an overland route turned into a Royal Road passing through the present Afghanistan. Balkh and Bukhara to Persia, and from there through the Euphrates Valley, Arabian desert and Isthmus of Suez to Egypt. This Royal Road had rest houses all along and was patrolled by the Police. The goods manufactured in India used to be brought to the Sind Valley and from there the caravans carried them off to distant lands. It is said that by whichever route the Indian trade went, these towns and cities flourished. And it need hardly be said that such a trade brought to India immense amount of wealth. By this very Royal Road, more or less, Alexander reached India.

As regards the Buddhistic period, the political history, thereof is quite as rich as it is of other movements of the time. This period is particularly rich in the entry of various peoples who poured into India from the North West side and in due time got admitted into the Hindu Social polity. The Greeks, the Persians, the Bactrian Greeks and Parthians, the Sakas or Scythians and Kushans, the

Huns and Gojuns with perhaps many more, immigrated into India in this very period. The amalgamation of many of these people appears to have created confusion in the caste system which in a latter stage or in the beginning of Puranic period became rigid. Possibly Agnikūlas were admitted into the Kshatriya circle in the latter part of this very period who again by gradual accession rose to be 86 Rajakulas. This change and upheaval in the caste system ought to be attended to carefully. Thanks to Greek ambassadors, Chinese pilgrims and Buddhist monks, the history of this period is decently complete. Even administrative details of the time are available and so is good deal about trade with Romans, Greeks and others by sea. Good care should be taken to identify Raja Bikramaditya whose era we now use. There always a confusion as to who this King was. This period beginning with Caudragupta Mouri may end with Emperor Harsa of Thanesar of Kamy with King Yasovarman of Kamy who ruled a little later.

The period of the Hindu history can compare favourably in all respects with the history of any nation of those days. If the Hindus did not go out of India for conquest to far off countries, it appears to be due to the fact that from Hindu Kush (present Afghanistan had for long remained a province of India in the Hindu period) to Bengal and Assam, and from Himalayas to Ceylon (with colonies abroad) was enough to satisfy any Emperor of those days. Instead they did go out to conquer spiritually. It was in this very period that Buddhist missionaries travelled to distant lands, and it is definitely traceable that among other countries they preached in Syria, before the teaching of Christ, which has so many points in common, was heard in Northern Palestine. The monks and nuns, the monasteries and confessions, and the close resemblance of commandments are so

many points in common and this leads one to believe that these teachings from India were engrafted upon by the apostles with the local religion and history and, thus intermingled eventually appear to have blossomed forth into Christianity. On the other hand, a better sort of Puranas in India which appears to have been written in this very period began to assimilate the Buddhist doctrines. And though in the end its name was tolled out by the funeral sermons (on it) of Shankaracharya, yet many of the best features of this very religion were intertwined into the later religion. Thus, from this point of view, taking those who profess Buddhism along with Hindus and Christians, whose religion has for basic morality many of the teachings of Buddha, it would appear that for a time barring the Mahomedans, practically the whole human race paid homage to those noble teachings. And if such is the magnificent beauty of Lord Buddha's teachings, it is not less so of the dramas of this time by Kalidasa.

In the Puranic period *e. g.* after King Yasoverman about 1200 years ago, the dark age seems to have set in. In the early part of this time Puranas of all sorts and kinds appear to have been written. Mixed with these, the Vedanta came to hold the ground a little later. In most parts of India in the beginning of this period, Brahman Rajas wielded the political power. By Brahmans also the later phase of Buddhism appears to have been given a turn into a rage for temples, buildings, idol worship and *Kumbhmelas*. Soon after this by some political and social upheaval Rajput princes came into prominence, amongst whom Raja Prithvi Raj may be the foremost. Ancient India then began to decay and passed under Mohammedan supremacy.

(By Todor Mul Bhandari, Bar-at-Law in the Punjabee).—*Brahmavadin*.

Prize Distribution at City College.

HON'BLE JUSTICE SIR A. T. MUKERJEE'S SPEECH.

The following is the full text of the Hon'ble Justice Sir Ashu Tosh Mukerjee's speech at the prize distribution at the City College on Tuesday :—

Mr. Principal and Gentlemen,—On an occasion like this, the feeling which is uppermost in the mind of every friend of the Institution is that the sincerest congratulations should be offered to the authorities of the College for the striking success attained by their efforts. In my case, that feeling is considerably intensified owing to the fact that I do not come here as a stranger; I come here as an ex-student, justly proud of the Institution to which it was once my privilege to belong. When I entered this building a few minutes ago, my mind was carried back to the year 1884 when I used to come here daily to listen to the eloquent lectures delivered by the great founder of this College, the late Mr. Anandamohan Bose, too early lost to our country. The Institution was then in its infancy, but it gave signs of lasting vitality, and its subsequent history has proved conclusively that the aims and aspirations of its founder were well grounded. The College has, now attained a vigorous manhood, as is indicated both by the numbers on the rolls and by the success attained by its alumni in the University Examinations. Mr. Maitra has, with legitimate satisfaction, dwelt in his Report on the circumstance that in point of numbers, the Institution is second to no other in the country. But the importance of the Institution cannot rightly be judged solely from the point of view of numerical strength. The striking success achieved by the pupils of the Institution at the various

University Examinations bears ample testimony to the efficiency of the instruction imparted to them. Here, again, it is a matter for legitimate satisfaction to all true friends of the Institution that one of the pupils proved himself by far the most distinguished student of his year in Mathematics at the recent Examination for the Degree of Bachelor of Arts, while another student occupied the first place in a different branch of knowledge, namely, Sanskrit. It is, therefore, no exaggeration to say that this Institution continues to occupy a foremost position amongst private Colleges within the jurisdiction of the University. These private Colleges, to my mind, constitute one of the most striking monuments of English education in this country. They are not in receipt of any regular subvention from the State, and yet they have successfully competed with Institutions richly endowed or maintained by a lavish expenditure of funds. The manner in which the first attempt at the foundation of these private Colleges was received in well informed circles, has always seemed to me to afford a striking proof that the range of vision of the most gifted men may be of an extremely limited character. In 1866, when the late venerable Pandit Issu Chunder Vidyasagar applied for the affiliation of the Metropolitan Institution to the standard of the F. A. Examination, the proposal was summarily rejected by the Syndicate, as the members were confident that Indian graduates would not be relied upon to teach up to that standard. Time, however, has falsified the judgment of the Syndicate of those days, and few will now have the hardihood to dispute that Indian graduates are able to maintain educational Institutions of a high degree of efficiency even under the most adverse circumstances; and none will have the courage to dispute that private Institutions, so ably maintained, have brought the blessings of Western education within the reach of an innumerable

body of indigent students. If I were asked to investigate the circumstance which has rendered possible the foundation and maintenance of these private Colleges, I would answer without hesitation that it is the unflinching devotion and noble self-sacrifice of their promoters. I shall take the case of this very Institution, if I may without impropriety make a personal reference. A gentleman of the intellectual attainments of my friend Principal Heramba Chandra Maitra might easily have improved what is called prospects in life, if he had sought admission into Government service or had entered one of the learned professions. He has deliberately chosen, however, to devote his best energies for the benefit of this Institution, and he has been ably assisted by a number of Professors and teachers who have willingly followed his lead, and some of whom have been attached to this Institution from its very foundation. All honour to this loyal band of workers; success has followed their efforts, and the work they have accomplished will be remembered with gratitude. But if the personal self-sacrifice of the promoters of this Institution has been one of the factors that have led to its success, its religious tone and character have exercised an even more potent influence on its growth and development. I have never made a secret of my opinion that a godless education is not education at all in the true sense of the term, and is full of danger as much to those that receive as to those that impart it. In this direction, the authorities of this Institution have made a sustained, and so far as I can judge, a successful effort. They have further made a determined effort to maintain the cause of discipline. Students of this Institution will not be surprised to hear that year's ago, even when I was myself a student at College, Mr. Maitra had the reputation of a stern disciplinarian, and I am pleased to find that advancing years have not softened the

austerity of his manners or weakened his love for discipline, and I trust he will continue to impress upon the students of this Institution the valuable lesson that if they desire to command hereafter, they must now learn to obey.

Gentlemen, I have dwelt on the excellent work of this Institution, but I must also refer to its pressing needs. The report of the Principal emphasises the absolute necessity for a more commodious building and for a suitable hostel, if the Institution is to fulfil to the fullest extent its functions as a College where young men receive intellectual training and have their character moulded. The Government of Bengal has offered a lakh of rupees for the erection of a hostel, if a suitable site is provided by the College authorities. Large sums are also needed for a site on which a new building may be erected. I desire to associate myself with the earnest appeal made by Principal Maitra for contributions, and I can conceive of no object worthier of extensive support from the public. I fervently hope that not a few will be found amongst our aristocracy ready to emulate the Raja of Pittapur who had promised to contribute Rs. 30,000. Let us endeavour to preserve the integrity, independence and efficiency of the Institution. Let us trust in the Giver of all Good, our cause is a righteous one and is sure to be crowned with success.

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The Opium Question in China.

BY

MARSHALL BROOMHALL, B. A.,
CHINA INLAND MISSION.

POLITICAL COMPLICATIONS.

The British Government has recently warned China of the possible consequences of the continued infringement of the Opium Agreement by the provinces, and

has stated (see "The Times," July 5) "that Great Britain would delay recognition of the Republic, when it is asked, on the ground of Republican opposition to the opium traffic." The Chinese Central Government has in consequence sought to compel the provinces to yield and the following extract from the reply of the Chekiang Provincial Assembly to Yuan Shih Kai will reveal the shame we are bringing on ourselves by our conduct in this matter, and upon the Central Government of China also, which Government has not a few difficult problems of her own to solve :

"The British complain of breach of agreement, and such an honourable Board as the Board of Foreign Affairs (at Peking) will not argue with them by means of the clauses 3 and 7 (of the Opium Agreement) as it should do, but sides with others to frighten us with the non-recognition of the Republic by Foreign Powers. The said Board evidently does not know that to harm people with opium is not an act of a civilised nation. In the world there is justice. Recognition of the Republic will come sooner or later. If Great Britain will not recognise the Chinese Republic because of the opium, it is Great Britain's shame, which does not concern us. The said Board can be afraid of her, but not we the Chekiang people." Is it worthy on our part to place the people in such a position as that which calls forth this protest from a provincial assembly ?

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Queen's College, Benares.

On the 19th September there was a large gathering in the Queen's College Hall, to present addresses to Babu Abhaya Charan Sanyal and Mahamahopadhyaya Pundit Keshava Shastri, two professors of the College on their retirement after long and distinguished terms of service. Among the large audience

were to be seen Raja Munshi Madho Lal, C.S.I., Pundit Rama Shankar Misra Dr. L. M. Sen, B. Banerji and I. S. Roy, Messrs. C. C. Biswas, Shyam Lal, Sitaran, S. C. S. Roy, Tara Prosad, N. C. Gupta, K.N. Ghosh, Rabinandan Prasad, L. K. Pandey and several others besides the members of the staff and students of the College. The ability and long services of the retired professors, their amiable disposition and popularity among students were eulogised in the addresses which after they had been read by senior students, were presented to the professors. They were garlanded and they gave replies in English and Sanskrit, in which languages the separate addresses had been presented. Dr. Venis, the Principal, spoke in praise of the retiring colleagues and expressed regret at his having been deprived of their valuable services. A portrait of Professor Sanyal was unveiled by Dr. Venis. Professor Sanyal in his reply thanked his colleagues for the unique honour they had done him by presenting his portrait to the College which possessed the likeness of two of its illustrious Principals, Dr. J. R. Ballantyne and Mr. R. T. H. Griffith, whose names would long be remembered in connection with the College.

Sir George Clarke on Art Education.

H. E. the Governor distributed prizes to successful students at Sir J. J. School of Arts on the 17th September.

After Mr. Burns, the Principal of the School, read his reports, His Excellency delivered an interesting speech in the course of which he said: The relation of the Government to education are subjects of frequent discussion. In most countries art education present some special difficulties of its own, and in England there has recently been a warm controversy on the question whether State aided Art Schools are doing any

real good or not. What Art Schools in Great Britain can fairly claim is that they have raised the standard of public taste and the general average of production. "Of indigenous art of India," His Excellency said, "we are told it would be destroyed with certainty if ever the machine dominates the industries of the country." It seemed to him this was only a half truth. The function of the machine is to multiply and to cheapen production. There is no reason why it should be permitted to reproduce. There is no reason why it should be permitted to reproduce bad art, and if it is used to render good art available to many whether in pictorial form or in textile designs or for decorative purchases, the general average of artistic taste must surely be raised.

With regard to the other side His Excellency said: The machine inexorably tended to displace handicraftman. Hereditary skill which evoked an execution of objects of art is thus lost and art of workman who find pleasure as well as livelihood in his labour may become comparatively rare. There will always, however, be art work in which the machine cannot compete with the skilled hand inspired by inherited artistic sense.

Regarding the ancient crafts in India, His Excellency said they were intimately connected with the ancient religion and closely interwoven with the life of their peoples. The wonderful social ability of India has preserved them with little change to this day. Contact with what is prevalent in recent times has not been beneficial to the ancient art of India.

Their Excellencies at the Agricultural College, Bombay.

There was a large gathering to meet His Excellency the Governor and Lady Clarke when they revisited the Agricultural College on 23rd September in connection with the third annual meeting of the Deccan Agricultural Association.

Rao Bahadur R. P. Godbole read a report which dealt with the work accomplished and the progress made during the year. Its adoption was then proposed and carried unanimously after which H. E. the Governor addressed those present.

The Deputation in Behar. Mrs. Besant's Speech.

The Hindu University deputation headed by Mrs. Besant reached Bankipur on 25th September from Gaya.

She addressed a meeting at Gaya on the Hindu University. She laid stress on the teaching and residential character of the University and pointed out the advantages of a teaching University over the present Universities of India which were merely examining boards and exhorted the Hindu community not to feel disheartened over the Hon. Sir H. Butler's letter regarding the question of affiliation.

She was followed by Messrs. Gurtu, honorary head master, Hindu College and Ishwar Saran, Vakil, Allahabad High Court. Although the meeting was held at short notice over Rs. 30,000 was promised and about Rs. 1,000 was paid on the spot. Messrs. Gurtu and Ishwar Saran accompanied by the leading gentlemen of the town saw the wealthy gentlemen of the place and it is expected that Gaya district will contribute over a lakh to the University. Mr. Pittar, District Judge, who was present at the meeting subscribed Rs. 100.

Mrs. Annie Besant delivered a stirring speech in the open air on the Hindu College and Hindu University. She regretted that the main object for which the two Universities were needed had been kept in the background while discussing the Government's decision. The University as an examining board was unknown in England. She described how Cambridge and Oxford trained students in their atmospheres as worthy citizens and how London University was

meant to grant degrees to the clever students who had no University training. She emphasised the value of University training over College training under a University of the examining board type. She exhorted Hindus and Mahomedans to welcome enthusiastically the Government decision to grant them residential and teaching Universities, which would enable Benares and Aligarh to become centres of Hindu and Mahomedan culture respectively. She showed how it would be difficult to control and supervise colleges scattered all over India. The present Universities had failed in the supervision of colleges under a limited area. How then could Benares and Aligarh Universities supervise colleges all over the country? She said a great work had to be done to build up the two Universities. Colleges for different subjects viz., arts, science, industries, technique had to be established. She appealed to the members of both the communities to be practical. She preferred Benares and Aligarh, instead of Hindu and Mahomedan Universities.

Dr. Rasbehari Ghose.

Dr. Rashbehari Ghose who has arrived at Simla is firmly in favour of going on with the work of the Hindu University and of establishing it as a residential University at Benares. He has authorised Pandit Malaviya to let it be known that his donation of one lakh will be paid when he returns to Calcutta next month.

Subscriptions.

The total amount realised up to the second fortnight of September is Rs. 15,71,508-8-7. The bigger donations specially are rather slow in coming in. A good many have however promised to pay in theirs in the course of the next two or three months which the sooner it was done by all donors the better as the managing committee must have in their

hands at least a sum of fifty lakhs before they can feel gratified in approaching Government with a request to undertake legislation in the matter. The draft constitution sub-committee will meet *de die in diem* from the 13th October 1912, and a meeting of the Managing Committee will follow on the 16th October 1912.

Health of American School-Children.

According to the report presented by Dr. T. D. Wood, Professor of Physical Education in the Teachers' College of Columbia University, to the United States Bureau at Edmonton, the physical condition of the children attending the public elementary schools leaves a lot to be desired. "Of the 20,000,000 school children in the United States," says Dr. Wood, "not less than 75 per cent. need attention to-day for physical defects which are prejudicial to health and which are partially or completely remediable." Some of the doctor's conclusions are as follows:—Several million children have two or more handicapping defects; 400,000 have organic heart disease; at least 1,000,000 have or have had tuberculosis; about 1,000,000 have spinal curvature, flat foot, or some other moderate deformity; over 1,000,000 have defective hearing; about 5,000,000 have defective vision; about 5,000,000 are suffering from mal-nutrition; over 6,000,000 have enlarged tonsils, adenoids, or enlarged cervical glands; over 1,000,000 have defective teeth which are interfering with health; about 100 cities have organisations for the care of health in the schools. Seemingly, the rising generation in the United States is no better from a physical point of view than their cousins in Great Britain.

Public Libraries and Education.

At the thirty-fifth annual meeting of the Library Association, which was held

at the Central Technical School, Liverpool, a suggestive paper was read by Mr. Doubleday, of Hampstead, on the province of public libraries and their proper utilisation. Returns of recent years concerning the books most frequently in circulation show that in nearly every quarter there is a steady and continuous decrease in the demand for fiction, the percentage of which in the metropolis is now only about forty, while the demand for educational and instructive books is just as uniformly increasing. This change in the general public taste is a distinct gain; hitherto there has often been an uneasy feeling that the public library was to a large extent little more than the provider of gratuitous entertainment to the general community, whereas, as Mr. Doubleday very justly said, it ought to be the natural successor and assistant to the school, and the library's work in that direction alone gave it a public value even from the narrowest economical standpoint. In other words, the public library should act as an instrument for the diffusion of useful knowledge among the nation, and thus be a means of promoting the public welfare. It is on this ground that we have watched with close attention the tendency during the last few years towards the organisation of juvenile departments in libraries, so as to bring them into definite and direct relationship with elementary schools.

The Progress of Education in a Civilized Country.

BY DR. T. M. NAIR.

Dr. T. M. Nair writes to the *West Coast Spectator*:—To give your readers an idea of the present state of education in Switzerland, I shall briefly describe the educational system of one of the Swiss Cantons—the Canton of Geneva.

The Canton of Geneva has a population of 149,172. Its total annual expenditure for *all* public purposes is £435,198. Out of this a sum of £111,589 is spent on public instruction and a further sum of £42,279 on Special Schools and Museums. Over and above the Cantonal expenses for education the Federal Government gives an annual educational grant of £9,903 to the Canton of Geneva. And the villages comprised in the Canton of Geneva subscribe for educational purposes an annual sum of £6,351. The sum total of educational expenditure in the Canton of Geneva per annum is thus over one hundred and seventy-one thousand pounds which works out at something over one pound per head of the total population of the Canton. I believe that this is the highest proportion of educational expenditure in any country in the world.

Public instruction in the Canton of Geneva is divided into—

- (1) Primary education.
- (2) Secondary and professional education.
- (3) Technical education.
- (4) University education.
- (5) Private school education.

Primary education is *free and compulsory from the age of six to that of fifteen*. Primary education begins in the *Infant Schools*, is continued in the *Primary Schools* and completed in the *Rural High Schools* and *Supplementary Schools*. The curriculum of studies in the *Primary Schools* embraces the following:—French, Arithmetic, Drawing, Geometry German (only in the three upper classes) Geography, History, Civism, Writing, Music, Gymnastic exercises and Sewing.

Secondary education is imparted in three different kinds of institutions:—

- The Colleges for boys;
- The High Schools for girls; and
- The Professional Schools.

The Colleges for boys are divided into a Lower and an Upper division. The Lower division is a three years' course and the Upper a four years' course. The upper division is usually called "Gymnasium."

The curriculum of studies in the *Lower division* comprises French, German, Latin, Geography, History, Mathematics, Elements of Physical and Natural Science, Drawing, Composition, Music, Gymnastics. The fee is 40 francs a year—which is equivalent to about 25 rupees.

The Upper division is more advanced. It has also as compulsory subjects for all students French, German History, Geography, Mathematics, Cosmography, Natural Science, Physics, Chemistry, Drawing and Gymnastics. In addition to the compulsory subjects the student takes one special optional branch. The special branches are:—

(1) *Classical*. (2) *Modern*. (3) *Pedagogic*. (4) *Technical*.

The High School for girls is run very much on the same lines as those for the College for boys.

The *Professional Schools* are divided into the Professional Schools for boys and for girls.

The course of study extends over two years. Boys come to these schools straight from the 6th Form of the Primary Schools without going through the long course of the College. The subjects of study are:—French, German, Commercial Geography, History, Civic Instruction, Arithmetic, Algebra, Geometry, Mechanics, Physics, Chemistry, Natural Science, Book-keeping, Drawing and Modelling, Technical Drawing, Manual Handicrafts, Gymnastics. Students must be 13 years of age for the first year course of studies, and 14 years for the second, and have passed the 6th Form examination of the Primary Schools. The fee is 20 francs a year (about Rs. 12-8-0).—*Educational Review*.

Aphorisms from Voltaire.

Theology is to religion what poison is to food.

Honest men read the history of religious wars with horror; they laugh at theological disputes as at Italian farce. Let us, then, have a religion which makes us neither shudder nor laugh.

Has there ever been a theologian of good faith? Yes; as there have been people who thought themselves wizards.

The rabble created superstition, the well-bred destroy it.

We are seeking to bring art and law to perfection; can we omit religion? Who will refine it? The thinkers must begin, others will follow.

It is not a disgrace that fanatics should have the zeal which wise men lack? It is well to be prudent, but not pusillanimous.

A fool says: "I must be of the same mind as my priest, for all my village agrees with him." Poor wretch, go forth from thy village, and thou shalt see a hundred thousand others, each having its priest and each thinking differently.

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News and Notes.

Mr. A. W. Gooneratne, of the Siamese Consulate, Singapore, has been appointed **Mr. A. W. Gooneratne** Chancellor by His Majesty the King of Siam as a reward for ten years' faithful service to the Siamese Government.—(*Bangkok Times*.)

A press *communiqué* states that the Government of India **State Scholarships** have awarded two state scholarships available in **for Study of Sanskrit and Persian** 1912 for the scientific study of Arabic and

Sanskrit in Europe to Munshi Abdus Sattar Siddiqi (United Provinces) and Pandit Tara Chand (Punjab) respectively.

Frederick Roes, the postman at Thorpe, Essex, has walked 13,000 miles during his twenty-seven years of duty there. His earlier record of twelve years adds another 50,688 miles, and by the time that he retires in 1920, he reckons that he will have walked at least 52,000 miles more—a total of 232,688 miles.

It must be a source of satisfaction to our countrymen to find no less than seven Indian names among the successful candidates at the last Indian Civil Service Examination. The names are:—B. K. K. Basu, Ram Chandra, Y. A. Godbole, S. S. Nehru, B. R. Rain, G. Rodrigo, S. N. Roy, and K. C. Sen. We congratulate these young men on their success.

More than one English journal to hand by last mail speaks of an active Buddhist propaganda going on in England. Since its foundation in 1907 the Buddhist Society of Great Britain and Ireland has been slowly carrying on its work, by means of Sunday evening meetings and publications. It now hopes to procure a building with a library and meditation rooms; and ultimately it may establish a monastery, with five Buddhist monks (Bhikkhus). Professor Edmund Mills, one of the pillars of the Buddhist movement, would appear to have announced that eleven English Buddhists have taken the precepts of chastity, teetotalism and truthfulness, and that there is an immense amount of Buddhist feeling in cultured circles.

The latest American novelty is a mechanical apparatus intended to prevent the busy man from forgetting any of his engagements. This is described in an illustrated article in the current number of the *Popular Mechanic's*

Magazine. The new 'memory device'—that is how the apparatus is styled—is operated by a large spring, released at predetermined intervals by an ordinary clock. It is a desk-fixture which keeps accurate time, and occupies a desk space only 6 ins. in height and 8 inches long. It has the appearance of an ordinary desk-clock with three sets of pigeon-holes, one series for the months of the year, another of the days of the month, and a third for each quarter of an hour of the day. A busy professional or business man, wishing to be reminded of something he is to do in the future, makes a memorandum of it on a card and drops it into the case in the pigeon-hole set aside for that purpose. No matter whether the engagement is for a year ahead, or for the next fifteen minutes, a bell rings when that particular time comes and a card automatically drops down.

Sir Ian Hamilton in his "A Staff Officer's Scrap-Book" Sir Ian Hamilton, mentions some personal experiences of his travels in Japan. While with the First Japanese Army under General Kuroki, he had to cross a river in flood and was helped in doing so by a coolie of the military train. "I returned by the help of the same kind man, and when I got to my own side of the river I offered him the equivalent of five shillings." "As soon as he understood," continues the General, "that I wanted to tip him, he simply roared with laughter and utterly declined to have anything to say to the base metal which compared with his pay of 1½d. a day was a considerable fortune. In vain the orderly I had brought with me explained that I was a foreigner who did not understand things, and that as I was possessed of a plethora of cash, it might, after all, be as well to humour me. He replied that although only a coolie he wore the military uniform, and his heart also was purely that of a soldier, and so I had to let him go back across the river unrewarded except by my heart-felt thanks." What nobility of spirit and purity of soul! No wonder Japan is what she is to-day! What nobler than that a man should constantly attempt and endeavour to act up to what his position and his duty demands of him! Let the world read and learn.

Text Books for Intermediate Examination in Arts 1914.

CALCUTTA UNIVERSITY.

PALI.

Anderson's Pali Reader. The course also includes a knowledge of Pali Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pali Grammar, or, Satischandra Vidya-bhushana's Kaccayana.

—(oo)—

TEXT BOOKS FOR THE INTER-MEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Michael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhusan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

—(oo)—

TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi Rangoon or Cottoombo edition). Kielhorn's Sanskrit

Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparinibbana Sutta, Rhys Davids Buddhist India.

—ooo—

Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D. author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,
COLOMBO, Ceylon

SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No 11.

The Newer Criticism of the New Testament.

The firm of Eugen Diederichs in Jena has just published a work entitled *The Dutch Radical Criticism of the New Testament (Die hollandische radikale Kritik des Neuen Testaments)*, by Dr. G. A. van den Bergh van Eysinga of Helmond, whose former work, *Indian influence on Gospel Stories*, also translated into German, is well-known (2nd ed., 1909). The present volume is dedicated to the memory of the author's teacher, Professor van Manen of Leiden (died July 12, 1905). It appeals especially to students rather than to the general public. The R. P. A., however, expects to be able, before long, to offer to the English reader a more popular work by Dr. van den Bergh on the same subject, to be translated by Prof. S. B. Slack, of the McGill University, Montreal, who contributed the volume on *Early Christianity* to Messrs. Constable's "Religions Ancient and Modern." In the meantime we may note that a study of the German work would be something of a revelation to those who still treat van Manen's Pauline theory and the mythical theory of the Gospel-

story (which he did not hold) as isolated phenomena. A whole school of theological experts is now committed not merely to one or the other, but to both of these views. Van Manen himself, the adherents of the more orthodox "higher criticism" may be surprised to learn, was neither the first nor the most radical representative of the new direction. His distinctive quality was caution; he long resisted the scepticism as to the Pauline authorship of the "principal Epistles"; and the first effect of his conversion to a general position like that already arrived at by Loman, Pearson, and others, was a certain reaction in favour of the idea, rejected by the "radicals," that it might after all be possible to reconstruct the figure of a historical Jesus. This he did not continue to regard as practicable, but to the end he never accepted the mythical theory. His distinctive achievement is by Dr. van den Bergh considered to be that, first insisting on exact proof, he, in the temper of a naturally conservative scholar, set himself to furnish this by a minute examination of the Pauline literature. We can quite understand that, being of this temper and anything but a lover of singularity, the position forced on him in relation to the academical world was not entirely congenial. Per-

haps he became, as Professor Meyboom (another member of the radical Dutch school) has hinted, too confident as to his positive reconstruction of the order in which the Pauline ideas developed in the early Church; but orthodoxy will hardly gain by further insistence on our necessary ignorance in detail of the evolution of Christianity during the first century—ignorance, that is, as compared with the knowledge we have of the contemporary Roman history of the period. The best advice we can give to readers is that they should keep an open mind. Van Manen's positions are now being partly modified and partly reinforced by the investigations of historians with a more special interest than he had in the philosophical (orgnostic) side of the religious evolution.—*Literary Guide*.

—ooo—

The City in Relation to the Village: The Indian Scheme of National Life.

One of the most fruitful ways of studying the true character of the civilisation of a country is by approaching it from the point of view of the relative places occupied in the scheme of national life and culture, by the village and by the city. The real character, for example, of the civilisation of the modern countries of Europe, based as it is on capitalistic production and world-wide commerce, is only fully disclosed when we realise the relation in which the modern city of manufacture and commerce stands to the life of the agricultural communities living in the villages. We observe in those countries the phenomenon of the rapid growth during the last hundred years, of overcrowded cities round centres of factory production, the consequent growing depopulation of rural areas, and the progressive weakening and decay of those village traditions

of character and culture which have hitherto furnished the backbone and mainstay of the national life and civilisation. The exploitation of the economic and human wealth of the village in the interest of the material prosperity of the city manufacturer and trader,—this is the operation that is ceaselessly going on in the West before our eyes, and the effect on the national civilisation is seen in those countries in the growth of a type of national character which presents in an acute and intensified form the tendencies and aptitudes which mark the city-man as opposed to the villager. The city in the scheme of modern western life has, in short, not only divorced itself from the healthy influence of the forces, economic and cultural, represented by the village, but has placed itself in direct opposition to them. The folk-song, the folk-dance, and the folk-art of the village peasant, which grew up from the national soil are fast giving way to cheap and sensational substitutes like the gramophone, the music hall, the penny novel, and the machine-made gewgaws and trinkets with which the commerce of the city is exploiting the perverted tastes and muddled sensibilities of the community. While, also, at the same time, we are confronted with the most ominous fact that all the fine culture that crowns the social edifice, has its roots hanging in the air, as it were, drawing no sap or inspiration from the national soil and atmosphere—from the ideals, namely, of life and culture diffused amongst all ranks and classes, rural and urban, of the nation. Thus, in the modern city of the West, the Art of the City gallery, the Music of the City orchestra, the culture of the University and the Museum, the Poetry of the cultured *coterie*,—nay, the Philanthropy of modern civic endowments—none of these are related in any effective manner to the life and traditions to which the vast body of the people, had been accustomed so long in their villages. Modern European life,

therefore, witnesses to the growth of the city *at the expense of the village*,—the isolation of the city from the life of the rural community, and the consequent impoverishment and unhealthy centralisation of national life and culture. It would be no exaggeration, indeed, to say that the whole character of modern Civilization, the growth of the last hundred years or so, with all its dazzling achievements in the field of commerce, manufacture, science and art, is determined in the first place, not by the innate and spontaneous tendencies of the people at large, but by the ideals and ambitions of only a part of the nation—primarily, by the materialistic ambitions and commercial ideals of the city-trader and city-manufacturer, and secondarily, by the more or less esoteric and academic ideals of culture and learning pursued by the specially cultured classes, also living and working chiefly in the cities and universities. And to the extent that this is true, the civilisation of modern European countries cannot be regarded as *national* i.e., as reflecting the life and ideals of the whole population, *rural* and *urban*, which constitute the *nation*.

II.

It is possible, on the other hand, to conceive of a civilisation based wholly on a communistic agricultural economy, aiming at a life of comfortable competence and rustic simplicity and joy for the whole community, and setting its face against all centralised development, either economic or cultural, such as is implied in the growth of cities. The great merit of such a scheme of national life would be that it would prevent the exploitation of the masses in the interest of a class, would secure an equitable distribution of wealth, and afford ample opportunities for the growth and diffusion of a spontaneous folk-culture closely related to the life of the *whole community*. It would develop, for example, a beautiful scheme of peasant decoration

tuted to the simple needs of an agricultural community; it would build up for itself a scheme of knowledge rich in proverbial wisdom and in empirical lore about crops, livestock and the weather; and above all, it would develop on the basis of the village community a type of character, and a code of social ethics and discipline such as would ensure social peace and harmony.

But the picture that we have drawn above of a joyous and contented communal life and culture, undistracted by the exciting passions, the fierce conflicts and the seething unrest of a politico-commercial civilisation which is the ideal of the Western-educated modern man, would still leave much to be desired. For, such communal life, however blessed with simple traditional virtues and cultural disciplines, unless it is able to rear on its basis the superstructure of an ideal aristocracy and an ideal civic life, affording scope for the highest exercise of the human faculties but not aggrandising itself at the expense of the communal life and culture,—would stand naked before the world as an imperfect achievement, beautiful in itself but still an imperfect achievement, wanting in the richer growth and the fuller life of the city. A true scheme of communal life and culture, therefore, which should be able to enlist on its behalf the permanent sympathies and interests of advancing humanity must necessarily admit of further development—development, that is to say, along its own lines, by being continued into an supplemented by a superstructure of city life and civic culture, which shall enrich instead of superseding or impoverishing the basis of the communal life on which it is raised. The development must be on the basis of the communal life, since necessarily the conditions of a healthy *national* life demand that the city should not, as in the modern West, seek to grow and expand at the expense of, or in isolation from, the life of the vast body of the nation living in the villages.

City life in any well-ordered scheme of national economy is but a richer growth and fruition of the nationally diffused elements of culture and tradition embodied in the communal life lived in the villages. The culture of the city is in such a scheme of life based on a solid basis of healthy national tradition and is saved from the inroads of drifting fashions and caprices, and the life of the villager, on the other hand, is confirmed in *its own line of growth*, and strengthened and enriched by elements derived from the richer and fuller life of the city. For, as is apparent, only a well-organised scheme of city life affords scope for the highest exercise of human faculties, for the highest developments in the fields of science, art, culture and corporate living. For it is such a scheme which gives opportunities to man to find expression in terms of great architecture, monumental sculpture, mural painting, epic poetry, great schemes of social government and philanthropy—in terms, that is to say, of an aristocracy and an ideal civic life,

III.

It is just such a type of national existence that we see embodied in the traditional civilisation of India—a type which allows, on the one hand, the spontaneous growth and diffusion in the villages, of a communal culture; and on the other hand, affords ample scope for the grander and more glorious achievements of a civic culture in entire harmony with the communally diffused culture of the villages. And this harmony and unity between the two factors of national life—the rural and the civic—was secured in India, as we shall see when we proceed to examine in another article the salient features of city life in ancient India, by the fact of the whole people rural and urban, plebeian and aristocratic) being bound together by a common set of socio-religious ideas, ideals and institutions. It is again, owing to the wide diffusion amongst the

community of this common set of socio-religious ideals and practices, that city-life in India has always, during the flourishing periods of her traditional civilisation, been characterised by a greater degree of civic solidarity, of love of art, and culture (which were always intimately bound up with the religion) and of a deep and sacred sense of social duty and personal faithfulness, than has up till now characterised the *modern* cities of the West.

For, city life in the modern West, with all the glare and pomp of commerce and manufacture represents, in the words of a great living English thinker, Mr. Frederick Harrison, a "low stage of organic life." In his well-known work, *The Meaning of History and other Historical Pieces*,* we find a very vivid picture of the modern city of the West, to which for purposes of comparative study the lay reader may usefully refer. As we have said, Mr. Harrison speaks of the Modern City as representing a "low stage of organic life"; and he adduces very cogent reasons for the position which he takes up, which are stated at length in his brilliant Essay on "The City in History" in the work to which we have referred. The importance of the subject dealt with by Mr. Harrison, in its implied bearing upon the Indian traditional conception of national life, is our excuse for reproducing the following somewhat lengthy extracts, which we have no doubt will be read with more than ordinary interest by the reader as opening out a new point of view.

"It is needless to describe the modern city; we all know what it is, some of us too well. The first great fact about the Modern City is that it is in a far lower stage of organic life. It is almost entirely bereft of any religious, patriotic, or artistic character *as a whole*. There is in modern cities a great deal of active

* Published by Macmillan & Co., London, (1903); pp. 250-52, 253-54.

religious life, much public spirit, in certain parts a love of beauty, taste, and cultivation of a special kind. But it is not embodied in the city; it is not associated with the city; it does not radiate from the city. The Modern City is ever changing, loose in its organisation, casual in its form. It grows up or extends suddenly, no man knows how, in a single generation—in America in a single decade. Its denizens come and go, pass on, changing every few years and even months. Few families have lived in the same city for three successive generations.

"A typical industrial city of modern times has no founder, no traditional heroes, no patrons or saints, no emblem, no history, no definite circuit. In a century it changes its population over and over again, and takes on two or three different forms. In ten or twenty years it evolves a vast new suburb, a mere wen of bricks or stone, with no god or demigod for its founder, but a speculative builder, a syndicate or a railway. The speculative builder or the company want a quick return for their money. The new suburb is occupied by people who are so busy and in such a hurry to get to work, that in taking a house, their sole enquiry is—how near it is to the station, or where the tram-car puts you down.

"The result is that a Modern City is an amorphous amœba-like aggregate of buildings, wholly without defined limits, form, permanence, organisation, or beauty—often infinitely dreary, monstrous, grimy, noisy, and bewildering. In America and in parts of England a big town springs up in twenty or thirty years out of a moor, or out of a village on a mill-stream. If you leave your native town—say to go to India, and return after five-and-twenty years, you will not find your way about it; and a gasometer or a railway siding will have occupied the site of the family mansion. A modern city is the embodiment of indefinite change, the unlimited pursuit of

new investments and quick returns, and of every body doing what he finds to pay best. The monstrous, oppressive, paralysing bulk of modern London is becoming one of the great diseases of English civilisation. Liverpool, Manchester, Glasgow, (and the same is more or less true of Birmingham, Newcastle, Leeds, and Bristol), have enlarged their boundaries so rapidly and so entirely under the dominant passion of turning over capital and increasing the output—that beauty, dignity, culture, and social life have been left to take care of themselves, and the life of the labouring masses (for the well-to-do protect themselves by living outside and reducing their city life to 'works' and an office) is monotonous to all and to many almost bereft of physical comfort and moral elevation. The idea of Patriotism, Art, Culture, Social, Organisation, Religion—as identified with the city, springing out of it, stimulated by it—is an idea beyond the conception of modern men.

"A country covered with houses is not a City. Four or five millions of people herded together do not make a body of fellow-citizens. A mass of streets so endless that it is hardly possible on foot to get out of them into the open on a long day's tramp—with suburbs so unorganised and mechanical that there is nothing to recall the dignity and power of a great city—with a population so movable and so unsociable that they are unknown to each other by sight or name, have no interest in each other's lives, cannot be induced to act in common, have no common sympathies, enjoyments, or pride, who are perpetually hurrying each his own way to catch his own train, omnibus or tram-car eager to do a good day's business on the cheapest terms, and then to get to some distant home to a meal or to a rest. That is not life nor is it society. These huge barracks are not cities. Nor can an organic body of citizens be made out of millions of human creatures individually grinding out a monotonous existence."

IV.

We have seen, thus far, that all national ideals of life and culture, in so far as they are truly *national*, must be diffused through the *whole population*, urban and rural, that makes up the nation; and we have also seen that it is in the cities, those centres of communal life which, for some reason or other, attract into themselves the best material, intellectual and spiritual wealth of the nation, it is in these cities that the national ideals reach their highest and richest culmination.

India has certainly been throughout the whole course of its history, pre-eminently an agricultural country, and the Indian peasant and the Indian village artisan with their empiric science and traditional religious lore and peasant art must be regarded as forming the life-giving soil which furnished the sap to the mighty Tree of Indian Civilisation. But while this is undoubtedly so, it is only to the greater cities of India to which we must turn to understand the causes that led to the fullest flowering of this wonderful mighty growth,—we must turn to Benares, Mathura and Takshasila (Taxila), to Sravasti, Pataliputra and Ujjain, to Kanauj, Conjeveram and Tanjore, to Delhi, Jaipur and Vijayanagar,—to their royal Courts which were so many nursing centres of art, literature and learning—to their guilds of merchant princes with their munificent charities and endowments,—to their communities of master-craftsmen whose services were constantly employed in beautifying and adorning their respective cities and the lives of their fellow-citizens,—to their Brahminical schools of learning which taught to its *alumni* the “eighteen branches” of learning secular and spiritual, to the temples and shrines that adorned them and the monasteries that stood in their environs supported by their citizens,—and finally to the religio-civic pageants

and processions that periodically filed through their streets, processions in which King and Minister, Priest and General, Merchant, and Craftsman, had each their allotted place and function. On the one hand, these cities repeated on a larger and more sumptuous scale the broad features of the simple village community—their municipal institution, reminding one of the village *panchayat*, their observance of agricultural feasts and festivals, their emphasis on caste and guild units as shewn in their division into wards, and their folk-songs and folk-culture closely corresponding to those of the countryside. On the other hand, the villages themselves enriched their simple rural experience by drawing inspiration from the great storehouses of national culture represented by the cities, through constant pilgrimages, through vernacular versions of the epics which breathe the very atmosphere of the city and the court, and through many other channels of intercourse and exchange. The ideal picture that would present itself to one would be that of the Indian villager always living in his imagination and in his dreams, the life of the glorified city. The Heaven which he cherishes in his dreams is the *city* of Svarga (*Svarga-puri*) where Indra the Lord of Devas holds his court; the festivals which he celebrates, with their street processions and house illuminations, speak to him of the splendour of the city; and the name which he fondly gives to his humble village very often ends with the termination—*pur*, or—*Nagar*, i.e., “the city” to keep alive in him the consciousness that though living in the midst of rustic simplicity, his life is nevertheless affiliated to all that is best and highest in the national culture and civilisation, to all its glories and all its splendours, as embodied in the great centres of national life—the royal and sacred cities of the Land. The Indian villager is thus as little exclusively bucolic in his ideas and outlook, as the Indian *citizen* is exclusively urban.

V.

The importance of the city as an integral factor in the scheme of Indian national life and culture was thus fully recognised. Again and again in the Epics and the Puranas, we come across vivid accounts of the civic pageants, processions and tournaments of the royal cities of Ayodhya, Hastina, and Dwarka. The tournament of the young Kuru princes at Hastinapur, the entry of Sree-Krishna and Balaram into Mathura, the festivities at the royal city of Ayodhya on the proclamation of the intended installation of Sree-Rama Chandra as Crown Prince, and again on the occasion of his return from exile,—these are some of the visions and glimpses which even to this day fill a large space in the Indian imagination as integral parts of the picture of the traditional national life of India. If Sree-Ramachandra has always been regarded as the ideal Monarch, the royal city of Ayodhya has no less been regarded as the ideal environment for such a Monarch, so that the image of the Ideal City has always been indissolubly connected in the Indian mind with that of the ideal Monarch. Thus, by way of illustration may be given the following description of the city of Ayodhya in the Ramayana, (Balakanda, Chapter v.) which fixes for ever the type and the standard to which all Indian cities have striven to approximate:—

“On the banks of the Sarayū is a vast, fertile and delightful country called Kosala, abounding in corn and wealth. In that country is a city called Ayodhya, greatly famed in this world, and built by Manu himself, the lord of men. This great and prosperous city was twelve *Yojanas* in length and three in breadth, and stored with all conveniences. The streets and lanes were admirably disposed and the high roads were well sprinkled with water. In this city lived Dasaratha, the most potent of monarchs even as Indra lived in Amaravati. It

was adorned with arched gateways and and beautiful ranges of shops; it was fortified with numerous defences and warlike machines, and inhabited by all sorts of skilful artists. It was crowded with bards and musicians, filled with riches, and shone forth with unrivalled glory; it had lofty towers stored with fire-arms and adorned with banners. It was constantly filled with female stage players; it was beautiful with gardens and groves of mango-trees, and enclosed with high walls. It was surrounded by impassable ditches, and secured by fortifications difficult of assault by foreign kings; it was full of horses, elephants, cattle, camels, and mules. It was ornamented with palaces of exquisite workmanship, lofty as mountains, and enriched with jewels, abounding with beautiful houses consisting of several stories, and it shone like Indra's heaven. It was crowded with tributary princes purified with sacrificial rites, and filled with merchants of foreign countries. Its aspect had an enchanting effect; and the whole city was diversified with various colours, and decorated with regular avenues of sweet-scented trees. It was filled with buildings erected close to one another, and without intermediate voids, and situated on a smooth level ground. It abounded in delicious rice and water sweet as the juice of sugar-cane. It incessantly echoed with the sounds of kettle drums, tabors, cymbals, and lutes; this city truly surpassed any that was ever beheld on earth. The houses which it contained resembled the celestial mansions which the Siddhas obtain through the virtue of their austerity.”

So again, coming down to comparatively recent times, we find the same features of the ideal city reproduced in a description of the Fort of Chitor in the bardic chronicle, *Khuman Raysa*, written in the 9th century, A.D., which records the exploits of Khuman Singh, Prince of Chitor, who is said to have repelled the first Muhammadan invasion

in the 9th century. The Rayas was revised in the 16th century and the history brought down to Rana Pratap's struggle with Emperor Akbar. We quote the following description from the English version given by Colonel Tod in his *Annals of Rajasthan* (vol. ii., p. 757 of the original London Edition).

"Chutter Kote (Chitor fort) is the chief amongst 84 castles renowned for strength; the hill on which it stands rising out of the level plain beneath, the *Tilak* on the forehead of *Awani* (earth). It is within the grasp of no foe, nor can the vassals of its chief know the sentiment of fear. Its towers of defence are planted on the rock, nor can their inmates even in sleep know alarm. Its *Kotars* (granaries) are well filled, and its reservoirs, fountains and wells are overflowing. Ram Chandra himself dwelt here twelve years. There are eighty-four bazars, many schools for children and colleges for every kind of learning; many scribes (*Kyots* i. e., *Kayasthas*) of the Beedur tribe and the eighteen varieties of artisans. Of all, the Ghelotee is sovereign, served by numerous troops, both horse and foot, and all the thirty-six tribes of Rajputs of which he is the ornament."

VI.

Again, the memories of some of the most memorable scenes in the spiritual history of India have also centred round the great historic cities of the land. From the days when the Buddha with his yellow-robed disciples went begging through the streets of Rajagriha and Kapilavastu down to the days when Sree-Chaitanya and his devotees went dancing and chanting the name of Hari through the streets of Nadia, the cities of India have always furnished an ideal setting for the spiritual activities of its saints and devotees. For, it has to be remembered that just as the ancient spiritual leaders of the nation had formulated and impressed on the national mind an ideal of kingship and of sainthood, so had they

also definitely formulated an ideal of the perfect city as a fitting background for the ministering activities of these kings and saints. And the idea of the city as a spiritual influence could not be better impressed on the national mind than by the time-honoured institution of the pilgrimage to the seven principal cities of the land, significantly styled "*Mokshapuris*" (Salvation Cities), to indicate that a pilgrimage to them was an effective step towards *Moksha*, the attainment of spiritual emancipation. The names of these seven cities are given in the following Sanskrit couplet:—

'Ayodhya, Mathura, Maya (Haridvara, Kashi (Benares), Kanchi (Conjeeveram), Avanti (Ujjain) and the city of Dwara-vati Dwara-ka—these seven give salvation' i.e., to those who catch their inspiration).

Such, then, in rough outline, has been the traditional scheme of national life in India. It is a scheme, which, as we shall see more clearly when we proceed to examine it in detail, has the merit of combining the benefits of decentralisation and diffusion with those of centralisation, the merit of securing opportunities of spontaneous growth and enjoyment for the people without sacrificing the necessary conditions for the adequate exercise in a scheme of civic life, of the highest genius and talents of the country in the fields of art, poetry, learning, government and social organisation. It is a scheme of life which possesses above all the supreme merit of securing social peace, harmony and balance. Such a scheme of life, therefore, is not without its lessons and suggestions for the modern social reformer of the West, distracted as he is, by the crying problems of an aggressive industrial civilisation, with its sharp contrasts between the miseries of the poor and the luxuries of the rich, its fierce struggles between employer and employed, its sensational delights and dreary routine, its glare and

its squalor, and the perpetual atmosphere of unrest which it can never reduce to calm.

RABINDRA NARAYAN GHOSH, M.A.

—ooo—

Along the Wayside.

It is cheering to gather from the religious Press the constant admissions which tell of the failing influence of Christianity. The faith which was to conquer the world is actually receding in almost every land, either in the face of other cults, or before indifferentism or Agnosticism. This tendency is universal. Christianity can still gather its votaries in gorgeous pageants such as that of the Eucharistic Congress at Vienna; but in both civilised and uncivilised lands it is losing its hold on its old disciples and failing to gather sufficient new ones.

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Take Borneo, which ought to be a fine field for Christianity. The Bishop of Labuan was in England for the annual meetings of the Borneo Mission Association a month or two ago, and the *Church Times* tells us:—

He had a depressing story to tell, a story of stations deserted, of broken down churches, and sanctuaries being swallowed up by the jungle, of people brought as far as baptism and then left untended, so that the mission became a scorn and derision; and Europeans asked: "How can you expect us to believe you are in earnest in face of such a state of things?"

We turn to the annual report of the Anglican and Foreign Church Society and find this paragraph:—

Attention is drawn to the steady progress of Mohammedanism in Africa. It is declared that in the

last century whole tribes in North Abyssinia, once Christian, have become followers of the Prophet.

It is the more striking because Christianity has been established for centuries in Abyssinia, and is the Church of the Negus and the Government.

* *

I have often thought that the Rationalist Press Association might usefully issue a little booklet on Christianity in Abyssinia, for which the works of Bent, Wyde, and other travellers would afford ample material. Christian controversialists always coolly annex all the triumphs of civilisation in the last three centuries in Europe and America, and claim them as the fruits of Christianity. Now, it is often forgotten that there is one country which has enjoyed the blessings of primitive Christianity for a longer period than England, yet, owing to accidental geographical and other causes, has been completely shut off from European civilisation until about thirty years ago. That country is Abyssinia; and we are able, therefore, to test for ourselves the fruits of Christianity when left to itself, without the influence of the Renaissance, and of the Arabian and Jewish philosophers, to which it owed so much. Abyssinia is a working model of unadulterated Christianity, and some account of its dirt, its barbarism, its savagery, and its superstition would be a useful reply to the arrogant Christian claim to have made Europe what it is.

* *

From Abyssinia to Holland is a long stride; and here the same tale is told. Mr. D. S. Meldrum, whose new book, *Home Life in Holland*, is highly praised by the *Church Times* for its intimate familiarity with the country, bears a gloomy witness for orthodox Christianity:—

Freethinking is unusually daring as regards morals as well as doctrine, and the wealthier *bourgeoisie*

has drifted away almost wholly from kirk-going. An educated man who openly associates himself with Church or Creed is on his defence. The National Church—which is disestablished—is strongly rationalist, and perhaps a third of its clergy and laity are avowedly Unitarian.

In Holland, it seems, the struggle, as old as the days of the Emperor Julian, is taking place for the schools. The "neutral," or State, schools are secular, and the teachers therein are "commonly materialists" while the official Universities are "aggressively rationalist." Everywhere Holland seems to be learning to do without the priest:—

There is a warning to ourselves in the fact that, universal civil marriage existing in Holland, the couples who afterwards seek the Church's blessing are but few.

There is a clericalist government in power, kept there by an alliance between the Roman Catholics, who are a third of the population, and their old enemies the ultra-Calvinists; but tempting as is this branch of the subject, it is too much of a political one for adequate treatment in these columns.

From Australia that somewhat flamboyant Nonconformist minister, the Rev. F. C. Spurr, writes to the *Christian World* to rejoice on the comparatively small number of persons who returned themselves as Atheists (579) in the Australian religious census. But he has to make some very awkward admissions. While Atheists have risen from 274 to 579 in ten years, the number returning themselves as Agnostics has risen from 971 to 3,084, and 110,000 persons have declined to make any declaration of their religious opinions.

* *

But that is not all. This Balaam who has come out to cheer up the Christian Balak tells some more awkward facts:—

More than four millions of people claim to belong to the Churches, But, as a fact, not twenty-five per cent. of the population attend church regularly. There is much to be thankful for, but the condition of things is distinctly unsatisfactory. Abstinence from church, however, according to the census figures, is not due to the spread of Agnostic or Atheistic principles; it finds its reason in the sheer indifference of the majority of the people. One could wish there was enough of interest in religion to awaken hostility towards it, for hostility means life, while indifference means death.

After that confession his rejoicings over the fact that there are only 579 declared Atheists are little thin.

* *

The *Peterhead Sentinel* has a column called "Everybody's Bible Question Box." Here is one question which shows that even Scotland is feeling the same tendencies.—

Q.—If God is omniscient, he knew that Adam and Eve would fall! Why, then, did he create the serpent? Does it seem just to condemn the whole race because Adam acted just as God knew he would?

The editor admits that God did know of the Fall of Man, but his first effort of explanation is distinctly feeble. He says:—

God did not create the serpent for the express purpose of the temptation. Satan used that reptile, and he is the one upon whom the responsibility falls.

It is obviously immaterial whether the serpent was created for the purpose of tempting Eve; the material point is that the editor admits that God knew that Satan would so use the reptile, and therefore the responsibility must be

God's. He created the forbidden fruit, knowing that Satan (his creature) would use the serpent (his creature) to tempt Eve (also his creature) to eat that fruit. *The Literary Guide.*

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Caste as a Moral Force.

So much for the economic aspect of caste. It no longer serves the economic purpose which dictated its origin. Let us look at another aspect of it. In the earlier stages of the growth of a society men have to be led as if they are spoonfed children. In times when education has not enlightened the reason and men are not inspired by the idea of liberty of thought and action, they must be subject to the rigour of the law of religious and social institutions. They must obey the law, for it is only by obeying that they can learn sooner or later to command themselves and others. This is the spirit in which the Shastras conceived caste in the earlier stages of our society. What St. Paul said of the Jews true also of the Hindus. There is a parallelism of history between these two ancient peoples—the Jews and the Hindus. The Jews were made by the law of Moses the Hindus by the law of Manu. Each law was rigid in its terms and became in course of time a routine. But man is greater than law. External law regulates his outer life but he has an inner life, the life of the spirit which transcends in aspiration all space and time. This is what St. Paul addressing the Jews who hated the Gentiles, meant when he said that when man has put on Christ, he is no longer under the yoke of bondage, but has become free; he is led of the Spirit and is no longer under the law. And the fruit of the Spirit is love joy, peace. Similar is the Voice of our Shastras. What St. Paul called putting on Christ our saints called abiding in Brahma. To him who is

a stranger to Brahma, there must be the regulation and restraint of law. But to him who has put on Brahma, law is lifeless and he need be under no bondage of caste or custom. He is free—what the sages called *Jivan Mukta*. That no doubt came to be recognised by some of the Shastras as the appropriate condition and essential of the life of an ascetic only. But our saints declined to accept the principle that the ascetic alone is and can be free and is led by the Spirits. To retire from the world is no doubt out way of becoming free from the yoke of its bondage; but though we retire from the world, the world does not retire from us. The ascetic often turns out the worse egotist, said Ramakrishna Paramahansa. Real manhood and spirituality lie in living in the world taking its responsibilities, and in serving society in peace and love. That is true freedom and real renunciation. Just as some critics of St. Paul have understood his words about being led by the Spirit as applying to the Apostles, so some of the interpreters of our Shastras have understood the language of the latter as to being led by the Spirit as applying to men who have become ascetics and discarded family and society. That is not so. One of our saints has put it in these words.—The '*Jivan Mukta*' (i.e., the ascetic) with all his release from the bondage of the world, cannot attain to the love of God so long as he is wanting in devotion. Hence the joyous cry of our saints that we are free then when living in the world and of the world we work and live led by the Spirit to love all our fellows as our brothers in thoughts and deed.

This is the religious aspect of Freedom or Liberty. Secularly it has this practical lesson for us. The laws of caste are no longer laws restraining vice we live in an age of liberty of thought and action. We are led by the modern spirit in these days of education and liberty do you think, can you say that caste serves as a

moral and disciplining force. Nearly every caste in that respect is in chaos and confusion. Men eat and drink as they like at hotels and restaurants and Irani shops and castes are powerless. How much of hypocrisy and double lives this has led to we all know. It is but the barest description of many that we are living because of caste lives of mental and moral contradiction in the old days; when education had no diffusing influence when ideas of liberty of thought and conduct had not the strength, they are having now when the world force had not grown upon us caste with all its evil perhaps checked immorality and intemperance. But now it is proving powerless you may eat and drink and act as you like provided you live to all appearance an orthodox life of caste. You are safe and caste keeps you and you keep your caste. Caste serves no useful purpose now either economic or moral only it has made cowards of us. I have noticed during the last few days that one of our Anglo-Vernacular papers has been taken to task for having written approvingly of this Conference in its English columns, but in terms of condemnation of it and of praise of caste in its vernacular columns. That kind of journalistic attitude represents our double lives and double faces a Hindu to seem and speak a non-Hindu to be and to act—on the sly. This is the most insidious danger that can threaten disintegration of social life in the case of any society. How can you expect great work demanding clearness of thought, heroism of action inventive genius decision of character—all that means *paurusham* or manhood—when we are tempted to lead such divided lives. Look at another aspect of it. The Hon. Mr. Gokhale is reported to have said in one of his speeches in South Africa that the struggles of our countrymen there for rights of citizenship had not secured from their own countrymen in India as much of sympathy and support as they had a right to expect. And why the reason is obvious. Your caste

ridden Hindu explains that Hindus have no business to cross the *Kala Pani* go and settle in the land of the "Mlechhas" and lose his caste. They say that such Hindus are served right when they are told by foreigners not to enter their land.

Our character is being unhinged our divisions and dissensions are being sharpened our activities for public good are being weakened our very national existence is being threatened by this demon of caste, which has made and is making cowards of us. 'What does India teach is the title of many a book that has been written and may be written. Over and above all, it teaches are written large the words. 'India teaches Caste;' and yet when borrowing from us our caste spirit others beat us with the weapon we have forged, we complain forgetting that we are paid in our own coin.:

I have often been asked—do you think you will succeed against caste when heroic souls like Buddha, Basawa, Guru Nanak, and Ramanuja failed in the past. My answer is—the stars in their courses are now, fighting for us as they did not in the past. The school master is abroad, the law is levelling us all up and the railways, the tramways and other ways are opened wide, The masses treated as Shudras are slowly but surely waking up. Thirty years ago a Brahmin who had returned from England received an invitation from Government House to dinner. He accepted it. Two English friends of his, who were interested in him and his work, feared that that bold action on his part might lead to disturbance from his caste and leading to his expulsion, exposed him to great hardship and persecution. They advised him to excuse himself and refuse the invitation. The gentleman stood firm, and was excommunicated. That was 30 years ago. But now the number of Hindus dining at Government House has increased—and we hear of no excommunications. Seventeen years ago, a number of Hindus dined at a Club with the

late Mr. Justice Tyabji and a number of other Mahomedans. It was intended to be a dinner of a private and confidential character. But somehow the names were published in a newspaper by some one. Brahminism and other centres of Hindu orthodoxy were up in arms. For months the castes and homes of some of the Hindus, who had dined with Mr. Justice Tyabji were made the scenes of fury and misery. Social reformers who fought against caste and hypocrisy kept watch in their newspapers and shamed the men who had dined into speaking and standing by the truth. There were excommunications. That was 17 years ago. To-day you may dine with any one—and caste will wink in at least seven cases out of ten. Only last January nearly three hundred Hindus of different castes met at a certain place to witness the opening of a Hindu Sanitarium built by a philanthropic Hindu. And all joined at dinner publicly without the slightest difference of caste. Several of the castes we call *Shudra* are coming out bravely under the broadening influences of the day.

I know it is up-hill work but the more up-hill the better. It is trials that test the worth of men and people. Here we must catch inspiration from the washer-woman who said: "The more trouble, the more lion." Whether we succeed or we fail, we must fight the demon of caste and present-day forces are on our side. Our beginning may be small and feeble but I hold to the faith that from the smallest beginnings greatest nations are made. In waging war against caste as it exists, we are fighting against the life of dissimulation, cowardice, indecision of character, and narrowness of life and vision which it has bred hitherto and which it is breeding now more than in the past. Ours is a moral warfare and if we stand firm in spite of ridicule and belittling, we shall win. Go on, and God-speed you in this work of *Love*, which is the healer and unifier of all.—*The Indian Mirror*.

ARCHAEOLOGY.

FROM THE EXAMINER OF SATURDAY,
6TH NOVEMBER, 1869.

"There is nothing new under the Sun" says the Wise man, and modern discoveries and the so called progress of the age pay abundant homage to the saying. Ages before Franklin drew down the fire of heaven with his kite, the properties of electricity were known to the Aryan ancestors of our modern civilization, and conduction and repulsion practically illustrated in the Dagoba of Thuparama by the now controverted "Chumbatan." The native power of steam too was understood by the Chinese long before the marquis of Worcester wrote his treatise "a century of Inventions, though unlike the marquis. They did not proceed to experiment Aerostation, which is yet an unperfected science was, if we may believe the ancient chronicles of the Sinhalese, both understood and practised as an art and many an imprisoned captive of and pening maid were carried away on the wings of the wind, when the Greek Hero knew no *better* than to plunge into the treacherous Hellespont to accomplish a less daring object. While *Bawa* was mystifying his discovery of gunpowder in Latin Enigma, the Chinese who by the way seem to have monopolised the whole field of invention at that early date had brought pyrotechning to nearly the same pitch of perfection which it now occupies among the arts of the world. Porcelain which was the boast of Delft and Severs during the past two centuries, and which none but the wealthy could afford to use, was as common in China, and perhaps much older, than the national willow pattern long before wedgewood had arisen to give a new era to the art. And lastly whilst pling's shipwrecked mariners on the coast of Sidon were rejoicing over

the happy discovery which the fortuitous liquifaction of the sand and ashes" under their culinary fires had suggested, ancient Chinaman enjoyed all the luxuries of glass.

Some of these arts more or less known to the Asiatic races died away for want of cultivation, and even their terminology became obscured in the revolution of centuries, but sufficient remained to prove that the East was the cradle of arts and sciences and Religions.

But while the Eastern nations laid claim to the credit of invention, they have deplorably failed in improving their first ideas. Some genius made a great discovery or a great improvement as if by inspiration, but he preserved the secret with so much solicitude, that it generally died out with him; or the jealousy of the state rendered it as perilous to personal safety to be the author of a new idea, that discovery instead of being stimulated was virtually repressed. What wonder then that some of the highest and most useful arts should have ceased to exist altogether under such a system, or that like the soul transmigration system of their idealistic philosophy, their own arts and sciences should now be brought back to them by the children of those who had learnt them from their ancestors. Now and again this question occurs when the Discovery of a clue to some ancient and now lost arts is obtained in the course of modern search when therefore we read the extract from a Madras contemporary in a recent number of the Observer "grass from Rice husks" we at once obtained the solution of a problem which had long puzzled us.

In the course of our rambles among the ruined cities of Lanka, we often came upon glazed tiles and water pipes notably so at Anuradhapura and Māgam and sometimes too upon broken fragments of glass at considerable depths in the ground, but our forgone conclusions were so decidedly opposed to any theory

which could assume the familiarity of the ancient Sinhalese with the manufacture of glass, that we at once discarded the notion, and perhaps we are not still wrong in ascribing the presence of glass, in those localities to the agency of commerce. But the difficulty with regard to the tiles and the water-pipes still remained, and not withstanding all our research, it threatened to remain, an obdurate insoluble difficulty yet. Thanks however to Lieut. Pogson ("Phabus what a name" of the Bengal army we see a new light breaking upon us. The proverbial impossibility of making a silk purse out of a sow's ear, quoted for the edification of bad boys, has been exploded; and why should there be any difficulty in our accepting Rice Husk as the basis of our glasses, not those glasses of matutinal Soda and Brandy, which modern civilization prescribes as a morning sacrifice to the titular deity of Industry, but the glasses which in one shape or another form the green of the porter bottle, up to the mock Pearl, which encircles the neck of Beauty, or the crystal prism, which as it hangs pendant from her ear, verily mocks the precious gem of Golkondas mine. But seriously we believe Lieut. Pogson has made a great discovery, which we expect to see will be still further followed up by the Archæological Committee appointed by Sir. Hercules Robinson.

Whether the manufacture of glass was known or not to the ancient Sinhalese we are now certain with the aid of Lieut.

Pogson's discovery, that the art of glazing earthenware at least was known to them. It is a common practice even at the present day to throw in a large quantity of rice husks into the kilns in which tiles are burnt. Perhaps the practice was more scientific in the olden times, and while the secret may have been lost, the custom remains as a vestige of the past. Who shall say that the custom, for which no one seems able

satisfactorily to account, and which is in many instances altogether dispensed with as unnecessary, is not the only link left to span the gulf a thousand years between degeneracy of the present and the culture of the past." Whether therefore the ancient Sinhalese used Rice Husks alone or in combination with other materials, as is not improbable, it is plain that the art of glazing earthenware was understood by them. That it should have ever come to be lost, may be explained by the fact that the necessity for it had ceased to exist, simply because with the decay of Native Agriculture in those regions the art itself had died out with the people who cultivated it.

On the main point however, of the discovery made by Lient Pogson there can be no doubt, and we have only to refer the sceptic to any goldsmith's workshop, where he will find the clay crucibles used in melting glazed on the outside in proportion to the time they had been in use. These crucibles as is no doubt generally known are placed in a pan filled with rice husky and charcoal heaped round them. During the process of blowing, the Rice Husks immediately surrounding the crucibles, mixing with the ashes of the Charcoal, are converted into a coarse *vitreous* substance which while yet in a state of fusion, serves to glaze anything that may be in contact with A.

Buddhist Hostel.

I feel to-day very glad to inform our co-religionists and sympathisers that a hostel for the Buddhist students has been established at 46-7, Harrison Road, Calcutta by the Honourable Residence Committee of the Calcutta University, since the last month of June; and we are all much grateful to the Honourable Committee as a whole, and speci-

ally to the Honourable Sir Ashutosh Mukherjee, the President of the Residence Committee and Eminent Vice-Chancellor of the Calcutta University. For, it is mainly, through his high-minded generosity that we have got this hostel and that the study of our sacred language Pāli has been revived in India. The hostel is located in a hired three-storied building, the ground-floor of which is set apart for the kitchen and cooking stuff, while the upper two floors contain fourteen spacious and well ventilated rooms in all. There are at present twenty-three members, one of whom is a Buddhist student from Japan. The best feature of the hostel is that it is situated in one of the healthiest quarters of the city, with an open and *uninvited* surrounding. It is a few minutes' walk from the Sealdah Railway station towards the west, and placed just at the junction of Harrison Road and Amherst Street, or better to say, within a sort of delta formed by the intersection of Harrison Road, Amherst Street, and Mirzapore Street, these three acting as three sides of the triangle. There is a special room, large enough to serve both the purposes of the office and Uposatha Hall, where weekly services are held under the guidance of the Superintendent. Provision has also been made for the intellectual culture of the members along with the spiritual.

A Youngmen's Literary Club has been organized, and its functions are divided into two sections:—Literary and Debating. Only two meetings are held under the auspices of this club on two alternate Sundays in every month, and the date is to be altered when any appointed Sunday is a Buddhist Uposatha day. All members are, as a rule, to take purely vegetables on the Uposatha days. Rent for each seat is Rs. 5 per month, and is payable for any ten months of the year. There are a hostel roll, called twice a day, one in the early

morning, and the other in the evening at 9 p.m., and a gate-book to record the exit and absence of a member.

I think that I have tried to indulge in a detailed account of the particulars of the hostel and my purpose is to attract the notice of guardians to one important fact, which I am going to point out below. Calcutta is admittedly the greatest seat of learning in India of the present day. So it is not at all strange that Buddhist students have been flocking to it, as students of other communities, within the last decade from Chittagong, Burma, Ceylon, Siam, Japan and other such Buddhist countries. But when I returned to Calcutta in 1907 from Ceylon it pained me much to find our students labouring under disabilities of various descriptions for want of a hostel to provide them shelter under the supervision of a good guardian. They had either to seek refuge in a merciful Christian hostel or take shelter in a nasty quarter of the city, among people of low caste and degraded morality.

And it was practically found that some of our meritorious students in whom we might otherwise have had posed great hope, not only neglected their regular studies, but what is worse they lost their character for ever. I thought over this miserable situation of our students in all aspects, and looked for a way in which I could render even though a very slander service to our students, the future architects of our national fate. The thought at last grew into a firm determination that I shall devote my monk-life to looking after our students, and thereby try to render my best services to our community, even though single in the field. But I am glad to say that when I spoke my mind to Revd. Gunalanekar Mahathera the Vice President of the Bengal Buddhist Association, Babu Benimadhab Barua, B. A., and a few other Buddhist friends of Calcutta, all of them encouraged me and let me understand that they would

give me their hearty co-operation. The matter was brought to the kind notice of the Honourable Sir Ashutosh Mukerjee during last March, both verbally and in writing and he was very kind to espouse the cause of our students. Now thanks to the blessing of Lord Buddha, and thanks to the Honourable Sir Ashutosh Mukerjee, we have got a hostel to receive any Buddhist student in Calcutta.

But in spite of all that I have said before, this is only the first step, taken in the course of building a huge structure of our true national progress that I like to raise in future. I ask you all my fellow brethren, to unveil the past and see what our primitive forefathers had done for education in India how many thousands of students they provided with boarding, lodging and clothing in the university of Nalanda and in the university of Brikrasila. I ask you, is there a single university in the whole world, nay the whole world's history, that can be compared to them, so rich, so majestic, so stupendous, so perfect in all respects? And will it not be shame to us, the descendants of those glorious forefathers, whose blood we inherit and whose breath we breathe if we be satisfied with having a hostel for our students, that is also not yet firmly established? Should our endeavour culminate at such a petty thing? Of course, I admit, that it is wise on our part to proceed little by little, but that does concern the mode of action, and has nothing to do with our ideal. There are numerous Madrasahs and Maktabas for Mahomedans, Sanskrit Colleges and Tols for Hindus in India; but not a single institution for imparting instructions in Pāli and Buddhism. The benign Government are always ready to help people in matter of education, specially in matter of oriental learning. But they can not help those who are unable to help themselves. Before moving the sympathy of the Govern-

ment, we must prove by our action that we deserve such sympathy. So I invite my generous brethren of other Buddhist lands to come forward with your helping hand towards raising a permanent building in the heart of the city of Calcutta, a part of which shall be set apart for the comfort of our students, and others for Printing of Pāli Works, Publications, Preaching Hall, Pāli College, Library and such like. With these lofty objects in view, I have made up my mind to open a hostel fund ere long, which I shall appeal to my brethren to contribute as much as they can spare for the exaltation of our Noble Dhamma,

In conclusion, I think it necessary to note here for the information of those students who are willing to join this hostel, that they must apply to the superintendent of the hostel for the reservation of seats in such a manner that it may reach the office on or before the 15th of June next and no one should apply who has not passed the Matriculation as the University does not allow school students to reside in this kind of hostels.

THE SAMANA PUNNANANDA SAMI,

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46-7, Harrison Road, Calcutta.

15, November, 1912.

The Duty of Citizenship.

A PRACTICAL EXAMPLE FROM JAPAN.

We feel profoundly that in this country there is a distinct and ever increasing tendency amongst those who enjoy the

privileges of citizenship in the British Empire to demand more and more rights, and to ignore more and more completely that there exists duties as well as advantages. No nation can remain truly great whose citizens consistently not only ignore their duties, but largely ignore the fact that duties exist. An inhabitant of any country, enjoying rights and privileges for which others have worked, is the absolute negation of a citizen if he does not also recognise his duties and endeavour to fulfil them. We give below a striking example of a nation where the duties of citizenship are real and really fulfilled. In a future number we will endeavour to vindicate the broad lines of duty which even the less ardent British citizen should follow from his cradle to his grave.

A spirit of fervent patriotism has always been one of the most highly prized treasures of the Japanese nation. In Japan patriotism is the corner-stone of the national existence, it is the flame illuminating every heart from palace to farmer's hut, and providing the motive power for all national action. It is by no means our intention to compare the national efficiency of Japan with that of other nations; our object is simply to give examples from various sides of national life in that country which demonstrate the advantageous effect of a universal and practical patriotism. Whether a nation which invariably places the State before the individual is superior to one in which the individual takes precedence of the State, it is not our intention to discuss, but certainly the causes which have enabled that obscure country of some forty years ago to become one of the first Powers of the world to-day are worthy of every consideration. It is of value to deal with those causes, with that living thread which has bound together in closest union the whole national policy of that realm, and make tangible the working of its methods which have resulted in

such proficiency. This thread is to be found in the earnest, thinking, and eminently practical patriotism of the people of Japan, for the love of the Japanese for their country is a real, active force, which is shown in every action, and which colours all the national development. Ask a Japanese whether he would be prepared to sacrifice himself and his career for his country's good, and without hesitation he will answer in the affirmative. It does not need consideration, it is instinctive in every Japanese, for the Japanese patriotism is part of their life, not, as with us, a thing apart. The Japanese patriotism, with its resulting pride of country, demands national efficiency in every department of the nation, and since this demand is backed by the whole and united force of the entire population, national efficiency is no mere formula, empty save of theories. National efficiency can never be achieved without national solidarity. Where every citizen, however humble, is determined, not only to be efficient for his country's sake, but to sacrifice himself if necessary to secure that national efficiency, and where no one Atlas is left to bear up the skies, but every man, woman, and child is ready and proud to share the task, it is not to be wondered at that remarkable results are achieved.

NOT THE INDIVIDUAL, BUT THE NATION.

Self-sacrifice for the good of the State, without any hope for self-advancement, is the dominant note of the people. Keenly and profoundly as they look toward their future and their prosperity—the future of their family and their nation—they cling still more keenly and more delicately to their past—the tradition of their forefathers and their nation. They always look ahead in search for something higher than their present condition for their descendants. Their present welfare and happiness is nothing to them when compared with an illus-

trious past and a great future for their family and their nation.

Thus looking forward to their future, they constantly strive to make out "the grand policy for a century to come." This is a rather high-sounding phrase, but when we examine their history we always find it underlying their national movements—social, religious, and political—because the Japanese from time immemorial have shown the peculiar characteristic of marking out what they will do for the future. In order to establish this grand policy they always study the problem with a far-reaching foresight. This trend of mind is the characteristic of the race. When they contemplate a great problem for national affairs they never think of themselves, but always look forward through the labyrinths of the future to find out the surest way to attain their ultimate aim and goal. According to Japanese notions, compared to this successful policy for the future, the present welfare and happiness of themselves dwindles into nothingness.

A LIVING AND SENTIENT REALITY.

In Japan there is no mere chance collection of individuals speaking the same language; the Japanese nation is a living and sentient reality, throbbing with all the life and vigour of the millions of human beings within the island shores, and directed in one common direction. In Japan there exists no distinction between the individual and the State—whoever attacks the State attacks each and every Japanese subject. The individual interest always gives way to the national. The Japanese recognise to the full the duties of patriotism as well as the rights and advantages of citizenship.

Dr. Nitobe says, "Our patriotism is fed by two streams of sentiment—namely, that of personal love to the monarch, and of our common love for the soil which gave us birth and pro-

vides us with hearth and home. Nay, there is another source from which our patriotism is fed: It is that the land guards in its bosom the bones of our fathers." And do not the bones of Britain's ancestors lie in British soil?

WESTERNISATION TO SAVE THE NATION.

Japan has never known schism and division in time of crisis. Even during the feudal times, with constant internecine struggles, it needed but a national peril to consolidate the whole nation around the Emperor. "Why," it may be asked, "did so national a people wish ever to adopt the civilisation of the West?" The Japanese never wished, nor do they wish now, to replace their own civilization by Western ideas. They adopted many of the ideas of the West in order to enable Japan to remain Japanese and not the play-ground of all foreigners. Exclusion and resistance alike had failed, and the intense patriotic nationalism of the Japanese, which taught them that they must meet the foreigners on an equality, led them to take this step. It was an affirmation of nationalism, *not* a negation, and in it the Japanese scored their greatest success as a nation. The old fundamental ideas remain as a rock upon which is builded the house of modern Japan. Being a nation in reality, and not merely a collection of individuals, Japan has caught up, in forty odd years, the start of centuries possessed by the Western world. Japanese subjects are the elements that make up the Japanese Empire, and this sentiment is held to-day as much as it ever was hundreds of years ago. Its effects may be seen in the granting to the people of Japan, by the free will of the Emperor, since the Restoration, of the Constitution according full private and public liberty. It must not be overlooked that these concessions, these limitations of the powers of the Emperor, were not forced from the sovereign by wars or rebellions, but

were the natural outcome of the relations between governing and governed.

THE RESULTS OF NATIONAL SOLIDARITY.

Where has this practical patriotism, this intense national solidarity, led Japan, and what proofs are there that such national impulse is superior to the isolated action of several millions of people? The war with Russia has demonstrated, beyond the powers of argument, the fallacy of the artificial barriers between races and between continents. No longer can the white races of Europe sit above the salt while the nations of Asia sit below. Japan, a brown race, a nation of Asia, has demonstrated her right to sit above the salt, and as she has done so by the force of arms, Western civilisation acknowledges her right. She is an example of the fact that a nation does not become great because of the colour of its population or because of its geographical position, but because of the power within it. It is due to the unceasing labour, the unwearying effort of the Japanese people to make Japan great and themselves worthy of a great Japan. Unless the people of a nation—the *people*, mind you, not a class—are prepared to do this, they have no hope of permanent greatness. If Japan's triumph demonstrates one thing more than any other, it is the absolute necessity for national efficiency, achieved by the unanimous effort of all the people. Japan teaches the world the lesson that thoroughness and efficiency, broad-mindedness, and a readiness to learn are possessions which far outweigh any artificial superiorities raised up by an arrogant cluster of differing nations as a standard whereby they may judge others.

THE WIDER MEANING OF NATIONAL DEFENCE.

Such is but *one* result of Japanese national solidarity, and the Japanese do not exercise their national impulses save after due thought and along the most

practical lines, for regulated patriotism is a force, unregulated it would be chaos.

"With regard to matters, of national defence, a single day's neglect may involve a century's regret." In this short, sentence the Emperor of Japan sums up the national policy and feeling of his country. By national defences in Japan, however, is not meant the mere naval and military bulwarks with which European nations have been content to fortify themselves, and which, in their point of view, constitutes the only interpretation of national defence. In Japan the term has a much wider and, it must be confessed a much truer meaning; it is taken to include the preservation to the country of everything that might be threatened by foreign influences. The safeguarding of Japanese trade by an efficient Consular service, or of Japanese maritime enterprise by a navigation bounty, is just as much a part of the national defences at the prevention of invasion by a foreign foe.

PATRIOTISM AND LOYALTY.

Patriotism alone is an immense national force, both because of its universal character and because of its practical nature; but when it is allied with loyalty to the Emperor and religious veneration, it becomes almost omnipotent in mundane affairs. The country they love and the Emperor they revere have both existed when the ancestors of the present generation loved and revered the ancestors of their ruler, and the influence and the spirits of the ancestors will always be an enormous factor in maintaining the close union between patriotism and loyalty.

The result of this feeling of religious patriotism has been that there is no weak link in the national chain. The military authorities can count with certainty on the bravery and devotion of the armies on the field of battle; the central Government can lay aside all care as to any disaffection or disloyalty at home,

NATIONAL UNANIMITY ON ESSENTIALS.

Naturally there are, and have been, differences among the various sections of the Japanese nation, but they are ineffective when exposed to the binding force of patriotism. The nation is not rent by schisms and divisions, but is always unanimous on essentials, though they may differ on details. All the leaders are inspired by the same moral ideas, by the same fervent aspirations for the national well-being. What is true of the nation at large is true also of the political element which under the constitution assists in the guiding of the national destinies. Matters of vital importance are never made the sport of party politics; matters of foreign policy are not made the chance playthings of changing governments. The foreign policy is a stable thing, continuous and far-reaching, and does not change with the administration. The Ministers of the army and the navy continue. There has been a very serious discussion as to the advisability of continuing the Foreign Minister from one cabinet to another, and though this has not yet been done, foreign policy is already a matter quite outside party influence or wrangling; and matters domestic are not mingled or allowed to influence national affairs. In naval and military matters continuity of Ministers has practically been arrived at.

THE DUTIES OF A POLITICAL PARTY.

Prince Ito, Japan's greatest statesman, never ceased from impressing on his countrymen the supreme necessity of unity.

"In view of the duties it owes to the State," he says, "a political party ought to make its primary object to devote its whole energies to the public weal. In order to improve and infuse life and vigour into the administrative machinery of the country, so as to enable it to keep up with the general progress of the nation, it is necessary that

administrative officials should be recruited, under a system of definite qualifications, from among capable men of proper attainments and experience, irrespective of whether they belong to a political party or *not*. It is absolutely necessary that caution should be taken to avoid falling into the fatal mistake of giving official posts to men of doubtful qualifications, simply because they belong to a particular political party. In considering the questions affecting the interests of local or other corporate bodies, the decision must always be guided by considerations of the general good of the public, and of the relative importance of these questions. In no case should the support of a political party be given for the promotion of any partial interests, in response to considerations of local connections or under the corrupt influences of interested persons.

"If a political party aims, as it should aim, at being a guide to the people, it must first commence with maintaining strict discipline and order in its own ranks, and, above all, with shaping its own conduct with an absolute and sincere devotion to the public interest of the country. . . .

"They should further try to avoid all unnecessary friction amongst themselves, or in their dealings with others, all such friction being likely to endanger the social fabric of the country. Above all they must always place the national interests before the transient interests of a political party."

THE NEED OF AN EDUCATIONAL FOUNDATION.

This sentiment of patriotism might not be so fundamental a part of the Japanese character were it not developed in every Japanese from earliest infancy, and now finds its greatest support in the educational system. In nothing is the patriotic spirit of the Japanese shown to such advantage as in this intense desire for education, which per-

meates the whole nation, without distinction of class. It has been recognised that no nation can be truly and permanently great without a serious educational foundation, that ignorance is but as shifting sand whereon to build a house, and it is a national duty to be educated. Therefore the Japanese have acquired an educational system second to none in the world. The moral instruction taught from the Emperor's speech on educations is intensely patriotic—and the teachers and pupils alike realise the value of the school in making for progress. Physical training is made much of, in order that the future physical condition of the Japanese race may be efficient and able to support the nation in the ever-increasing physical struggle for existence. It is this which has led to the prohibition by law of tobacco smoking under the age of twenty, and the imposition of penalties, not alone upon the boy, but upon the tobacco dealer and the parent. Desire to avoid stunted physique in future generations is the patriotic motive in such restrictive legislation.

MORAL, NOT RELIGIOUS TEACHING.

The school system of Japan contains no religious education, as the term is generally understood. In fact, it is the most valuable example of the possibility of teaching moral conduct and right living without dogma. The Japanese recognise the value of religious, not necessarily Christian, teaching, but say that it should be taught elsewhere than in the schools. They take the ground that, since religion to be of value must be the result of conviction, it is impossible that children of the tender age of six could reason out the mysteries and difficulties of religious dogmas. Confusion in the mind of the child is bound to result, and the development of the intelligence suffers by introduction of abstract and incomprehensible subtleties. That a child in the primary schools can understand, for instance, the idea of the

atonement for sin clearly enough to do him good, and not merely to mystify him, is incomprehensible to the Japanese mind. In as far as religious education is made the vehicle of moral instruction, and for the development of character, the Japanese quite recognise its value; but they do not complicate these moral teachings, which may be made intelligible to the child by abstract and sectarian dogmas and creeds. Moral teaching forms a part of the school curriculum, and some hours each week are devoted solely to this purpose for each class. "The essential point of moral teaching should be to nourish and develop the virtuous instincts of the children, and to lead them to the actual practice of morality," runs an ordinance relating to education.

CITIZENS OBLIGED TO BE OFFICIALS.

In the local government of the country, also, patriotism is taught and the duties of citizenship encouraged.

The citizens of Japanese cities, towns, or villages are *obliged* to fill any honorary office to which they may be elected or appointed. In this way there is no possibility of the best citizens keeping out of politics, a state of things which is so very prejudicial in America. The punishment of declining public or official service is not a mere fine, such as, for instance, that imposed under certain conditions at the election of sheriffs in the City of London—it is a very serious matter indeed. Those who decline to serve are "subjected to suspension of citizenship for from three to six years, together with an additional levy, during the same period, of from one-eighth to one-fourth more of their ordinary share of contribution to the city expenditure."

The war with Russia naturally afforded many examples of the practical patriotism of Japan. The calls for the reserve were responded to without any defection, the men left their work cheerfully and went to the depots, encouraged by the approval of their families. The

spirit of self-sacrifice was universal, the highest and lowest classes alike shouldered their national responsibilities, imperial princes fought in the field with their countrymen of all classes. When a soldier or sailor was sent to the front, his family was taken care of by his neighbours or by his village community. Landlords made it a rule not to collect the rent from his family, and doctors volunteered to treat the sick in his family without charge.

SELF-SACRIFICE NOT SELF-ADVANCEMENT.

The soldiers and sailors of Japan have given example after example of patriotism and devotion to their country. That there is no thoughtless determination to die, however, such as is demonstrated by uneducated fanatics, is shown by the address given by Lieutenant-Commander Yuasa to his men before leading an attack. It contains the essence of the practical devotion and patriotism of the Japanese soldiers and sailors. He said: "Let every man set aside all thought of making a name for himself, but let us all work together for the attainment of our object. . . . It is a mistaken idea of valour to court death unnecessarily. Death is not our object, but *success*, and we die in vain if we do not attain success."

Self-sacrifice for the good of the State, not hope for self-advancement, is the dominant note of the nation. The sentiment has been fostered by every ethical conviction of the race, especially by *Bushido* and ancestor worship. *Bushido*, besides establishing a delicate code of honour, had one point in its teaching for which no sacrifice was held too dear, no life too precious. This was the duty of loyalty, which was the keystone of the arch of feudal virtues. As *Sushido* holds that the interests of the family and of its members are one and the same, so it should be with the entire nation. There should be no interests separately for the subjects or the rulers; all should work for the whole, and merge

his or her personal interests in those of the whole nation. Thus has *Bushido* made of the Japanese the most patriotic race in the world.

ANCESTOR WORSHIP.

Ancestor worship accentuates this point of loyalty, and is an influence still more far-reaching and fundamental.

It may be said without exaggeration that every Japanese child is an ancestor worshipper. This applies to the Christian convert equally with the Buddhist devotee.

The effect upon the living of their duties to the dead and of their duties to future generations is enormous. All through their life the Japanese have the responsibility not only of living up to the reputation of their own ancestors, but of being good ancestors in their turn. In Japan death begins responsibilities on this earth rather than diminishing and ending them. The action of the Japanese Emperor in ennobling worthy subjects or granting them other marks of honour on their death-bed or after death intensifies this idea.

RELIGIOUS TOLERANCE.

With all this intensity of belief in worship of ancestors, one of the striking features of Japan is the fact that there exists absolute religious freedom and the fullest tolerance among religions. Not only is there no State Church, but from the national standpoint there is an absolute equality where the various religions are concerned. The Japanese consider that a State Church does not tend towards the advancement or the well being of the nation. The idea is too narrow for a people which finds in every religion, in every creed, some elements of the same fundamental truth. From each they draw something which helps them towards that right living which they regard as one of the essential duties of the patriotic individual, of the community, and of the nation.

To sum up, then, in religious matters generally, the Western World may learn from Japan the dangers of a State Church, the elimination of politics from religion, tolerance, and a desire to seek out and help on the best in all creeds, and an insistence on practical and philosophical religion.

THE INSPIRATION OF NATURE.

Without doubt, however, the inspiration of nature has had as great an effect upon this national development of patriotism as any system of beliefs handed down by tradition and studied in books. For it would be difficult to exaggerate the influence of climate and country on character, and in no country in the world, at the present stage of civilisation, does a whole people live so close to nature and spend so much time in communing with it. The Japanese people love nature, and they have a love and sense of beauty about all things founded upon this closeness to nature. It would be idle to argue that centuries of intelligent study and admiration of the beauties of nature could fail to affect the character of the people. The sensitive fabric of the mind, of the soul, could not fail to have been deeply influenced by the constant contemplation of nature which has been going on for centuries. It is indispensable to realise this influence upon the national force, which is apparent everywhere. This love of nature and all that nature gives so bountifully has developed the Japanese along lines of true simplicity and naturalness. Artificiality is not respected and revered as in other countries. Japanese art is simple, with the simplicity of perfection; the Japanese national characteristic may be said to be a true, a simple love of nature. To them nature means, or, rather, has meant in the past, Japan, and undoubtedly this fact has to be taken into consideration in judging of Japanese patriotism.

(To be Continued.)

THE ELEVENTH CHITTOOR DISTRICT CONFERENCE.

(FROM OUR SPECIAL CORRESPONDENT.)

FIRST DAY'S MEETING.

TIRUPATI, 2nd Nov.—The Chittoor District Conference met this time at Tirupati this afternoon at the premises of the Devasthanam Hindu High School which was decorated with flags and bunting and also arches expressing loyalty to His Majesty the King-Emperor.

The Conference was attended by delegates from various parts of the district, Chittoor largely contributing towards them. There were also a few visitors from districts included in the electoral group of which Chittoor formed a part.

Mr. T. R. Ramachandra Iyer, High Court Vakil, the President-elect, was taken in procession with music, escorted by elephants, from his temporary residence to the place of meeting. Mr. C. Doraisami Iyengar, Chairman of the Reception Committee, and other members of the Committee accompanied the procession. As soon as the procession reached the entrance to the School Hall, the President-elect was received by the members of the committee and was conducted to his seat on the *dais*. Among those present were: Mr. B. C. Raghaviah, Mr. N. Krishnamachari, Mr. A. S. Krishna Row of Nellore, Mr. T. T. Veeraraghavachariar, Mr. C. Srinivasa Varadachariyar and Mr. Ramalakandoss, a brother of the Mahant of Tirupati.

THE WELCOME ADDRESS.

As soon as the President-elect and others took their respective seats, Mr. C. Doraisami Iyengar, Chairman of the Reception Committee, delivered his speech welcoming the delegates to the Conference of which the following is a summary:—

The old North Arcot District had been split up into two—the North Arcot of to-day and Chittoor. For all purposes the two were divorced from one another, though as yet there was no judicial celebration. They had thought that they might carry on their political work, jointly, but even there, they had been thrown asunder by North Arcot being associated with South Arcot and Chingleput, whereas Chittoor had been contented with Cuddapah and Nellore. Out of their old friends, Chingleput and Nellore, one went to their divided coparcener North Arcot, while the other still kept company with them. They had a very valuable acquisition in their Madanapalle Division. Thus though the changes that intervened had been of a very momentous kind, they had no reason to complain that there had been only deprivation without a corresponding acquisition. But the manner in which the judicial and the revenue work had been provided for, was by no means satisfactory. First as regards the judicial work it was extremely doubtful how long the present system could be worked without inconvenience to those who had to resort to the courts. No doubt the location of the District Court and the Subordinate Judge's Court at one place had its advantages. But that two districts covering a large area and having no common interests in any other respect should be clubbed together for judicial purposes alone and that from one corner to the other, people should be driven forgetting what was otherwise most costly justice, seemed very abnormal. The income from Civil Justice was not so meagre as to warrant any such parsimonious method. Referring to the action of the Government in extending to the district the true principle of Local self-Government by the system of controlling affairs by an elected non-official President, this had met with great success, but it was regretted that the chance of appointing a non-official Vice-President to the District Board had been

lost by the Government with an Indian member in direct charge of the matter, the Government Pleader of Chittoor having been nominated. Whatever ground may be urged in justification of the choice, surely it could not be said that there was a paucity of suitable non-officials in Chittoor. The speaker also alluded to the grievance which they had in having an official instead of a non-official chairman of the Tirupati Municipality. However, the Councillors had been allowed to elect an unofficial Vice-Chairman from among their number and he was confident that he would prove that they were entitled to higher privileges. Whether or not the Government granted them all the places and franchises they wanted, it was still their duty to exert their best in the discharge of the duties that were entrusted to them either as a member of a Local Board or of a Municipal Council, there was a great deal that could be achieved by the personal zeal and attention of each member. He said with considerable regret that member of Local Boards did not satisfy even a fraction of the legitimate expectations of the public. He then proceeded to point out where the members of these Boards had failed in their duty and suggested schemes for popularising the Boards which he said would probably improve their financial position by making the work of the Board appeal more directly to the populace. Continuing, he deplored the backward state of education, in the district. Outlining what had been done and was being done by public and private action in the matter of education the speaker said that it seemed to him that before complaining of the inaction of the Local Boards and the Local Government, the people should appoint a Board of Education for the district and call in the aid of private energy and private funds and thus undertake at least 50 per cent. of the educational needs of the district. At the same time they could not be unmindful of the fact that the aid of Government

both financially and by legislation was absolutely essential in the existing state of education. After comparing education in this country with that in England, the speaker said that it was no use depending entirely on Government, aid and the local supply of education. There should be started indigenous and private methods by which they must combat the present situation. If the private efforts relieved the Local Boards and Government of a great portion of their responsibility in the matter of Elementary education in the rural parts, they might see their aid for supplying higher education as well as industrial and technical education. There was no doubt that the present supply of village schools was inadequate. Turning to the necessity of improvement of sanitation, the speaker made the following suggestions for desirable changes:—(1) A hospital on the hills (Tirumalai); (2) Ayurvedic dispensaries both in Tirumalai and Tirupati; (3) The opening of a lying-in-hospital; (4) Prevention of Malaria on the hills; (5) Improvement of sanitation in Tirumalai, (a) by rearranging the streets, (b) by extensions, (c) by waterworks, (d) by drainage. He pleaded strongly for a well-equipped water supply, and an effective drainage scheme. The regulation of building operations should also be undertaken and a well-equipped sanitary staff should be maintained. He referred to the experiment of concrete water pipes for the Tirupati water supply which had proved such a miserable and costly failure and said that the only remedy was to relay the whole line of cement pipes by iron pipes which could not be undertaken without a Government grant. He also pointed out the necessity of better and more roads in the district. The question of land revenue was next discussed by the speaker who alluded to the confusion caused by a changing settlement and put in a strong plea for a fixed assessment. "Fixity of tenure," he said, "is of little value unless there be an existing fixity of assessment."

The question of season remissions was next touched upon, the speaker affirming that the conditions were so hard that the ryots were absolutely at the mercy of the village officers. Referring to the fact that agriculture was the principal industry of the districts, the speaker said, that agricultural education was necessary and ought to be extended to the villages as early as possible. Industrial activity was decaying owing to the need of modern methods. It was a pity that Swedeshism was dying and setting back the hands of the clock once again. The confusion in the administration of justice, caused by the changes attendant upon the division of the district, were also touched on and the need of judicial administrative reform was also urged, the work of the Civil Courts being far in excess of their power of disposal. Great hardship was caused by the transfer of cases from over-worked courts to comparatively lighter courts owing to the expenses of the *clientele* being greatly increased by the change.

The agitation for Village Panchayats was not very favourably viewed by the speaker, who said that there was no tangible proof of the success of any definitely constituted village panchayat court in settling civil disputes satisfactorily. The need of efficient management of religious endowments was also touched upon by the speaker, who pointed to the shortcomings of the present system of management and the evils of the present Religious Endowments Act. This Act, he said, had been conceived and carried out in haste. They were nevertheless, optimistic enough to hope that the attempts of the Hon. Mr. Seshagiri Aiyar and Dewan Bahadur Govindaraghava Aiyar to change the act will not be in vain. Though the details of the Bill might be accepted by all, the principles underlying the proposed amendments are indisputable. (1) A budget in which persons interested have a voice. (2) Inspection of accounts by

the public under careful limitations or by chosen visitors; and (3) Continuous audit system, are some of the necessary provisions in an act regulating religious or charitable endowments. The speaker next dealt with the question of the functions of District Congress Committees, which, he thought, should not be confined to purely local affairs but should take a part in questions of provincial and Imperial importance. While they ought not to neglect their immediate wants, they must not forget that a District Conference has to educate the people of the district on the policy and aims of the National Congress and the important questions urged by the Congress before their rulers year after year. He suggested that a combined conference for an electoral group of districts of the three districts, should be held, instead of three separate conferences as at present, a combination which he said would add considerably to the strength and moral force of the organization. In the view of the Government, this District and the Districts of Nellore and Cuddapah may all be represented by one member in the Legislative Council. He trusted that the leaders of political thought in these three Districts will bestow their fullest attention on this subject and bring about a combined conference. The speaker also referred to the deaths of Mr. A. O. Hume, the Hon. V. Krishnaswami Iyer, and Dewan Bahadur R. Raghunatha Row. The visit of the King-Emperor and Queen Empress was also referred to, and the benefits accruing therefrom. In conclusion the speaker referred to the responsibility of the task which lay before them and to the kindness of their President in consenting to be present and preside over their deliberations.

Mr. T. T. Veeraghavachariar proposed and Mr. C. Sreenivasa Varadachariar seconded that Mr. T. S. Ramachandra Iyer do take the chair. The proposition was also duly supported, and the Presi-

dent thereupon took his seat amidst acclamation.

THE PRESIDENTIAL ADDRESS.

The President then opened the session by delivering his presidential address, and the following are extracts from the same :—

The stability of a Government depends upon its being popular and no Government can be popular which does not take the people into its confidence. The secret of success lies in the recognition of the fact that the interests of the rulers and the ruled are absolutely identical. It is the sacredness of the duties of the sovereign and his unselfish effort to promote their welfare that command the respect of the people and make them pay willing homage to him. His Majesty's recent visit to India makes a new epoch in the history of India. His Majesty has shown to the world that by respecting the feelings of the people, a Sovereign rises in the estimation of the people and suffers no humiliation. What India wants at the present time is, education, namely, mass education, female education, higher education, scientific education, and last but not least moral and religious education. His Majesty has emphasized this fact by his utterances and the educational grant of Rs. 50 lakhs. True education or rather complete education must fulfil the following conditions: (1) It must make a man happy, here and elsewhere, now and hereafter. (2) It must enable him to acquire wealth and increase the wealth of the country. (3) It must make him a useful and loyal citizen and (4) above all it must make him patriotic. The diffusion of European knowledge in India is one of the foremost blessings of British Rule. While we are thankful to the Government for what has been done in that direction we must point out that much remains to be done.

FEMALE EDUCATION.

Female education is a subject which has attracted much attention and nu-

merous schools have been started all over the country, but for want of funds and qualified female teachers, the work done in these schools is by no means satisfactory.

If our people will only take a genuine interest in female education, it will not be difficult to raise the requisite funds to start a sufficient number of schools and equip them and to arrange to impart instruction of the right sort. The Government are willing to meet us halfway and make liberal grants.

MASS EDUCATION.

The importance of mass education cannot be overrated. It is only by conveying to the great mass of the people, useful and practical knowledge suited to every station in life, that the material interests of the country can be really advanced. If the great majority of the people are ignorant, the educated few have to suffer with them, the evil consequences of their ignorance. Each district, each taluk, and each village must devote serious attention to this question. On the solution of this question depends to a large measure the solution of the question of local self-government. It is my earnest wish that you, the people of this district, should take the lead in this matter and set an example to others.

WORK OF CONGRESS COMMITTEE.

A Congress Committee here as elsewhere seems to justify its existence by electing delegates for the annual Congress, by arranging a district conference every year, and by holding occasional meetings to pass certain resolutions on important subjects. But this is not the sort of work that is expected of these committees. Passing resolutions and communicating these to the authorities are the order of the day. You must do practical work and help yourselves. Each taluk should have an organization like yours, acting in consultation with you and under your advice. You must em-

ploy suitable persons who will go from village to village and explain to the leading members the importance of education and the practical benefits they would derive from education. Efforts must then be made to raise funds to start schools in suitable places. You can also count upon the support of the Government for the maintenance of these schools.

MORAL AND RELIGIOUS INSTRUCTION.

I now come to moral and religious instruction. It is much neglected in our schools. The education given in Government schools is exclusively secular. But schools which receive grants-in-aid from Government, are at liberty to impart religious instruction to their pupils. The result is that in Mission Schools, Christianity is taught to all the students, Christian and non-Christian, while in some of the indigenous institutions under Hindu and Mahomedan management, Hinduism or Mahomedanism is taught to the Hindus or Mahomedans as the case may be. A system like that at present in force is radically defective, because education without moral culture is more injurious than beneficial to society. I am of opinion that religion is the basis of morality and that moral training ought not to be separated from religious instruction. There is an idea that by permitting moral instruction on a religious basis to be imparted to students in Government schools, the Government, will be infringing the principle of religious neutrality. Strictly speaking by giving liberal grants to Mission and indigenous institutions, where religious instruction is given to students, the Government is actively helping the imparting of religious instruction.

I am far from saying that pure secular education is positively injurious. A system of education which does not aim at giving moral instruction, is essentially defective, because the value of intellectual culture is greatly enhanced by combining moral culture with it.

As very few parents devote any attention to the religious education of their children at home, it is absolutely necessary that such instruction should be given in schools. By providing facilities for studying religion, the study of religion is encouraged. Intelligent and educated men who could devote attention to the study of religion, will have correct ideas regarding religion and the fundameatal births of religion. That will be a sure means of stamping out sectarianism, which is the course of India.

(To be continued.)

DIGEST OF THE SAMYUTTA NIKAYA.

CHAPTER II. NANDANAWAGGA.

DEVATA SAMYUTTA.

1. NANDANA.

SAVATTHI. On a certain occasion the Blessed One addressing the Bhikkhus expounded what had taken place in the past. A certain celestial being an inhabitant of the Tāvātimsa heaven, who was surrounded by a retinue of celestial maidens, enjoying immensely the divine pleasures of the five senses and merging himself in them uttered the following stanza:—

“They do not properly perceive happiness, who do not behold the divine park Nandana, the abode of the thirty-two gods, endowed with all distinctions and luxuries.”

Then he was rebuked by another diety in the following stanza:—“Thou dost not, O fool! Know the word of the Holy Ones who declare that all the Sankāras are transient, their true characteristics are rise and fall and they perish themselves after having been born. Hence in reality the cessation of them is Happiness.”

2. NANDATI.

A celestial being approaching the Exalted One said the following stanza :- "He who has children feels happy with them. In the same manner, the shepherd also is happy with his cattle. The gratification of senses is man's happiness and he does not feel happy who keeps aloof from them."

The Blessed One answered "He who has children grieves with them. In the same way, the shepherd also grieves with his cattle. To enjoy sentient pleasures is man's sorrow and he does never grieve who keeps absolutely aloof from them."

3. NATTHIPUTTASAMA.

A celestial being approaching the Blessed One said, "There is no affection to equal that for the children and no wealth to equal that of cattle. There is no light to equal the sun and the sea is the greatest of streams."

The Exalted One answered :- "There is no affection to equal that for self and there is no wealth to equal that of corn. There is no light to equal wisdom and the rain is the greatest of streams."

4. KHATTIYA.

A celestial being approaching the Blessed One said: "The Khattiya is the highest of all two-footed beings and the bullock of the four-footed animals. Of the wives the least in age is the best and of the sons the eldest." The Buddha answered "The Enlightened One is the highest of the two-footed beings and of the four-footed animals the spirited one. Of the wives the most obedient is the best and of the sons the most obedient is the best."

5. SAKAMAND.

A celestial being approaching the Blessed One said: "At midday when the birds roost on their perches, the great forest makes a tremendous noise and it is a source of terror to me."

The Enlightened One answered, "At midday when the birds roost on their

perches, the great forest makes a tremendous noise and it (lowliness) is a source of much pleasure to me."

6. NIDDATANDI.

A celestial being approaching the Exalted One said "Owing to slothfulness, indolence, restlessness, disinclination and intoxication resulting from heavy meals the noble transcendental path does not appeal to the beings in this world."

The Exalted One answered "Through unceasing efforts, the noble, transcendental path appeals to the beings of this world, by eradicating slothfulness, indolence, restlessness, disinclination and intoxication resulting from heavy meals."

INDIA'S FUTURE PROGRESS.

EDUCATION OF SADHUS.

(Continued from our last issue.)

III.

In my previous letter I have explained the directions in which the educated class of *Sadhus* could be utilized for the different reforms in India. Sooner or later the economists, social reformers and well-wishers of India shall have to grapple with this important subject, and the sooner it is done the better. While Europeans, Americans and other civilised nations are utilizing everything, whether irrational animals like monkeys and pigeons, etc., and forces like electricity, air, water, and fire for conveyance and transport purposes such as in motor cars, steam railways, telegraphs and balloons, etc., we are so ignorant and indifferent as not to utilize the energies of rational and intelligent human beings like the *Sadhus*. While travelling in Germany I was very much struck with the intelligence and care of the Military Department and many a commercial firm there which were trying to train the pigeons and other tame flying birds

to carry the written messages and documents to their desired destination. They train these tame birds to carry written messages and documents, which, being wrapped in handkerchiefs, are tied round their necks. The commercial firms send such urgent messages to their branches which are situated across rivers to save them the inconvenience of waiting for the steam launches, etc. In the same way the Military Department utilises these message-carrying pigeons in times of war. For these reasons the price of a trained pigeon in Germany is higher than that of a man in India.

If the *Sadhus* are not performing their legitimate duties and responsibilities, it is not their fault, but it is ours. If the people through wrong ideas of charity support them without asking them to become useful members of the community, why should they work and take the trouble?

"Educated" Indians generally and "Hindus" specially, being the natural and real leaders of the masses, should take the lead in the direction of utilising the *Sadhus* for our national progress. A pamphlet on the true objects and functions of charity should be written and extensively distributed among the masses and orthodox, Maharajas, Chiefs and *reises* who generally support about a crore of so-called religious guides. When the enormous amount of charity is stopped in supporting these people but directed towards educational advancement, i. e., starting of Reading Rooms and Libraries, Technical scholarships and institutes and other useful institutions, these *Sadhus* and priests will, of course, give up their present idle life and adopt some useful profession according to their taste and proficiency whether as Professors and teachers of Sanskrit Literature and Philosophy, or as Preachers of pure religion, true morality and temperance, and Swadeshi workers, etc., etc.

TAHL RAM GANGA RAM.

News and Notes.

The next Barrows lecturer to India is to be Prof. Charles R. Henderson, Ph. D., Head of the Department of Sociology in the Chicago University.

The Mysore Government have accepted a sum of Rs. 10,000 proffered by Mr. Kharidi Govindappa of Birur for the maintenance of an orphanage established by him at that place. This sum is in addition to a similar donation of Rupees 10,000 made by Mr Kharidi Govindappa in 1910 for the same purpose.

The Bombay Government having received sufficient support, is starting a College of Commerce in Bombay. Subscriptions from Commercial Associations and individuals will yield an income of Rs. 23,000 per annum and the Local Government will give an annual grant of Rs. 15 000. Sir J. Vurjeevandans donated two and a quarter lakhs.

The addition of "Buddhism" by Mrs. Rhys Davids to the Home University Library of Modern Knowledge is heartily to be welcomed. It is an erudite study of the philosophy of Buddhism or the Buddhist Dhamma interpreted as a doctrine of the Norm. As one can easily see even from a hasty perusal of the volume the talented author who is a profound scholar of this Eastern religion has presented the subject from within with something of the actor's sympathy. In spite of her sympathy Mrs. Rhys Davids is convinced that for Buddhists of to-day who stand on the threshold of a great crisis as well as for scholars in general "an inquiry into the bases of ancient Buddhist thought may become a living force, in present evolution, even as the explorer, carving a way to a forward view, turns to adjust his bearings by some rearward range of his with kindred trend." This is a work which must be studied to be appreciated.

Text Books for Intermediate Examination in Arts 1914.

CALCUTTA UNIVERSITY.

PALI.

Anderson's Pāli Reader. The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pāli Grammar, or, Satischandra Vidya-bhushana's Kaccayana.

—(oo)—

TEXT BOOKS FOR THE INTERMEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Michael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhusan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

—(oo)—

TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi (Rangoon or Cotombo edition). Kielhorn's Sanskrit

Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course.—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparinibbana Sutta, Rhys Davids Buddhist India-

—ooo—

Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D. author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,
COLOMBO, CEYLON

SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XX.

DECEMBER.

2456 B. E.
1912 A. C.

No. 12.

The Duty of Citizenship.

A PRACTICAL EXAMPLE FROM JAPAN.

(Continued from our last issue.)

So much for the nature of patriotism, its principal causes, and the methods by which patriotism is taught and preserved.

WHAT HAS BEEN ACCOMPLISHED.

But what has this patriotism of the Japanese done in the way of national improvement, and in what ways has it shown that it is a practical force and not a theoretical fancy? Time will only allow of a few instances being given from the many which present themselves to the student of Japanese progress.

The Restoration found Japan practically an agricultural country—there were few, if any, industries of importance. Even the taxes were paid in rice, and agriculturists were ranked far higher than merchants. History showed the Japanese, however, that it was very difficult to maintain a high standard of national greatness when the revenue of the land and the prosperity

of the people depended absolutely upon the fall of rain or the hours of sunshine. For a small State such a condition is possible, although not enviable. For a State such as the Japanese were determined to make Japan, such a foundation was altogether too unstable. Besides this the rapid increase of the population, together with the increased luxury of living, showed the Japanese in a very unmistakable fashion that some adjustment was imperative. The soil of Japan is cultivated intensively, and although it was possible to augment to a certain extent the production that would only result in a postponement of the settlement of the problem. And so the patriotic Japanese, in their intense love for their country and pride in its future, took the bull by the horns and proceeded to build up an industrial fabric to supplement the agricultural one. In England is to be seen the object-lesson which taught Japan both what to copy and what to avoid. In England the development of industries came almost insensibly, on no organised plan, and with the industrial growth came agricultural decay. England became an industrial power of hitherto unheard-of importance, but she ceased to be in any degree self-supporting—the produce of the world has to feed her millions.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

The Japanese realised that the decay of agriculture was by no means the inevitable corollary of industrial growth—in fact, properly organised, the industries should assist agriculture, and *vice versa*.

DEVELOPING INDUSTRIES.

Besides the necessity, there was an additional reason to be found in the knowledge that industrial growth would add enormously to the power of the nation, not only in the Far East, but among European nations. It was recognised that industrial and commercial development was a much more sure guarantee of greatness than military power, and that the conquest of markets was more efficacious than the destruction of armies and navies. A difficult thing this, for the Restoration not only found Japan an agricultural country, but also under a feudal system. Such a system, wherever it exists, elevates the military classes and abases the merchant and trader. Now, in Japan, there is only one gauge—the extent of benefit which any individual, in whatever profession he may find himself, can bestow upon his country and his nation. The people of Japan plunged into the national and patriotic duty of developing the industries so successfully that to-day Japan stands as the greatest industrial nation of Asia. And the Japanese take the same pride in this as they used to take in their military achievements, and as they do in everything which advances the national progress, for Japan seeks the substance not the shadow of empire.

One of the results of this policy of encouraging industries was to add enormously to Japan's financial strength in the late war, since of the enormous sums spent in *Matériel de guerre* at least 75 per cent. remained in the country, and, enriching the people, provided them with money available for reinvestment in the public bonds. Without the indus-

trial backbone so thoroughly developed Japan's resources would have been far less efficiently organised. Thus patriotism in this instance brought an immediate and substantial reward.

The Japanese people have succeeded in establishing a sound industrial basis to their country, and have provided, within a remarkably few years, a solution for the problem of rapidly-increasing population.

CREATING A MERCANTILE MARINE.

To the Japanese it seemed the most natural and logical corollary to the growth of their industrial development that they should also provide the merchant vessels to carry the goods. Warned by the example of the United States, they avoided the mistake made by the Americans of developing their industries and export trade without having any mercantile marine available. In this way an enormous amount of American money left, and still goes out of the country, in the shape of freight charges to foreign-owned vessels. Nothing shows the Japanese thoroughness to better advantage than the way in which they prepared their merchant service preparatory to acquiring the goods to load the vessels with. Visitors to Japan at the end of the nineteenth century must have seen the number of Japanese vessels lying in the harbours waiting for employment. Then it seemed to be a waste and a miscalculation, but time has shown that it was only foresight. Slowly, year by year, the proportion of the Japanese foreign trade carried by Japanese vessels grows larger, and a corresponding proportion of money stays in the country.

BUILDING JAPANESE SHIPS IN JAPAN.

And the Japanese thoroughness did not stop at the mere creation of the fleet.

It developed the means of building the vessels, so that yet again Japanese capital might remain in Japanese hands rather than pass into those of the shipbuilders of the Clyde or the Thames. Whereas formerly the whole supply of new vessels of the great Japanese shipping companies was bought abroad, it is now doubtful whether there will be any so purchased. The shipbuilding yards of Japan have been developed up to the point where they can supply the needs of the Japanese merchants, and henceforth Japanese ships will be built in Japanese yards. This proficiency is not confined to the merchant vessels, for the same is true of the Government navy yards, where first-class warships are being constructed where but a short half-century ago sampans and small junks were the only craft thought of.

MAINTAINING AGRICULTURE.

In developing the country into an industrial manufacturing nation, both in order to set the national finances upon a stable basis and that Japan might play the great role which is her destiny among the nations of the world, agriculture was not neglected. Rather it was nurtured the more, forming as it does a valuable national asset. It would have been illogical for Japan if, while developing the great ideal of Japan for the Japanese, she had neglected her agriculture and ceased to be able to feed her own population. The national idea demanded that, however important the manufactures became, the food supply of the country should be able to cope with the increasing population. Not only could the agricultural output not go backward, it had to move forward with the nation's development.

The cultivated area of Japan is comparatively small, and owing to the natural conditions of the islands large increase is not possible. Therefore the Japanese turned their attention to the improvement of farming methods, to improved irrigation and fertilisation in

order to secure an increased output. One great advantage which Japan possesses, besides a beneficent climate, is the fact that the farms are worked in small sections by the small farmers and their families. This enables greater care to be paid to the crops, though, of course, it has also the disadvantage of the impossibility of using labour-saving machinery. Sixty per cent. of the whole population is employed in farming pursuits, and the farms being worked largely by manual labour, there is every opportunity for national impulse to inspire individual effort.

MAKING A COUNTRY SELF-SUPPORTING.

"Imagine," says one writer, "all the tillable acres of Japan as merged into one field. The centre perimeter of such a field could be skirted by a man in an automobile, travelling fifty miles an hour, in the period of eleven hours!" Small wonder, then, that the agriculturists of Japan are entitled to rank amongst the best patriots of that patriotic people! In one of the Emperor's poems occurs a verse in which he declares the tiller of his field in Japan is achieving for his nation equal glory with the soldier on the battlefield. Japanese patriotism, aided by the latest scientific methods, is a force which is able even to overcome all obstacles and produce on 19,000 square miles food for 45,000,000. It is in the spreading of the scientific methods and the latest methods of agriculture that the Japanese Government has been so successful, the farmers never lacking in enthusiasm. In the old times the farmers had as their duty the feeding of the military classes; now they have the larger duty of feeding an entire nation, which has increased by over ten million persons since the Restoration.

The House of Representatives, the elected representatives of the people, passed a law outlining a reform, a change in the very appearance of Japan, which was welcomed by the country.

This was nothing less than a law for the adjustment of farm lands, and providing for the change of farm lots so as to allow of the more regular arrangement of holdings. The irregular boundaries and pathways between the various properties were to be simplified, and in this way the amount of land under cultivation was to be increased.

NATIONAL DEFENCE AND NATIONAL SERVICE.

In a country where patriotism and universal sacrifice for the welfare of the fatherland play the predominant part, it is inevitable that the question of national defence should be treated in a competent manner. Theoretically the army system of Japan is based upon conscription, but truly this is a case where the voice is the voice of voluntary service although the hand be the hands of conscription. From the age of seventeen until that of forty all male subjects are placed on the military rolls, and are liable for service. Concerning this Marquis Ito writes:—"Japanese subjects are of the elements that make up the Japanese Empire. They are to protect the existence, the independence, and the glory of the country. . . . Every male adult in the whole country shall be compelled, without distinction of class or family, to fulfil, in accordance with the provisions of law, his duty of serving in the army; that he may be incited to valour while his body undergoes physical training, and that in this way the martial spirit of the country shall be maintained and secured from decline."

All subjects must also pay taxes, these being considered as "the contributive share of each subject to the public expenditure of the State. It is neither benevolence paid in response to exaction, nor a remuneration for certain favours which have been received upon a mutual understanding."

THE QUESTION OF CONSCRIPTION.

Conscription is, in the minds of the British and Americans, indissolubly bound up with constraint, an impression strengthened by the disinclination of the conscripts on the European continent to serve their country in the ranks. In Japan there is none of that side of conscription. The Japanese look upon it as a privilege to be allowed to receive such training as will enable them to adequately defend Japan in all emergencies. Japanese conscription is rather a means of the selection of the fittest than a system to compel citizens to serve. Every Japanese knows it to be his duty as well as a highly prized privilege to serve his time in the army or the navy. There are none of the hundred and one drawbacks which too often mar the system of compulsory service. In Japan the duty of service would be felt more compulsory were there no conscription law and no regulations for calling up year by year those available for military service. And in this fact lies one of the greatest of all lessons for countries owning free institutions, and anxious to maintain their right of independent progress.

THE RIGHT TO BE AN EFFICIENT DEFENDER.

There is a duty which every citizen owes to his State which should lead him to desire the chance of fitting himself to defend his native soil. In conscription such as this there is no disgrace—no ignominy. Were the British Empire filled by such a recognition of the duty and privilege of citizenship, there would be small need of polemic discussions as to whether the country could or could not be invaded—there would be no doubt as to the security of the heart of the Empire. There is no doubt that it is the duty of all who see into the future clear-sightedly to urge the development of this patriotic spirit which lies latent in the breast of every citizen. Who

would doubt that, in the case of invasion, all the manhood of the country would spring to arms to repel the menace? But surely the offer of amateur, untrained devotion is a much less thing than the readiness to become to the highest degree efficient whenever the call to service may come. Physically, the benefit would be enormous; morally, it would be no less, and the nation would reach its true level of complete self-confidence and strength. It is no alien idea which is suggested by the example of Japan; it is an instinct which requires to be called forth and developed along lines of practical patriotism. For in Japan may be seen the ideal form of national service, a nation in arms, and educated to make the best use of those arms. It is not necessary to dwell upon technical details, intelligible only to the military or naval student; these follow of themselves provided the central idea, the national impulse, be right. When Great Britain shall have reached the point that every citizen feels it his duty and privilege to be trained for the defence, social and economic or military, of the Motherland, and is educated to understand the real significance of this service, the British nation will become a greater, saner, and more efficient people.

UNIVERSAL SERVICE SYSTEMATISED BY CONSCRIPTION.

The national army of Japan is an educated force, and each year sees the percentage of illiteracy sinking lower. National pride demands education, and the national privilege of conscription feels the benefit of a unanimous progressive force. The defence of Japan is the work of the nation, and it matters not whether the individual atom works for his country in the field or on the water—the same driving force is at the back of him and there can be no retrogressions. Japan's idea of the best means to secure the defence of the country is no new thing, but the growth of

hundreds of years. Japan's military and naval greatness is the result of the nation's determination to be fitted to defend the country and to be able to secure its best interests. It is no sentiment of part of the people only, it is the whole nation undertaking a task which affects every unit of it, and of which each one is proud to bear his or her share. Universal service by all the people, systematised by conscription, is the foundation, with education, of Japan's army and navy.

THE FORCE OF A NATION OF CITIZENS.

Step by step the national development has led the Japanese nation to a point where it is quite justifiable for them to look with pride upon the progress their practical patriotism has enabled them to accomplish. Not only has Japan become one of the eight great Powers of the world, but she has successfully demonstrated that she is the one great Power which dominates Eastern Asia. The wonderful force lying in Japan's hands is not even yet properly realised, and there are unknown potentialities of which the other nations have not even a suspicion. But before very long, this nation, which is able to think out problems as thoroughly as any Oriental, and act upon the result of the thought as energetically as any Western race, will receive its full recognition in every branch of national life. The force which is possessed by a people efficient in every department of national life, and possessing the unique impulse of a sentient, practical patriotism and an undivided public opinion, is so unknown, so enormous, as to defy its measurement by any standards possessed by the Western world.

The Government's Land Policy.

The land policy of Mr. Lloyd George, which has evoked severe criticism in the Press, is to be pursued as soon as the Balkan War comes to an end. This

autumn was fixed to be the proper season to open the campaign and Mr. Lloyd George and his Lieutenants met some-time ago to fix the proposals definitely and finally. The Prime Minister as well as the whole Cabinet is in perfect sympathy with the movement and next to Home Rule land-tax is another pet measure of the Government. Grave issues hang upon this policy and Tory pessimists whisper that this might endanger the position of the Government as it would undoubtedly leave a sore in the hearts of all land-lords—whether liberal or conservative. But this has secured the full sympathy of the labouring population, who would play a great part in the polls during the next general election.

Dr. A. K. Coomaraswamy's Activities.

Dr. Anand K. Coomaraswamy has opened a series of lectures on Indian Art and Architecture at the University College, London. He proposes to deal rather elaborately on the subject and to show the possibilities and potentialities of Indian Art. The lectures will be accompanied with the usual lantern slides so strikingly common in all the Doctor's lectures. The first lecture last Tuesday was both impressive and instructive. But it is deeply to be regretted that in spite of previous advertisements and notwithstanding the fact that the lecture was in the University College Hall only four were present. The learned Doctor never had a similar experience before and evidently he must have been a great deal disappointed with his audience.

Rev. R. Kimura of Japan.

The Buddhist Priest, Rev. R. Kimura, Ph. D. of Japan, who is studying Oriental Philosophy in the Sanskrit College at Calcutta, is now on a visit to Madras, and is studying in the Head-quarters of

the Madras Maha-Bodhi Society, at 22, South Beach, Triplicane. He is a Doctor of Philosophy of the Tokyo College of the University of Tokyo. Friends who wish to speak to him about Buddhism are welcome. The General Secretary of the Society will arrange for the interview with him on due intimation for the same.

THE ELEVENTH CHITTOOR DISTRICT CONFERENCE.

(FROM OUR SPECIAL CORRESPONDENT.)

FIRST DAY'S MEETING.

(Continued from our last issue.)

VILLAGE PANCHAYATS SYSTEM.

One other subject on which I wish to say, a few words is the Village Panchayat System. Throughout the whole of this Presidency, the village is "the primary territorial unit of Government organisation." Even under the native rulers, the village was the first unit of administration and the villages possessed a large degree of local autonomy. Under British rule the villages have gradually lost the privilege of governing themselves. With a view to give to Indians a share in the administration of their country, the Government constituted the District Boards, the Taluk Boards, the Municipalities and village unions, and invested these bodies with certain powers. The village unions do not represent every village, but merely include specially large or important village centres. They are empowered to deal with village roads, sanitation and lighting and to levy a small house tax. The union is a committee consisting of a chairman and members who are nominated by Government.

Regulation V of 1816 was enacted with a view to diminish the expense of litigation and to render the principal and more intelligent inhabitants, useful and respectable by employing them to administering justice to their neighbours. The Madras Village Courts Act I of 1889 was also enacted with a similar object. While the latter has been availed of by the people to some extent, the former has practically remained a dead letter. Unless local self government begins in the villages it cannot acquire any stability. The defect of the present system, is that, instead of beginning from the bottom, it has begun from the top, and the result is that a few educated men here and there and not the people themselves are allowed to administer their affairs. As it is, the members of the District and the Taluk Boards have not the requisite local knowledge of the villages and their wants, nor have they the local interest which alone can generate real love in the work.

LOCAL SELF-GOVERNMENT.

The Government of India in their final resolution on local self-Government in 1882, said 'the cardinal principle, which is essential to the success of self-Government in any shape is this, the jurisdiction of the primary boards must be so limited in area as to ensure both local knowledge and local interests on the part of each of the members. "The soundness of this principle cannot be questioned. But it does not appear to have been steadily kept in view by the Government. It is 30 years since this principle was enunciated and in the Report of the Royal Commission on Decentralization in India, this was again emphasized. The matters on which the Village Panchayat may with advantage be allowed to exercise certain powers are: (1) The administration of justice, civil and criminal, with necessary limitations. (2) Education. (3) The power of dealing with roads, sanitation lighting etc. There is no use looking to Govern-

ment for everything. The Government have trained a number of intelligent men in the country who are competent to judge for themselves as to the wants of the people. But unless and until we get the mass of the people to take an interest in local matters which concern them, very little practical good can be done. Take, for instance the administration of justice. The notorious waste of money on litigation in the higher courts ought to be checked. In spite of the fact that British Administration of justice compares favourably with any other system, it must be admitted that the results are by no means satisfactory. A combined operation of these rules, leads to miscarriage of justice in many cases. Another point which I want to press on your attention is as regards the duties, the legal profession owes to itself, to the litigants and to the Courts. Professional men are bound to have a high ideal of duty. The Vakils must maintain their honour at any cost and should not yield to temptation under any circumstance. The members of the Legal profession, are the principal leaders of society, and they must realize that a heavy responsibility rests on them. They can afford to be independent, they have the requisite knowledge and they are accustomed to speak in public. It can be truly said of a lawyer, without the fear of contradiction that he knows everything or something and something of everything. They have therefore every right, provided they are actuated by the best of motives, to advise the people in all matters and influence their conduct.

PANCHAYAT SYSTEM ADVANTAGES.

Parties are to be encouraged to resort to arbitration courts for settlements of their disputes. The Village Panchayat System is eminently suited to the settlement of disputes among the villages. The Panchayats not being bound by the technical and artificial rules of evidence and procedure are in a better position to dispense justice. In partition suits, in

partnership claims and other cases, where the real state of things is known to every one in the village, the Panchayat will have absolutely no difficulty in arriving at the right conclusion. The parties dare not deny before them, facts which are known to all in the villages. Whether a family is divided or undivided whether certain properties are the self acquisitions of a particular member, are difficult facts for a court to determine, especially where there is a lack of documentary evidence. But to the villagers who know things for themselves where is the difficulty? The rule of the Panchayats can always be "justice, equity and good conscience" and not as in the case of ordinary tribunals only in last resort. The grave injustice that results by a resort to ordinary tribunals in suits for partition etc., is, apart from the final decision which may turn out to be erroneous, that the money spent in the litigation which is enormous is loss to the family and every member of it. I think that the members of the legal profession can, by persistent efforts induce the parties to resort to the Village Panchayat and other arbitration courts. With the co-operation of Government it will not be difficult for us to give the necessary education to the people of the country so as to qualify them to discharge the functions which I say, ought to be assigned to them, as by that means alone there can be a legitimate development of local self-government. A resort to the village courts ought to be made compulsory and not optional. It is only by reviving the old village Panchayat system that we can restore peace to families and prevent waste of money on litigation. Panchayats that are competent to settle disputes among villagers would certainly be competent to look after the education of the villagers. They may be given some control over the village schools, and educational officers of Government can give them suitable advice. In the matter of sanitation, roads, lighting etc., the villagers

ought to be given the right to look after them, as they and they alone are interested in them. The Village Panchayat is no new thing to India. It is the time honoured unit of administration. If the Village Panchayat system be revived with any degree of success, then and then alone is the local self-Government, a reality. Then the villagers will take an intelligent interest in the deliberations of District Conferences. As it is, each and every village is not represented in the conference. Until that is done, how can the conference be a really representative one? To deal fully with matters affecting the interest of the people in the whole district, we must get information regarding each and every village from persons who have local knowledge.

H. E's SYMPATHIES.

Gentlemen, I expect that it will be your earnest endeavour to devote undivided attention to the development of local self-Government on right lines by beginning at the bottom and by gradually building the edifice on a suitable foundation. Gentlemen, we have in our midst our new Governor, His Excellency Lord Pentland, whose reputation as an able and far-sighted statesman of liberal sympathies is so well-known. He is said to be an authority on questions relating to land tenures. India is essentially an agricultural country and fortunately for us, one who has made a special study of questions which are of vital importance to us is to preside over our destinies. I have no doubt that the question of the development of local self-government will receive His Excellency's early attention and let us hope that the revival of the Village Panchayat system will commend itself to him and receive his cordial support.

RELIGIOUS ENDOWMENTS.

I have to refer to religious endowments. A few observations made by Mr. Duraisami Iyengar has necessitated

my saying something in reply. You may know that I am Vice-President of the Dharma Rakshana Sabha, and he seems to be entirely wrong in his opinion about its doings. You know that without money nothing could be done, and the Dharma Rakshana Sabha, in spite of the name it has, is no exception to the rule and can do nothing without funds. I promise you that if a few thousands of rupees are collected, any number of suits will be instituted before the end of the year. It is not because temples are managed, that many suits have not been filed. Sir S. Subramanya Iyer is devoting much of his intelligence and knowledge to the work of the Sabha but he cannot do much for want of funds. (Loud Cheers.)

While the President was delivering his address, the Mahant of Tirupati arrived and took his seat on the dais.

RESOLUTION OF LOYALTY.

The first resolution which was put from the chair and carried with acclamation, ran as follows:—This Conference regards the visit of their most Gracious Majesties and their Indian Coronation as inestimable boons conferred on this country and as an emphatic proof of their love for their British Indian subjects, and this Conference places on record its deep-rooted loyalty and gratefulness for their gracious acts."

RESOLUTIONS OF CONDOLENCE.

The following resolutions were next put from the chair and carried in silence, the assembly standing:—

"This conference records its deep sense of the irreparable loss that this country has sustained by the death of Mr. A. O. Hume, the father of the Indian National Congress."

This conference records its sense of deep sorrow for the loss sustained by the death of Mr. V. Krishnaswami Iyer and Dewan Bahadur R. Raghunatha Row."

LETTERS AND TELEGRAMS.

Letters and telegrams conveying sympathy with the conference and expressing inability to attend the meeting, were then announced as having been received from the following gentlemen:—The Hon. Mr. T. V. Seshagiri Iyer, the Hon'ble Mr. L. A. Govindaraghava Iyer, Mr. K. Ramachandra Row (Cuddapah), Mr. Sreenivasaraghava Chariar, Mr. A. C. Parthasaradhi Naidu (Madras), and Mr. L. A. Venkataraghava Iyer Chittor.

DISTRICT BOARD MEETING.

As the Chittor District Board Meeting is usually held to-day at Chittor and as most of its members are delegates to the conference and as such are here, Mr. A. Y. G. Campbell, Collector of the District, on a representation being made to the above effect, arranged to hold the meeting of the Board at the Municipal office at Tirupati at 5 P.M. to-day to suit the convenience of the delegates.

The Conference then adjourned its sitting till to-morrow.

The subjects committee met this evening to frame the resolutions to be moved at to-morrow's sitting of the conference.

(To be continued.)

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CALCUTTA UNIVERSITY.

M. A. RESULTS.

The undermentioned candidates are declared to have passed the M.A. Examination, 1912. (In order of merit).

ENGLISH (A).

Class I.—Bandyopadhyay, Srikumar, (Presidency College.)

Class II.—Ghosh, Anil, (Presidency).
Guha Praphullakumar, (Presidency).
Ghosh, Aswinikumar, (Presidency).
Nagchaudhuri, Upendrachandra (Presi-

dency). Sarkhel, Mohinimohan, (Dacca College). Chakrabarti, Mukundakisor, (Presidency). Chattopadhyay, Sailendranath, (Presidency).

Class III.—Chaudhuri, Rajendrakumar, (Presidency). Baral, Gaganchand, (Presidency). Chakrabarti, Harendrachandra, (Presidency). Badri Nath, (Presidency). Chattopadhyay, Janakinath, (Presidency). Basu, Bimanbihari, (Presidency). De Bankimchandra, (Non-Collegiate student). Datta, Dhirendranath, (Non-Coll). De, Nirmalchandra, (Presidency). Bhattacharyya, Bankubihari, (Presidency). Majumdar, Lakshminarayan, (Dacca). Ghoshal, Haripada, (Presidency). Samuell, D. Non-Coll. Bandyopadhyay, Satyadaya, (Non-Coll). Bindheshwari Prasad, (Non-Coll). Basu, Sasibhushan, (Non-Coll). Sinha, Nandakishore, (Presidency). Sen, Nisikanta, (Presidency). Ghosh, Haripada, (Presidency). Lahiri, Hemantakumar, (Presidency). Ghosh, Priyanath, (Non-Coll). Mahbubul Huq, (Presidency). Bagchi, Kanailal, (Presidency).

ENGLISH (B).

Class II.—Datta, Sukumar, (Presidency).

Class III.—Chattopadhyay Manmathanath (Non-Coll).

PERSIAN.

Class II.—Fida Ali Khan, (Non-Coll). Abdui Hfiz, (Non-Coll).

ARABIC.

Class II.—Abdullah Abu Sayied, (Non-Coll).

HISTORY.

Class I.—Rose, John Walsalam, (Non-Coll). Bandyopadhyay, Gauranganath, (Presidency). Sinha, Panchanan, (Non-Coll).

Class II.—Nageshwar Prasad, (University Student), Chattopadhyay, Sailapati, (Presidency). Ghosh Girindrachandra, (Presidency). Mukhopadhyay,

Atindranath, (University). Nag, Ganendrakanta, (University). Basu, Mrinalkanti (Non-Coll). Md. Gholam Quadir, (Presidency). Sen, Amalendu, (University). Basu, Pulinchandra, (Non-Coll). Bondyopadhyay, Baradakanta, (Non-Coll). Sinha, Nirsunarayan, (University). Gangopadhyay, Anukul Chandra, (University). Mukhopadhyay, Narendranath, (Non-Coll). Ghosh, Apurbakumar, (Non Coll). Ghosh, Monorajan, (Non-Coll). Mukhopadhyay, Nanigopal, (Non-Coll). Das, Asutosh, (Non-Coll). Chaudhuri, Panchanan, (University). Kanungo, Mokshadaranjan, (University). Raychaudhuri Hemchandra, (Presidency). Das, Jogendrakisor, (University). Ghosh, Asitaranjan, (Non-Coll). Das Ghosh, Saratchandra, (University). Dasgupta, Jatindranath, (Non-Coll). Gupta, Nirmalkumar, (University). Datta, Adityachandra, (Non-Coll).

Class III.—De, Prabodhchandra, (University). Basuray, Jagatnath, (Non-Coll). Sen, Dwijendranath, (Presidency). Rakshit, Ambikacharan, (University). Chattopadhyay, Grindranath, (Presidency). Ibnul Hasan, (Presidency). De. Rameschandra, (Presidency). Guha, Kaliprasanna, (Presidency). Rai Tribhubannath Sahai, (University). Raychaudhuri, Bhupendranath, (Non-Coll). Ray Lalitmohan, (University). Samanta, Harikinkar, (Non-Coll). Sonr, Bhupendranath, (University). Chaudhuri, Rajanikanta, (University). Ray, Nanigopal, (University). Ghosh, Jibonkrishna, (University). Bhattachali, Nalinikanta, (Dacca). Basu, Atindrakumar, (University). Adiluz Zaman Khan, (Presidency).

POLITICAL ECONOMY, GROUP A.

Class I.—Datta, Satyendranath, (University).

Class II.—Brij Narayan, (Presidency). Radhakrishna Jha, (Presidency). Bandyopadhyay, Jitendrachandra, (University). Basu, Prabodhchan-

dra, (University), Raychaudhuri, Santimay, (Presidency).

Class III.—(In order of merit.) Purkayastha, Kshirodchandra, (Non-Coll.) Ghosh, Dharendraanath, (Non-Coll.) Debberman, Lalitmohan, (Presidency). Chattopadhyay, Binodbihari, (University). Pal, Nisikanta, (University). Sinha, Indubhusan, [Presidency]. Chowdhuri, Hemadakanta, (Presidency). Alimuddin Ahmed (Dacca. Mittra, Satyendrachandra [University]. Sinha, Saktisaran, (University). Misra, Godabaris, (University), Ghosh, Birajmohan, (University). Dasgupta, Prathamath, (Presidency).

POLITICAL ECONOMY (B.)

Class I.—Mukhopadhyay, Panchanandas, (Presidency). Basu, Dharendraanath, (Presidency). Chakrabarti, Satischandra, (Non-Coll.).

Class II.—Mitra, Rabindrakumar, (Presidency). Sengupta, Pratapchandra, (Non-Coll.). Chattopadhyay, Asiranjana, (Non-Coll.). Raha Randolph, (Presidency). Dhar, Amulyaratan, (Non-Coll.).

Class III.—Basu, Prakaschandra, (Presidency). Reza, Hosain, (Presidency). Mukhopadhyay, Jisendranath, (Non-Coll.).

PURE MATHEMATICS.

Class I.—Majumdar, Narendrakumar (Scottish Churches College).

Class II.—Sengupta, Binodbihari (Non-Coll.). Chakrabarti, Aswinikumar. (Non-Coll.). Dasgupta, Kamalaksha (Scottish Churches).

Class III.—Gupta, Gurudas (Non-Coll.). Ghatak Tarasankar (Scottish Churches).

MIXED MATHEMATICS.

Class I.—Ghosh, Satischandra (Presidency).

Class II.—Chattopadhyay, Kusiprasun (Non-Coll.).

CHEMISTRY.

Class II.—Basu, Mathuranath (Non-Coll.).

Class III.—Sen. Umeschandra (University). Chakravarti, Ranjit Kumar University.

BOTANY.

Class I.—M. S. Ramaswami (Non-Coll.).

N.B.—The results of the Sanskrit (A) (B and (D) Groups Pali) A Group, Comparative Philology and Philosophy will be published later on.

M. Sc. RESULTS.

The undermentioned candidates are declared to have passed the M. Sc. Examination, 1912. (In Order of Merit).

PURE MATHEMATICS.

Class I.—Gangopadhyay Surendramohan (Scottish Churches) Bhattacharyya, Taraknath, (Scottish Churches) Mallik, Mohanlal, (Scottish Churches).

Class III.—Basu, Gopendranath, (Non-Coll.) Chattopadhyay, Monomohan, (Non-Coll.).

MIXED MATHEMATICS.

Class I.—Bagchi, Kalidas, (Presidency).

Class III.—Patra, Saktipada, (Presidency).

PHYSICS.

Class I.—Mittra, Sisirkumar, (Presidency). Acharyya, Susilkumar (Presidency).

Class II.—Rudra, Abinashchandra, (Presidency). Pradhan, Sitanath, (Non-Coll.).

Class III.—Mukhopadhyay, Dharendraanath, (Presidency). Basu Sibnarayan, (Presidency). Mukhopadhyay, Dwarkanath, (Presidency).

CHEMISTRY.

Class I.—Datta, Rasiklal, (Presidency). Ray, Kshitischandra, (Non-Coll). Ghosh, Brajendranath, (University).

Class II.—Sengupta, Jitendrakumar, (Presidency). Sen, Surendrabhushan, (Presidency). Basu Pareashnath, (University). Gupta, Harendranath, (Presidency). Basu, Nirmalchandra. (Non-Coll). Majumdar, Jnanendranarayan, (Presidency). Ghosh, Sudhamay, (University).

Class III.—Chakrabarti. Akhilchandra, (Presidency). Sanyal, Phanibhushan, (Non-Coll). Mukhopadhyay, Panlal, (Presidency).

GEOLOGY.

Class II.—Mukhopadhyay, Phanindranath, (University). Basu, Satyendrakumar, (University). Basu Birendrakumar, (University).

Class III.—Basu. Barendranath, (University) Datta, Sureschandra, (University). Datta, Nanilal, (University). Sen, Nityaranjan, (Non-Coll).

BOTANY.

Class III.—Sen, Rajkumar, (Non-Coll).

B. L. RESULTS.

At the Final B. L. Examination held in July, 1912, 190 students have passed, of whom 7 are placed in the first division and 183 in the second division. Kaliprasad Khaitan from University Law College heads the list of successful candidates.

FELLOWS.

The "Gazette of India" notifies that Babu Benoyendra Nath Sen, M.A., Captain C. L. Peart, Lt.-Col. Deare, I. M. S., and Mr. H. Stephen, M.A. are nominated ordinary Fellows of the Calcutta University.

ORISSA LAW SCHOLARS.

The following candidates are elected to the Government Orissa Law Scholarships : Rabindra Mohan Datta, Harihar Dass, Kripa Sindhu Misra, Bhim, Rau, Shaikh Mansur, and Dibya Sinha Panigrahi. The scholarships are tenable at the University Law College, Calcutta.

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The Nidanas or the Causes of Birth and Death.

The discovery of the Great Law of Dependent Causation by GAUTAMA BUDDHA lead Him to promulgate the principles of the Religion of Enlightenment 2500 years ago.

The BUDDHA may be called the first Scientist for having enunciated a system explaining the operations of the cosmic process. Before Him the world had philosophers and religious thinkers who promulgated different systems of religious faiths; but not one had the supreme illumination to declare a comprehensive, original, scientific faith based on an analytical rationalism. The metaphysical thinkers of India who preceded the Buddha were animistic in their pronouncements. They had not the dissatisfaction begotten of a rational analysis of the cosmic process. The ancient Indian metaphysicians admitted no world process. There were some who followed system enunciating a Creator; there were others who admitted a prenatal determinism, tracing all accidents to the *Karma* of previous lives of the suffering individual. There were others who neither accepted a Creator or Prenatal Karma. They were known as Nihilists who admitted no operating law. To them everything was chaos. We have to-day all these three systems in countries where Buddhism is not universally known. The theory of a

specialized creation at the fiat of a despotic entity whereby the universe came into existence out of nothing is generally accepted by the unscientific animists of Europe, as well as by Arabian monotheists whose prophet is Mohammad. The Janis of ancient India have their followers to-day in certain parts of the Bombay Presidency. These believed that everything happened in obedience to a prenatal law. Modern materialists neither believe in a God or Karma. To these categories the followers of BUDDHA do not enter. They accept no Creator, neither are they prepared to sacrifice their rationalistic scheme in favour of a predetermined fatalism. With the nihilism that denies everything the Buddhist has no sympathy. Gods who arrogate to themselves the powers of a Creator are banished by the Buddhists to the limbo of Ignorance. To them such a Creator appears muddle-headed. "Did you find God? Yes and I found him muddled in his ideas" would be the answer of a Buddhist. A God that can create a universe out of nothing has no existence. Such beliefs are fit only for muddle-headed fanatics.

Jehovah, Brahma, Vishnu, Isvara, Shiya, Allah, God Ahura Mazda, Kuruma Saba are creations of muddled imaginations. The originators of animistic forms of religion had no scientific basis to lay the foundations of their respective schemes of salvation. When the BUDDHA GAUTAMA began to proclaim His scheme of salvation to the civilized people of India there were already well established systems with organised communities. Something was in complete in these systems hence arose scepticism. There were two great schools of thought—one advocating the Hedonistic Life, the other the ascetic-course. The former advocated the Life of sensual Gratification, the latter various forms of bodily torture. Those who followed the sensual Path worshipped

the gods, observed rituals, followed the ordinary morality of the householder and after death expected to be born in one of the heavens of Kāmāloka. Recluses, who developed their mental visions by abstaining from either sensual gratifications or moribund asceticism, were following the Path of Ihāṇa or spiritual Illumination. These were free from the five spiritual obstacles of desire for the enjoyment of lust, of ill-will towards others, of mental lethargy, of irritability and of scepticism. They aspired to be born in the Brahma worlds of form. The higher Recluses who obtained further insight entered in the transcendental realms of the formless where only consciousness reigned supreme. There were Recluses who desired to enter the *asañña satta*, where neither sensations nor perceptions operated, and for long long periods they remained unconscious in one long sleep. Here there were the sensuous Heavens, where the gods with their retinues and wives enjoyed high revelry; there were the Heavens of form where radiant gods at whose head was a Creator-Brahmā enjoyed the bliss of delight in the purity of their consciousness being free from all six passions. Men had come to have faith in hells, and they believed in post-mortem states where human beings were born as ghosts, and animals.

The BUDDHA having accepted the exoteric views of popular religion preached the *Vohara dhamma* to the ordinary people. But to His own Bhikkhus He proclaimed the *Paramattha dhamma* wherein is to be found the principles of the Noble Truths: the Causes and their Effects: the Power of organic development, the foundations of Power, the Evolution of Sense Organs, the Evolution of the Five Skhandhas, the Elements of Becoming; the four Miraculous Foundations, the Psychical Recollections based on memory culture, the Psychic Exertions, the Adjuncts of Enlightened Wisdom, the Eightfold Aryan

Path, the Psychic Illuminations, the Expansion of Loving Kindness, the Psychic Ethics, the Psychic Science; Variations of Psychological Knowledge; Variations of Psychological Contaminations. The *Paramattha Dhamma* is in the *Abhidhamma Pitaka*.

* A comprehensive elucidation of the Twelve Nidānas is out of the question in a brief article. Nevertheless an attempt is here made to elucidate the principles as expounded in the *Vibhaṅgappakarana* of the *Abhidhamma Pitaka*.

Avijjā. Ignorance. So long as one fails to comprehend and realize the four Noble Truths so long he is said to be under Ignorance. One does evil Karma because he is still under Ignorance. He fails to do good Karma because he is under Ignorance. Ignorance therefore is productive of,

Sankhāra. Sankhāras are threefold: Meritorious Sankhāras, Demeritorious Sankhāras, and Immaterial Sankhāras.

To the plane of Meritorious Sankhāras belong all good thoughts, all *Kamāvacara* good Karma productive of birth in the heavens and in this world in good circumstances.

To the plane of demeritorious Sankhāras belong all bad Karmas in the sensual plane.

To the plane of Immaterial Sankhāras belong good thoughts of the formless realm.

Sankhāras are productive of

Viññāna. Consciousness, which is stimulated by either of the organs of Eye, Ear, Nose, Tongue, Body, and Mind each of the organs becoming a centre of consciousness.

On Consciousness depend,

Nāma Rupa. Mental faculties and the Material Body. Nāma is combination of Vedana (feelings), Saññā, (perceptions), Sankhāras (Karma producing ideations). The material body is a combination of the four Mahābhūtas, viz. Solids, Liquids, Heat, and Air. Feelings, Perceptions, Ideations, Solids, Liquids, Heat and Air together form what is called Nāma-rupa. These produce the

Salāyatanas. Six Reproductive sense organs, viz. Eye, Ear, Nose, Tongue, Body and Mind. These sense Organs produce

Phasso, Contact of Eye, Ear, Nose, Tongue, Body and Mind. Eye coming in contact with form, Ear with sounds, Nose with smells, Tongue with tastes, Body with Body and Mind with Mind. Thus contact produces

Vedanā, Feelings as a result of contact with the Eye, Ear, Nose, Tongue, Body and Mind. Sense stimulations produce

Tanhā, Desires for material forms, sounds, smells, Tastes, Bodily contact and Mental Phenomena. These cravings produce

Upādāna. Causal agencies which are fourfold, viz. sensual pleasures, pagan beliefs, ascetic habits, and Egoistic speculations. On these depend

Bhavo. Realm of Karma relating to the threefold planes of Sankhāra and Realm of Sensual Pleasure, etc. On these depend

Jatē. Birth, On Birth depends

Jarā Marana. Decay and Dissolution.

A. DHARMAPALA.

PĀLI AT SARNATH.

In *The Indian Antiquary* for July, 1910, Professor Dharmananda Kosambi has an article on *The Pali Inscription at Sarnath*. The words are those of the First Sermon in the Deer Park at Benares, the site of which is marked by the modern Sarnath. The words were found upon a broken stone umbrella, and are remarkable for being in the Pāli of the Ceylon recension of the Buddhist Canon. Some scholars have imagined that Pāli was an artificial language developed by the Sinhalese doctors, while others have thought that it came from Avanti, others again from the region of Madras. But this discovery of it at Benares ought to settle the question (i.e. provided that the inscription is respectably ancient). It ought to be held as confirming the Ceylon tradition that Pāli was the vernacular of Magadhā in the north of India. How often are old traditions confirmed by archæology!

Supplying a few broken letters, and using the recognized international mode of transcription, these are the words on the stone umbrella:

Cattāṃ imāni, bhikkhave, ariyasaccāni:

Katamāni cattarī?

Dukkham di (*sic*) bhikkhave ariyasaccam,

Dukkhasamudayam ariyasaccam.

Dukkhanirodha—ariyasaccam,

Dukkhanirodha—gāmiṃ ca patipadā ariyasaccam.

Professor Kosambi pointed out that they are found in the Samyutta Nikāya: he ought to have added that they occur also, in substance, but differently arranged, in the Mahāvagga of the Vinaya and the 26th sutta of the Majjhima Nikāya.

ALBERT J. EDMUNDS, M.A.

Philadelphia:

November, 1912.

OPIUM IN CHINA.

While Sir John Jordan, British minister in China, has gone so far as to warn the Chinese Government that unless assurances are immediately forthcoming that China intends to observe the Opium Agreement, he will be compelled to advise his Government that his remonstrances have been ineffective, the "Central China Post" says, on the strength of seventy-five signed statements of missionaries in twelve provinces regarding opium suppression, that the general trend of evidence is that the new regime, where well established, is more thorough than the old. So thorough in fact, it is that in four Provinces the death penalty has in several instances been inflicted for offences against opium laws, and Szechuan Honan, Anhwei, and Cheking are using troops freely to prevent poppy cultivation. It is only in one Province, Kweichow, that poppy is being more largely cultivated than before, the reports from all other Provinces being favourable. Hunan is virtually clear of opium crops, and the suppression of the sale and smoking of opium is more severe than ever, while Ichang, which formerly had enormous opium export now reports none. Much has been made in a section of the English press of the reported recrudescence of opium growing in some parts of China. The "Post" significantly affirms by way of explaining this report that the "declarations are based on the crop harvested last spring, when the country had scarcely recovered from the revolution." In the face of these statements, made on the basis of reports of missionaries who are doubtless disinterested observers in this case, it is somewhat surprising that the British Minister in China should have gone the length of administering a warning to China. What further evidence of China's determination in the matter does he want than what is afforded by the fact that in

some cases the Government has actually inflicted the death penalty for a violation of opium laws? We earnestly hope the British Minister in China will avoid even the appearance of creating an embarrassing situation for China at a time when she needs the sympathy and support of civilised mankind in the vigorous efforts she has been putting forth to set her house in order and to modernise her institutions.—*Bengalee*.

STORIES OF BENGALEE LIFE.

That Eastern thought is finding expression in English is evidenced once more in the recently published volume entitled "Stories of Bengalee life." It is a translation of ten short stories in Bengali from the pen of Mr. Probhat Kumar Mukerji by Mrs. Miriam S. Knight and the author himself. The printing and get-up are praiseworthy and the book is published by Messrs. Chakravarti Chatterji and Co., 15, College Square, Calcutta and priced at Rs. 1-8 in paper and Rs. 2 in cloth per copy.

We have read the book through. The distinction achieved in this production lies in the fact that nowhere in it is the hand of the mere translator in any degree discernible. That the English language has been made the vehicle of expression of circumstances and thought relating to the life in Bengal is really a matter for congratulation. The mild confidence of the budding young lady, the hopes and aspirations of the University-moulded young man, the wise opinions of the elders, the cunning designs of the man of the world, in fact the beauty hero and the villain have all found their proper place. And in all this, there is no jar, the circumstances and the actors find an even board for proper display. There are no puppets in these creations and even if they have

to express themselves in English, they have not forgotten the native humour of life and their nationality.

This book, we say with confidence, will achieve considerable good result, if placed in the hands of our European friends.

Such stories as the "Wiles of a Pleader," "His release," "The foundling," etc., will certainly find a permanent place in the world of English fiction, as will probably the whole lot in this book, and we congratulate Mrs. Knight and Mr. Mukherjee on this production.

PAUPERISM IN LONDON.

The statement of the number of persons in receipt of relief in London, on November 23, shows that on that date there were 109,375 paupers, not including casuals and certain other specified classes mentioned below. The total was made up of 76,234 persons in the workhouses and 33,141 on the out-door lists, including 590 children boarded out beyond the unions and 13,667 other children under 16 years of age. There was an increase of 417, the number of indoor paupers being lower by 1,216 and the out-door paupers higher by 1,633 than in the corresponding period of 1911. The rate of pauperism per 1,000 of the population was 24.2 as against 24.1. Increases were registered in the following unions:—Paddington (87), Kensington (34), Hammersmith (41), and Fulham (17), in the West district; Islington (344) and Hackney (373), in the North the Strand (11), in the Central; Shoreditch (57), St George-in-the-East (11), Stepney (36), Mile end (82) and Poplar (400) in the East; Lambeth (2), Wandsworth (56), Camberwell (381), and Lewisham (18) in the South. In the remaining 15 unions decreases were recorded.

On the corresponding Saturdays in the preceding three years the numbers were:—1911, 108,958 paupers (77,450 indoor and 31,508 outdoor, or 24.1 per 1,000 of the population; 1910, 124,939 paupers (80,941 indoor and 43,998 outdoor,) or 27.5 per 1,000 of the population; 1909 125,986 paupers (81,217 indoor and 44,769 outdoor) or 27.8 per 1,000 of the population. The number of casual paupers relieved on the night of Friday, November 22, was 618 (including 89 women and one child) as against 1,079 on the corresponding night of November, 1911; 1,354 in 1910; and 1,144 in 1909. The other paupers not included in the above figures were:—Cases of medical relief only on November 23, 3,828; pauper lunatics (on July 1), 19,682. These figures bring the total pauperism of London up to 133,508.

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TECHNICAL EDUCATION.

CITY AND GUILDS EXAMINATIONS INDIAN SUCCESSES.

The results of the City and Guilds of London Institute examinations held in the Victoria Jubilee Technical Institute, Byculla, Bombay, in April, have been received.

Thirty-two students of the Institute for the cotton spinning examination and 28, or 88 per cent., were successful, viz., 12 in the ordinary grade 1 year, 10 in the ordinary grade 11 year and 3 in the final section A and 3 in final section B. Thirty-one students of the Institute entered for the cotton weaving examination, and 31, or 100 per cent., were successful, viz. 14 in the grade I, 13 in grade II, and 4 in the honours grade. Seventeen of the Institute students entered for the mechanical engineering

examination and 6, or 35 per cent. were successful, viz., 5 in grade I, and 1 in grade II. Thirty-nine students of the Institute entered for the electrical engineering examination, and 21, or 68 per cent. were successful, viz., 11 in grade I, 9 in grade II, continues current and 1 in grade II, alternate current. Fourteen students of the Institute entered for the motor car engineering examination and 7 or 50 per cent., were successful. Telegraphy: appeared 20, passed 7; telephony: appeared 8, passed 4.

These results compare very favourably with the results obtained in England, the papers and conditions of examinations being the same in both cases.

The following is the list of successes forwarded from the authorities in London:—

Cotton Dyeing, Grade I.—Atmaram V. Nimbkar and Gunderia H. V.

Cotton and Linen Bleaching and Finishing, Grade I.—Amarendra Nath Bose.

Cotton Spinning, Grade I.—14.

Cotton Spinning, Grade II.—Aaludin J. Nathani; Naoroji P. Dalal; Row V. Hanumanta; Chobe D. J.; Syed Abdul Majid; Meswani V. M.; Gajanan V. Kune; Bhagwager J. N.; Hoal Eliah and Ratilal H. Kapali

Cotton Spinning, Final, Section A.—Nilkant Sortur V., Sorabji B. Dalal and Advani P. B.

Cotton Spinning Final, Section B.—Darashah H. Kalapesi; Pillai K. S.; and Engineer Naoroji H.

Cotton Weaving, Grade I.—16.

Cotton Weaving, Grade II.—Venkata-subramania Aiyer P. V.; Manecksha B. Cooper; Bhimarao P. Kulkarni; Mahedoe B. Mande; Moreshwar N. Jape; Advani P. B.; Harilal M. Patel; J. R. Limaye; Naoroji A. Darukhanawala;

Engineer Naoroji H.; Prabhakar H. Godbole; Chet Ram Aggarwal; and Syed Abdul Majid.

Cotton Weaving Final, Section A.—Valladres J. F.

Cotton Weaving Final, Section B.—Nariman A. Wadia. Mahadeo B. Mandre; and Chandulal T. Deshbhakta.

Telegraphy, Grade I—Naranji B. Desai; Parikh J. H.; Pereira C. F.; Nadhan, V. R. H.; Makanji V. Desai; and Udipi Srinivasa Rao.

Telegraphy, Final—Inamdar U. V.

Telephony, Grade I—Jivanji P. Desai; Fadhan V. R. H.; Ratilal N. Daftary; and Vaman B. Mahant.

Electrical Engineering, Grade I.—14.

Electrical Engineering (Continuous Current) Grade II—Jivanji Pragji Desai; Ardeshir K. Modi; Jagdishchandra Mahindra; Nadhan V. R. H.

Electrical Engineering (Continuous Current) Grade II.—Inamdar U. V.; Ratilal N. Daftary; Hormusji S. Doctor; Krishnarao D. Nerurker; and Pillai N. S.

Electrical Engineering (Alternate Current), Grade II.—Pillai N. S.

Mechanical Engineering Grade I.—Doraiswami K.; Valsangkar V. S.; Homi N. Shastri; Viswandhan S.; Iyengar S. Narasimha; and Kandana-palli S. Bhadra.

Mechanical Engineering, Grade II.—Kandanapalli S. Bhadra.

Joinery, Grade I.—Gajanan K. Arass; and Victor S. Mohen.

Carpentry and Joinery, Grade II.—Sadashiv B. Pangarkar.

Milling (Flour Manufacturing), Grade I.—Lilaram K. Bahl.

(Milling Flour Manufacturing, Final.—Dadabhoy R. Motiwala.

Principles of Arts in Pattern Designing Grade, I.—Punjabi Hiranand C.

Motor car Engineering, Grade I.—Mancher Lal Paneser; Horilal H. Mistry; De Rozario Peter V.; Ramamurti C.; Chandrashekara Iya H. R.; Menon T. C. K.; and Pereira C. F.

Engineers Quantities and Estimating, Grade I.—Chandrashekara Iya H.

Engineers' Quantities and Estimating, Final.—Jagdischandra Mahindra.

Cotton Spinning, Grade II.—Wes-maker N. G.

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INDIA'S FUTURE PROGRESS.

IV.

In my last letter I have explained the advantages of utilising the energy of the "Sadhus and mendicants" and thereby making them useful members of the community instead of letting them continue as a useless burden to the country. For the information of those who take an interest in the subject of Indian economics, let us discuss the statistics. Now-a-days an ordinary Indian of average physique and intelligence can earn Rs. 10 a month as a labourer or a menial servant. According to this calculation, the amount of about Rs. 40,000,000 a month or about 48 crores of rupees a year is being vested. Now that these 52 lacs of people earn nothing themselves and thereby add to the aggregate wealth of India, they are on the other hand living on the abused charity of the people. The feeding of these 52 lacs of people costs poor and starving Indians the sum of about two crores of rupees a month or about 24 crores of rupees a year roughly. The existence of this unproductive class is a loss of about 72 crores of rupees a year to India. I have explained these figures from statistical and economical points of view. Though among these "Sadhus" there are some

scholars and philosophers whose value from a monetary point of view cannot be properly estimated. Even as they are at present they could easily discharge the duties of Preachers of noble Gospel of Lord Buddha or teachers of morality, etc., etc.

Now the question is, how to bring round these people to their duties and responsibilities as useful citizens or preachers of Temperance and morality and sincere religion? To achieve this end there are 3 ways: 1st way is that the leaders of thought like the members, of the Maha-Bodhi Society, of the Indian Social Conference, the Khatri Sabha, Temperance Society, the Arya Samaj or such like bodies should send some Upadeshaks to preach among these people living near the places of pilgrimages such as Hardwar, Rikhi Kesh, Brindahan, Jagannath, Puri, Gya, and Benares, etc., for bringing them to their real duties and responsibilities which they owe to the public and country.

The second way is to distribute some sort of useful literature in Hindi and Gurmukhi among the uneducated class of these people which should inform them of their duties and responsibilities. And the third way is to start some sort of institution such as "Sadhu Ashram" where they should be given free food and trained as Upadeshaks and Vaid.

To be Continued.

TAHL RAM GANGA RAM.

RANDOM JOTTINGS.

The latest addition to the R. P. A. Cheap Reprints Series, Mr. McCabe's *Twelve Years in a Monastery*, is issued in a new and more convenient form, somewhat similar to the ten thousand and more novels which at present crowd the railway bookstalls. The cloth bind-

ing is neat and attractive, and the price (9d. net) should ensure a very large circulation. The volume covers 255 pages, and has in addition, as frontispiece, a portrait of the author attired as a monk.

* *

The *Japan Daily Herald*, in noticing the "Pamphlets for the Million," remarks: "Not content with the success of its Sixpenny Reprints, the Rationalist Press Association has undertaken a new enterprise of a still more popular nature The booklets are wonderful value. They are of convenient pocket size, and just the books for reading in a train or at odd moments otherwise and then passing on to any benighted Christian acquaintance in whose intellectual welfare the reader is interested; or even leaving in some public place, in the hope that they 'may be blessed' to the finder. There is no longer any excuse for even the poorest person remaining a Christian—that is, if he or she is honest as well as poor—when sixty pages of such reading matter as is contained in *Christianity's Debt to Earlier Religions* can be had for a penny."

* *

The authorised Life of Mark Twain will shortly be issued by Messrs. Harper Brothers in three volumes. We understand that it will contain a definite announcement of the great humourist's pronounced Rationalism, and perhaps particulars of unpublished writings of a heterodox character. Mr. Albert Bigelow Paine will be responsible for the biography.

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The third anniversary of Ferrer's martyrdom is on October 13, and on the following day his heroic passing will again be commemorated at South Place Institute by the delivery of a lecture by Mr. Joseph McCabe, who will take as his subject "Ferrer's Final Vindication and the Revival of his Educational Propaganda." Admission will be free, but

there will be a small charge of sixpence for front reserved seats, tickets for which may be obtained by sending a stamped and addressed envelope, with remittance, to the Secretary of the R. P. A.

* *

The *Western Daily Mercury*, one of the best and most tolerant daily newspapers in the West of England, had an interesting article the other day on "Religion in England," and in the course of its remarks it made the following significant admissions:—

It is not only among the poor that the habit of church-going has declined. Intellectually, the whole religious life of England is undergoing an immense and vital revolution. Belief in the teaching of half a century ago has gone. The story of Christianity has been assaulted not only from without but from within the Church. Education has carried Rationalism into homes where hitherto only faith and acceptance had reigned. The "heresies" which shocked the last generation are now not only spoken openly on all hands, but are actually preached from pulpits devoted to the propagation of the Christian faith. The Bishop of Oxford, one of the most enlightened and earnest of modern prelates, has expressed his serious doubt "whether nearly half the men of the country could seriously say that they believed that Christ is God, or that he actually rose from the dead." Religious beliefs, he declares, are in complete chaos. It is not an affair of a particular church. The Church of England is suffering in common with the Free Churches, and figures which are published indicate that the decline is progressive.

* *

Sir Frederick Wedmore, in his delightful volume of *Memories*, narrates the following amusing anecdote:—

Another little story of Royalty I remember Knowles told me; but I doubt if he got it from Sandringham. It was a story of the great Queen, and of old Lady Southampton, who, by reason of age, long-proved devotedness, and reciprocated friendship, was privileged to talk of many things. In some such terms as the following, Lady Southampton felt herself obliged to address the Queen one day: "Do not you think, ma'am, one of the satisfactions of the future state will be not only our reunion with those whom we have loved on earth, but our opportunities of seeing face to face so many of the noble figures of the past—of other lands and times? Bible times, for instance. Abraham will be there, ma'am; Isaac too, and Jacob. Think of what they will be like! And the sweet singer of Israel. He too. Yes, ma'am, King David we shall see." And, after a moment's silence, with perfect dignity and decision, the great Queen made answer: "I will *not* meet David."

* *

Mr. F. J. Gould, lecturer and demonstrator to the Moral Education League, will pay a six weeks' visit to India, at the invitation of the Bombay educational authorities. He leaves England in December, and will give lectures and specimen lessons in most of the large towns in the Presidency.

The Power of the Advertisement.

STRIKING EXHIBITION AT
WESTMINSTER.

All those who are interested in advertisements, whether as advertisers or as members of the general public—and that practically includes the whole of the grown up population—will find something to attract and hold their

attention in the advertising exhibition opened recently at the Horticultural Hall, Westminster.

The exhibition is, in reality, a peep behind the scenes at the operations of a great industry which is the handmaiden of all other industries, and has, in fact, become indispensable to their successful conduct.

FORTUNES MADE BY ADVERTISING.

At this exhibition one sees displayed many of the advertisements that have helped to make the fortunes of famous business men, and comes into contact with the clever firms who have engineered the great advertising campaigns of recent times. Business men, in search of increased trade through publicity are offered the guidance of experts.

The chief impression created in the mind of the visitor is of the multiplicity of directions in which the genius of the advertising profession has penetrated. Posters are displayed which are genuine works of art, and business announcements are made in nearly every language—even to the Chinese advertisements of Cod Liver Oil, electric lamps, and whiskey!

There is opal and transparency advertising; cycloramic photography, by means of which pictures up to 10 feet in length can be made at one operation without enlargement; an advertising machine the pictures on which are altered by an instantaneous dissolving view change; collapsible and other showcards; and many other wonderful methods of bringing one's goods to the eye of the public.

SOME INNOVATIONS.

One firm announces a new and "arresting form of publicity." Very shortly, on entering a Post Office public telephone call-box, one will notice a neat writing pad attached by a patent clip to the instrument. It will be close at hand for the noting of messages, and

there, at the bottom of each leaf, will be found, "delivering its unexpected and insistent message," the advertisement of some enterprising firm. But the scheme, we are told, does not end here. It will extend to the telephones in public buildings, hotels, business offices, and even to private houses.

A really startling innovation is an invention to be fitted to the windows of railway carriages. It consists of a screen covering the entire surface of the window. When the train is standing at a station there is nothing visible on the window, and the view of the platform is not obscured. But as soon as the train starts, from the axle of each coach pneumatic power automatically raises the screen upon which the advertisement appears. The screen remains stationary and in full view of the passengers until the next stopping-place is reached, when it instantly disappears.

THE DOMESTIC APPEAL.

Several firms exhibit forms of advertisement which take the advertiser straight into the bosom of the home. Some of these take the shape of buttons, with the advertisement printed on a celluloid face, and intended to be worn by children. The Ontario Government has ordered 20,000 and a private firm a quarter of a million, all to be given away.

On the wall of the hall hangs a photograph of Blackpool, 24ft. by 6ft., and said to be the largest photograph in the world.

One corner of the exhibition is devoted to a display of women's work in advertising—work which, we are assured, is growing. It is proposed to establish an association of women engaged in this profession.

The exhibition, it should be added, has been promoted by the "Advertising World."—*The Daily News and Leader.*

Need for Building the Strength of the Average Man.

LECTURE BY MR. G. K.
DEVDHAR.

Mr. G. K. Devadhar, M.A., of the Servants of India Society recently delivered a public lecture in the Mission School Hall at Ahmednagar under the auspices of the Liberal Club on the subject of building up the strength of the average man. He described the course of development of the Hindu Society from the early times down to the period when the institution of caste became almost stereotyped; and the natural vivacity of the race and its intellectual energy gradually declined; and man's individual liberty was curtailed to a pernicious degree; he was degraded to the position of almost a lifeless machine obeying certain customs and caste-laws; and lastly, was deprived of all social, intellectual and spiritual freedom. The speaker contrasted with this picture the bold and vigorous growth of some of the European nations based upon conceptions of individual consciousness and individual liberty duly balanced with considerations of social and national obligations. Two facts stood out prominently in this contrast. While in one case the individual was completely subordinated to the will of the state and the society, the state and society were, in the other case, allowed to be used by the individual as instruments of his all-sided advancement. Thus in India, the result of the social institutions had been the weakening of the individual consciousness and the consequent enfeeblement of the national consciousness; whereas in the West, though social institutions had encompassed the individual by trying to restrain his intellectual and moral liberties, the individual prov-

ed stronger and did free himself by endeavouring to build up his manhood by giving a full play to his moral and spiritual energies in his thought and life. Mr. Devadhar illustrated this point by referring to some of the social institutions in India that exercised a baneful influence on the national mind: (1) Learning and intellectual pursuits were considered till quite recently the monopoly of the few and thus the vast masses were shut out from all light of knowledge with the result that the national intellect grew stunted and became exhausted; (2) women were given a position of social inferiority and the consequence was they were completely reduced to the position of a cipher national and social upbuilding; (3) the division of society into thousand and one castes put up unsurmountable barriers in the way of free and unfettered growth of the individual according to the natural bent of his mind and obstructed his wide vision, narrowed his sense of humanity, and prevented a vigorous and steady growth of his body and mind by free intermixture of ideas and associations and blood relationship with his fellow compatriots; and (4) the degraded position of the masses and the submerged condition of the untouchable classes made them mere dead-weight to the society. All these social institutions tended to thoroughly dwarf the inner man and weakened the national character leading to complete stagnation if not to complete death. In fact, in the East man was considered the slave of social institutions and not their master for whom they ought to exist. In the West, the individual conscience was prized more than the social conventions. Martin Luther and other reformers fought for man's intellectual liberty and acting on the principle that man was not made for the state or the society but the state or society existed for the benefit of man, many a reformer struggled hard and ultimately won that social and intellectual freedom within

reasonable bounds which was man's proud birth-right. The gradual recognition of this deeper principle is at the root of all the steady progress which the West had shown and which was, as it were, the keynote of modern democracy. That explained how the West could secure an all round and sustained growth judged from the individual and the national points of view and the instances of England, America and Germany were very instructive. Even Japan grasped the full force of this principle or need of allowing every individual a free scope as regards his development; because that individual alone who was afforded all facilities for his free and unrestrained advance and had used them well, could be depended upon as potent factor of society or nation. Japan realized that soon after she came into vital contact with the West and lost no time in giving her sons and daughters the necessary freedom for their individual growth. Education was made general as though it were the birth right of every citizen; women were freed and educated; feudalism or the class-system or the stereotyped profession like the *Samuri* were done away with, each one being left free to choose his own profession; and the distinction of the *Eta* and *Hinins* were abolished by a Royal Edict. Mr. Devadhar pointed out on the analogy of a chain whose strength lay in its weakest link, that a nation whose individuals were moral weaklings, social slaves, and intellectual dwarfs, could never by the mere fact of the vastness of the number of such human beings, make a string and powerful nation intellectually, morally and spiritually. If India, therefore, needed to be strong and mighty—morally, and intellectually, socially and spiritually—she must allow the individual to build up his individualism and manhood by giving him as much freedom as was consistent with the ordered growth of a well-planned society. India's intellect was in no way inferior to the intellect

of the other nations; but her weakest point was the feeble individualism of her sons which was the result of her most pernicious and narrow-sighted social usages. She must do away with her caste system; she must allow a freer and broader intercourse among the various communities; she must bring education within the reach of her sons and daughters without distinction; she must throw open the portals of knowledge to all that seek its light and teach them and train them into larger responsibilities—individual and social; she must break down the seclusion of *purdah* and let the women breathe the fresh air of freedom and self-control; she must raise the depressed classes from their lowly position by extending to them a ready hand of fellowship; and lastly she must allow herself to freely come into contact with the outside world which is inevitable. The spirit of the age demanded it; unless that was done India would not produce sturdy and healthy individuals that would guide her destinies in a self-respecting manner. England aimed at producing empire-builders even out of her waifs and orphans by giving them a full and free training of man and that was why she suffered from no lack of workers for her world-wide empire. The real problem, therefore, before India was not merely how to possess a handful of intellectual giants and a few towering personalities, but it was more essentially the problem of how to produce men and women that would be worthy of their manhood. The Hon. Mr. Gokhale always laid great stress on this side of our national development, and similarly when the Hon. Mr. C. H. A. Hill lectured to the members of the Servants of India Society on the immensity of their task, he clearly pointed out the need for building the average man. In considering the means and methods of achieving this end Mr. Devadhar suggested that many movements that were recently started

and that had for their aim the building of the real man, from among the masses must be encouraged. He spoke of the movements of elementary education, the co-operative credit, social service, agricultural organization, seva sedan, anti-caste conference, and depressed classes mission; all these had for their definite object the building of the strength of the average man by first freeing him from the unnatural restraints that enslaved him and prevented his growth as the iron shoe prevented the natural growth of the Chinese women's feet and by giving him opportunities to develop his individual capacities so as to secure completely intellectual and moral elevation of his soul and through that of his nation.—*Madras Standard*.

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Co-Operation in India.

Mr. S. H. Fremantle, I. C. S., who is a Registrar of Co-operative Credit Societies in the United Provinces, read a very informing paper at the East India Association last Monday with reference to the rapid progress which this important movement is making all over India. He pointed out how extensive the ramifications of these societies were becoming and how complex an organisation it was to direct and control. He dealt with the question as to whether there was any prospect that sufficient managing ability would be available in agricultural districts in India to carry on this work. He came to the conclusion that there was, and this optimistic view was endorsed by several of those who took part in the subsequent discussion. The opinion was confidently expressed that there are in the villages of India peasants of independent and reliable character who are quite capable of managing their own business, that there are men of public spirit and education at local centres competent to supervise

the village societies and to manage the affairs of a federation, and that higher up still there are men of large business capacity and political insight who can direct the movement as a whole and control its relations with the outside world.

There were very few villages, said Mr. Fremantle, where, if the advantages of co-operative credit were properly explained and sufficient trouble taken to find the best men, a reliable and influential Panchayet could not be obtained. He quoted Sir F. Nicholson as saying that in regard to independence, dignity, and self-control these men would compare well with the peasantry of any European country.

The lecturer urged that the rural societies should be left as free from official control as possible. For the healthy growth of the movement the co-operation of men of all classes was required, and especially that of the educated community who by this means could show themselves to be the real leaders of the people. He impressed his audience with the conviction that Self-Help would be the secret of success in this movement.

Coming to the progress already made Mr. Fremantle informed us that for the year 1910-11 there were 5,432 Co-operative societies in India, 4,957 of which were in the rural districts. The membership amounted to 314,101, with a working capital of 206½ lakhs. I believe these figures have been considerably improved upon within the last two years, and it is probable that the lecturer did not over-estimate the present extent of the movement when he said that 1,500,000 of the population of India were being assaulted by one or other form of co-operation. He made special reference to the small societies of craftsmen, artisans, and small tradesmen which have been formed in considerable numbers in the United Provinces.

A Helpful Discussion.

The chair at Mr. Fremantle's lecture was appropriately taken by Mr. H. W. Wolff, the late Chairman of the International Co-operative alliance, who has made a close study of this question as it affects India. He expressed his general agreement with Mr. Fremantle's paper, but said that he did not like the idea of compulsory deposits. He deprecated forcing the movement by official influence. He thought that good progress had been made, although not much had been done in the way of co-operative production which was very difficult to deal with. Credit, however, was the form of co-operation most wanted in India, and it was likely to do as much for agriculture in that country as it had done in Germany.

After Mr. Campbell, an official registrar from Bombay, had spoken in a somewhat sceptical vein Sir William Wedderburn emphasised the importance of founding organizations of this sort amongst the village communities. He had been at this problem for more than 30 years. He told how his original scheme was drafted, approved by Lord Ripon, and submitted to the India Office, and how it never got any further at that time. One of the objections raised was that co-operative credit would interfere with the business of the money lenders. But as a matter of fact, it helped the ryots, many of whom were heavily in debt, to repay what had been borrowed from the money lenders. The movement had been greatly helped by local land-owners and retired officers of the Government, and he hoped that it would continue to have the advantage of such valuable assistance.

Lord Reay paid a well-deserved tribute to the services which Sir William Wedderburn had rendered to the cause of co-operation. He thought Sir William had a legitimate grievance at

the failure of the Government to take up his original proposals, which were in effect vetoed by the India Office. But, said Lord Reay, as very often happens, the India Office changed its mind and we now see the results. His lordship went on to describe in a humorous vein his own unfortunate experiences as a co-operator which, I am bound to say, somewhat coincide with mine; but he added, these failures did not take place in India, and notwithstanding these experiences, he was as strongly convinced as ever that co-operation was absolutely essential to the success of agriculture. If small holdings were to succeed in England it would only be by applying this principle more extensively.

Sir James Wilson, Sir M. M. Bhow-naggee and others also took part in the discussion the general effect of which was to demonstrate that co-operation has done great things for India and is likely to do a good deal more.

THE LATE MR. HUME'S MESSAGE TO CONGRESS-MEN.

AN APPEAL TO ALL SUPPORT- ERS OF THE CONGRESS MOVEMENT IN INDIA.

"The Message of Mr. Hume to Indian Congress-men, addressed in December, 1903, which we reprint prominently in another column created a profound impression then; read now, it stirs the mind no less than when the words were uttered. If it had come from any other man it would have been resented as almost an impertinence. Coming from Mr. Hume, it was looked upon as the truthful counsel of a revered father which deserved to be pondered

over and digested. And the reproaches of which the message was full were so true, and are still so true. Will not our countrymen benefit by it by reflecting on all that the message says and suggests"?—*The Leader*.

The following message of the late Mr. A. O. Hume was printed in the *Hindustan Review* for December, 1903, along with messages from Sir William Wedderburn, Sir Henry Cotton and the late Mr. W. C. Bennerjee:—

My old friends and fellow-labourers in the cause of justice for India, whose messages you will have read above, have insisted on my joining them in writing a few words of advice (and if possible encouragement) to all of you in India who are labouring after a fashion to secure for yourselves and your countrymen that political enfranchisement which we, as well, believe to be your inherent right, as loyal and cultured British subjects. Gladly would I have held my peace. I have no flattering message to convey no optimistic views of the future to profound; nay, I cannot honestly blame the Government for more than a portion of the grievous disabilities under which you lie; I can, I feel, say little that will please, much, if I speak, as I must, frankly, that will pain, and pain the very people I have tried so hard, for so many years, to serve—the people that I have loved, and, despite all their faults, do *still* so dearly love. Why should I break my long silence? Well when my tried and faithful comrades insist on it and declare that unless I do so I shall be thought to have lost my interest in the cause, and to have become corrupted by the Philistine influences of political life here. I feel that, after all, I had perhaps better speak out, once for all, and at the risk of seriously offending those whom it has ever been my dearest wish to serve, to aid to comfort, place before them my view of the struggle for political rights in which they are supposed to be

engaged and my forecast of its probable outcome, if they content themselves with wandering on, on the same many lines as heretofore.

To begin with, I cannot promise you any great improvement in your position, even when the Liberal and Radical Party come into power, which it is quite possible, though by no means certain, that they *may* do, within a measurable time. No doubt retrogressive legislation, such as the last few years have witnessed in India, would not find favour or support from the Liberal Party here, and a measure like the amazing amendment of the Official Secrets Act now before the Viceregal Council would be impossible. Nay, should this outrageous measure actually pass into law in its present form which no thinking man can believe *possibly* it will, no doubt, be quietly removed from the statute-book when the Liberal Party assume the reins of Government here—so you *will* be a little better off under their sway, but the millennium will not quite follow their advent. Both the great political parties resemble 'The Unjust Judge'; they will do nothing for any set of men who have no votes here, unless so persistently importuned that for very peace's sake, they are driven into conceding *something*—and not very much even then. So you must not build much hope upon the turn of the pendulum which may, possibly enough, bring the Liberals into power here, but which, not assuredly, automatically raise you in India to that higher political platform, which we contend is your right as worthy citizens of the British Empire.

Again you must not think that your case and that of the Irish stand on the same footing. The Irish are represented by some 90 members in the House of Commons and the Irish have been fighting tooth and nail, *per josket netus*, putting their whole souls into the fight, for nearly a century. You have no

members unfortunately in the House, and you are, most of you, alas! it seems to me, never more than half in earnest in "your" fight. 'You meet in Congresses; you glow with a momentary enthusiasm; you speak much and eloquently, and the sentiments you propound are highly creditable to you; but the Congress closes, every man of you, broadly speaking, goes off straight way on his own private business, and not one per cent. of you seem to give thereafter any earnest thought for any day's real work to poor India's public business!

My friends, hide the truth from yourselves as much as you will, but it is you yourselves who are mainly to blame for all that is most to be deprecated in your present unhappy political position. Years ago I called on you to be up and doing; years ago I warned you that 'Nations by themselves are made'; that every nation, proximately gets exactly as good a government as it deserves; that without true union, there is no strength in political movements; and that until you mastered the great lessons of self-sacrifice and of trusting and being true to each other, there would be no chance of your achieving that political freedom (and all that this includes) which glowed so golden then in your awakened imaginations. And have you heeded these counsels? You have, indeed, ever eagerly clamoured for and vainly clutched at the *Glaron*. but how many of you will touch the Cross with even your finger tips?

Can you suppose that a race is to be won by merely looking at the course and talking brilliantly about it? Can you fancy that any despotic Government—and benevolent though it may be, despotic your present Government is—can you for a moment imagine. I say, that any such Government *will willingly* yield to you those political privileges, which you are ten thousand times right in demanding, but which

will greatly impede, may, wholly prevent, their continuing to govern the country in the *sic velo sic jubeo* method in, 'Do not deceive yourselves; there is only one possible and righteous way of securing what you all desire, and that is by such consistent and persistent importunity both in India and in England, and more especially in the latter, that sooner or latter, wearied out by your incessant appeals, the Government here will be driven to concede what are clearly your rights. It is not in genuine constitutional agitation that I disbelieve, but only in the half-hearted, spasmodic scraps of agitation, which are all that, so far, you seem to have been able to contribute to the struggle. Be in earnest, give your thoughts, your time, your money unstingingly to the contest. Make the entire year through in India one great continuous Congress demonstration; make the whole year through in England vibrate with unceasing demands at public meetings in every city and town and hamlet for a just share in the Government of your own country. Be in earnest; disregard all threats—spurn all coercion—prove to the British nation that you are really determined to be fairly dealt with in this matter; that you are resolved never to give them a day's peace till you are so dealt with; that you will spend your time, your money, your lives, if need be, in bringing this about, and, in so doing, do all, so as to prove that you really deserve what you demand and, believe me, the tremendous barriers that seem now to lay your progress on all sides, will melt noiselessly away, like walls of snow before the summer's sun.

I am weary of the constant fault-finding that I notice in so many papers with the Government in India—that is not blameless, but it is mainly you yourselves whom you should blame because you do not, and never have done your duty to yourselves, your fellow-countrymen and your country, with all your strength,

and all your minds and all your hearts. The issue is in your own hand; be men, forget all personal differences, trust each other, be true to each other and of one mind; be up and doing, night and day; spare neither time nor money, and sooner than at this moment seems possible, the tables will have been turned and the victory won. But to attain this you must be in real earnest, and struggle forward, never wavering, never faltering till the goal be won—for no good whatsoever is likely to accrue from claiming your rights, in the intermittent, half-hearted, dilettante style into which your movement seems now to have drifted.

As for the Government, again I say, don't blame yourselves if success fails to crown your quest. Two blacks do not make a white, and abuse of Government does not lesson your shortcomings even when occasionally that abuse is amply merited as it must, necessarily, sometimes be. And, after all, your Government is like all other such Governments, believing itself to be very wise and capable of doing everything better than the people it rules—it will never willingly entrust the people with one iota of the real authority it exercises, nay, will for ever be struggling to limit more and more closely the little freedom of speech and action that remains to them. This is the nature of all Governments which are not immediately dependent on the will of the people; a necessary infirmity against which all the peoples of the earth must ever ceaselessly watch and which it is their own fault if they do not succeed in restraining.

An old man now and a little weary of life's perpetual struggles, this may well be the last time that I shall ever write to you. I cannot now hope as I did 18 years ago, to witness and share in your success; but if before I go hence, I could be sure that you were at last on the right path, at last in real earnest, at

last determined let the cost to each of you personally be what it may) that the just demands of India's people shall prevail, I could pass away contented, not only sending to all who are true to their country's cause, as I now do, my most earnest sympathy and blessing, but in the sure and certain hope that in your case, at least, the triumph of the right could not much longer be deferred.

Once more I say, the issues are in your own hands—be united—be brave—be unselfish, and no earthly power can long withhold from earnest, single-minded and persistent efforts, the objects of your honourable ambition.

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THE WANDERING JEW; HIS PROBABLE BUDDHIST ORIGIN.

In "Notes and Queries" for August 12, 1899, a Japanese scholar gave us, from Chinese sources, an account of the legend of Pindola, the Buddhist analogue of the Wandering Jew. In the *Chicago Open Court*, 1903, (reprinted in *Buddhist and Christian Gospels*, the present writer pointed out that the story was in the Sanskrit of the Divyāvadāna, and even in the French of Burnouf (1844).

Gaston Paris *Legendes du Moyen Age*, Paris, 1903 shows that the Christian legend is unknown to the vast mass of Greek and Slavic apocrypha, unknown in the legends of Oriental Christianity, and even in those of the Latin Middle Ages. The story seems to have appeared all at once in Europe in the thirteenth century. Gaston Paris overlooks the fact that it is mentioned in the Chronicle of Roger of Wendover, who says that in 1228 it was told at St. Alban's by an Armenian

archbishop then visiting England. It appears to have been known already in that country, for the monks of St. Alban's begin by asking their visitor about the mysterious wanderer. The Armenian says that he has himself conversed with him, for the Wanderer roams about the Orient, passing his time among bishops.

Gaston Paris makes the story appear first in Italy, where the astrologer, Guido Bonatti, whom Dante has in hell, speaks to a person whom he had met in 1223 and who pretended that he had lived at the court of Charlemagne! Bonatti then adds (in Latin): "And it was told me then that there was a certain other who lived in the time of Jesus Christ, and was called John Buttadeus, and that he had then driven the Lord when he was being led to the cross, and the Lord said to him: 'Thou shalt tarry for me until I come!'..... And the same John passed through Forli in the year of Christ 1267 (Misprinted 1287 in the *Revue de l'Histoire des Religions*, Tome 50, p. 108.)

Gaston Paris is much puzzled by the name *Buttadeus*, in Italian *Buttadeo*, and found in similar forms in other parts of Europe. To my mind the whole thing is explained by the form found in Sicily: *Arributtadeu*. In view of the manifestly Oriental origin of the legend, I hope that scholars will be lenient with me when I see in this name *Ariya Buddhadeva*. *Ariya* (Sanskrit *Arya*) is a common Pāli epithet of honor for saints, and *Buddhadeva* is a familiar Buddhist proper name, meaning "Buddha the god," just as Elijah and a thousand other Oriental names of men are compounded of divine titles. Clement of Alexandria, who is the first Christian writer to mention Buddha, writes the name *Bouttu*. There was a Hindu colony in Armenia from the first century to the fourth, the period when that country became Christian.

As it is now well established and a commonplace in cyclopedias, including the *Catholic Cyclopaedia*, that St. Josphat (November 27) is simply Buddha, whose legend was worked over in the Christian East, I do not think it extravagant to claim the Wandering Jew as a Christian recasting of the Pindola of the Buddhist texts.

ALBERT J. EDMUNDS.

Historical Society of
Pennsylvania,

—000—

News and Notes.

Lala Lajpat Rai has written a long note on this subject to the *Education of the Tribune*. He proposes **Depressed Classes**, to raise a sum of one lakh rupees and place it under the control of a central provincial organisation with which to grant pecuniary help to local organisations until they become self-supporting. Hitherto some Rs. 26,000 have been promised of which the Lala himself contributes Rs. 10,000.

Congress was held at the Hague on the 23rd August, 1912. Dr. **The Moral Education Congress and Dr. Devaprasad Sarbadhikary** is the only Oriental who has been appointed a member of the Permanent Executive. This we consider a unique honour not only to Dr. Devaprasad but also to us, his countrymen.

Dr Sarvadikary delivered a speech of singular power on the importance of Moral Education. It is worthy to note the concluding remarks of Dr. Sarvadikary

"The first step has been taken and the Moral School Master has not only to be abroad among children but children of bigger growth as well and permeate the ranks of Governments, legislatures and ministers as well as our homes. If in different parts of an Empire different treatment is meted out to members of the Empire, if the Black

and the Brown continue to suffer from disabilities then the exertions of Congresses like yours will be wholly purposeless and futile. Till you are able to put an end to this abnormal state of things, strife between nations, strife between different sections of the same nation, between class and class, between capital and labour, nay between man and woman will go on multiplying and increasing. It has been urged earlier in the proceedings that no one need trouble himself about anything, certainly not religion, if one does one's duty to one's own self, one's own people and one's own country. That is a narrow and restricted sense of duty that can no longer obtain. It is not right and therefore not expedient; for even morality has a strong physical basis, the low grade basis of expediency. God's whole world must be your sphere of action and till you are able to realize that and be prepared to do your duty loyally, faithfully and fearlessly, not a tithe of your work will have been done and your Congresses will have been worse than vain, literally a sham and a shame."

The following appreciation of Professor Radha Kumud Mukherjee's History of Indian Shipping from Principal R. P. Jaranjpye, Senior Wrangler and fellow of St. John's College Cambridge will be interesting to our readers :—

" . . . As to the other book ' A History of Indian Shipping and Maritime Activity ' by Professor Radha Kumud Mookerjee, I read it with very great eagerness and was agreeably surprised at the vast amount of research that must have been necessary for its preparation. The book will be a shining example to other young men who are looking out for a subject for research and will do much to take away the sting from the usual sneer at Indians that they lack originality. The get-up of the book is in fitness with the fine contents and the beautiful illustrations add a further charm. If I may suggest an improvement for the next edition which I trust will be soon called for, it would be the addition of a good map of India giving the position and names, both new and old, of all places that have been of maritime importance in the history of India.

The reading of the book creates in one the feelings of both pride and dejection. To think that our ancestors had such varied activity at sea and were familiar with all the then-known distant lands naturally makes one proud of them. To think on the other hand, all this vast activity has disappeared and that the brave old captains have only the laskars as their descendants to be the subject of controversy and perhaps even of undeserved blame as on the occasion of the stranding of the 'Oceana' makes one very melancholy indeed. To me whose birth place is a small village on the sea-coast south of Bombay the sight of the sea itself is refreshing. It was particularly interesting to me to see mentioned in your book the names of various places close to my own village. Suvarnadurg the Modern Harnai, Dalhol, Jaygad, Chaul, Ratnagiri, and several others that have found a place in your book are all on our way. The first is but two miles from my native village and is still a sight to be seen. About a mile from Subarnadurg is a small hill almost approaching the beach the face of each appears to have been cut off and which, tradition says, was bombarded in some fight. The descendants of Angria perhaps still live and their records would be valuable to the historian and help to correct some prevailing opinions. Most of the Kankan ports formed at the mouths of creeks are being fast silted up and creeks that admitted country crafts which made voyages from Bombay to Cochin and sometimes even to East Africa are now too shallow to require even a ferry to cross them. Even within my memory of twenty-five years some ports which admitted coasting steamers are now become useless for this traffic. . . . "

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PALI.

Anderson's Pāli Reader. The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pāli Grammar, or, Satischandra Vidya-bhushana's Kaccayana.

—(oo)—

TEXT BOOKS FOR THE INTERMEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Machael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhushan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

—(oo)—

TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi (Rangoon or Cotombo edition). Kielhorn's Sanskrit

Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparibhanna Sutta, Rhys Davids Buddhist India-

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Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D. author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

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